

A Companion to the Cantos of Ezra Pound

by

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Preface

I

After completing the glosses for this volume of the *Companion*, I read again the preface to Volume I to see if the premises and hypotheses about the poem expressed there still seem valid. Since the work on this volume has revealed nothing but support for those premises, none of that material is repeated here. Also since cross-references continuously require that this volume be read with Volume I at hand, the tables of Abbreviations and other apparatus will not be repeated either. But a supplementary bibliography of works that have appeared since 1979 will be found at the end of this volume, along with an index to *The Cantos*.

With slight modifications, the procedures adopted for Volume I are the same also. In that volume, for people whose names occurred often in the text, the information available was distributed among the several glosses in order to alleviate the textual aridity of nothing but a series of cross-references. But for such people as Antoninus Pius who is mentioned eighteen times in the poem, this procedure was given up for Volume II. I have used the space saved to develop a few fairly long glosses in order to show the extraordinary significance one or two words in the text often has. For example, "Wolverine" [103:57] might have been glossed briefly: "An ironclad ship built in the early 1840s in order to achieve naval parity with Canada on Lake Erie." But, the reader might be satisfied with that and miss Pound's point of mentioning it at all. The central issue involves the wisdom of Millard Fillmore, a vastly and *unjustly* underrated American statesman. Most of the people who inhabit *Thrones* are there because they have been neglected or mistreated by historians either deliberately or carelessly. Since they tried to improve the human condition, justice [96:headnote] requires that at last they be honored as they deserve.

Again, "prana" [94:18] might have been dealt with in one sentence: "The energy principle of Hatha Yoga in occult Hinduism." But since the hypothesis of the *Companion* is that *The Cantos* is a great religious poem, such a gloss would have misled by default. Pound practiced prana at St. E's: that is, continuously over the years he literally did some of the breathing, sitting, and meditation exercises. To his mind, Richard of St. Victor [*SP*, 71-72] would have done no less. But he also practiced some of the rituals of a number of other religions including Confucianism (with incense burning), the Bahai, and even the rites of some Christian sects—if the Quakers can be so-called. In fact he finds the rites of celebration, reverence, and rejoicing of all religions to be intracompatible: the practices of Hatha Yoga might well be cheered by the Bahai, a point to be emphasized because Pound had a lifelong interest in the Bahai [46:22; 96:93]. Still more, his personal religious beliefs and life style are better expressed by some ideas of the Bahai than they are by any other religious creed.

For, as did Pound, the Bahai believe "that God can be known to man through manifestations, that have come at various states of human progress. . . . Bahaists believe in the unity of all religions, in universal education, in world peace, and in the equality of men and women. . . . Emphasis is laid upon simplicity of living and upon service to suffering fellow men" [CE]. Pound would not start a new religion; he would rather a person were true to the vision of the founder of his own. He would not talk as a religious, he would rather be religious. For Pound, "the essence of religion is the present tense" [*SP*, 70]. He said, "The religious man communes every time his teeth sink into a bread crust" [ibid]. By this, he meant something disarmingly

simple: the religious man prays every time he eats, or does anything else for that matter. He said, "he who works prays" [91:6]. He also said: he who loves prays; he who lusts prays; he who procreates prays; he who sings, dances, paints, or writes poetry prays, and so on, minute by minute, because in all these things it is "the still small voice" or the divinity, or the "intimate essence" in the mind and heart of man that is being expressed: "nothing is either good or bad but thinking makes it so." The most terrible results may come when what one thinks is good is evil or what one thinks is evil is in reality good. Wherefore create no dogma to coerce the acts of others and thereby create destructive fanaticisms [SP, 70, 150]. Believing these things, Pound might well have responded in the way Abdul Baha did to the man who wanted to "speak of religion." Said Abdul, "I must dance" [46/232]. Indeed, the Bahai would endorse the intent of all the great religious thinkers celebrated in *The Cantos* such as Averroes, Avicenna, St. Anselm, Lord Herbert of Cherbury and Erigena. They are there not because Pound had an interest in curious and arcane historical figures, but because he believed what they said is true: true enough to live by. Thus, glosses for some of these people, such as St. Anselm [105:16, 18, 31, 37, etc.], have been longer than most.

Extended glosses have sometimes been written for other reasons. For "DROIT FAIT" [108:7], I might have written, "part of traditional formula by which English monarchs made acts of parliament legal." That is true enough. But behind this "gist" or "pith" or "luminous detail" lies one of the most dramatic moments in English history. In the days before the moment arrived, a hundred strong men had literally been reduced to tears. Although space did not allow the development of very many such moments, the reader can be assured that behind many a phrase and the brief gloss given for it there lies a dramatic story of great religious, historical, economic, and ethical interest: in *The Cantos* all four are always at issue, a sort of rhyme with the Four Tuan, a recurrent theme in the poem.

Most of the time Pound acts only as a recorder, putting down what the hundreds of characters in the poem actually did and said. He believes that professional historians have mythified and falsified the past. Thus he goes always to the original records and documents. If the fact exists, he will find it. During the St. E.'s years he had a team of people hunting down data at the Library of Congress. Their research was pointed, never random. They went armed with precise directions such as, "I want to know exactly what Benton said about the motion to clear the United States Senate, after passage of the motion to expunge, and exactly the hour of the night he said it" [89:258]!

Pound did his best to obtain the best authority available and never falsifies the records. But sometimes his use of the record is biased. This aspect of the poem is perhaps expressed best with his attitude toward Disraeli and the Rothschilds. The events Pound refers to in the poem are well documented. But one would have to be passionately anti-British not to believe that both Disraeli and the Rothschilds acted brilliantly, with loyalty to the crown, and in good faith [86:56, 61].

The whole poem is colored by Pound's passionately held beliefs: in fact much of its power and intensity derive from this very passion which becomes the power in the shape of the poetic line and the great harmonic rhythms of the poem as a whole. But otherwise, Pound intruded personally into the text only a few times: e.g., at 24/112; 62/350; 76/458 with such words as "ego scriptor" [76:129]. His intent in such intrusion is to remind the reader that the poem is being written by a living person, a responsible "I" with a name and address [78:48]; by one who was there and can testify, or can remember; or to suggest that the kind of thing that went on at some critical moment in the past is still going on [103:46]. For similar reasons, I have intruded into the text of the *Companion* several times to show that the glosses are written by a living person, who expects to be responsible for what is said and done, or to spell out an irony that might otherwise be missed [97:153; 113:30].

II

A great deal of the work on the glosses for the later cantos was done between 1972 and 1975. In 1972, I started collecting materials for an alphabetical supplement to the old *Index* to cover Cantos 85-120. A part of the work was farmed out to various experts. James Wilhelm completed cards for all the Italian and Provençal materials. Latin source materials were divided between James D. Neault who did the first half of the text and John Espey who did much of the last half. To these people, I am much indebted. But in June of 1975, when the decision to do the *Companion*, canto by canto from the beginning, was made that work was put aside. Considerations of space (my firm belief that the *Companion* should not exceed the length of the poem) made it necessary to reduce a lot of their early work, especially quotes from the original languages, to much briefer forms.

The numerous scholars who have done exegetical work on *The Cantos* in *Paideuma* and other journals have been given credit in individual glosses and the headnotes for each canto. But three people must be mentioned in particular. Although quite a lot of the work on the Chinese sources of *Rock-Drill* had been done by 1975, Thomas Grieve's thesis [Pai, 2 & 3, 361-508] became very helpful: his work saved much space in locating exact sources and reduced the need for continuous documentation. Special credit too should be given to Charles Watts whose thesis on the sources of Cantos 88 and 89 saved much time. But most of all I am indebted to David Gordon who has been a helper and an adviser in numerous ways. His work on *The Sacred Edict* cantos (98-99) has been a *sine qua non*. Especially for the *Companion*, he spent time at the Beinecke studying Pound's annotations of the *Wen-li* text and prepared a 185-page manuscript recording his discoveries which will be published as soon as possible. Almost all the glosses of Canto 99 are based on this work. Also the study he did on the Coke Cantos [Pai, 4-2 & 3, 223-229] was a great help. Other people who knew Pound at St. E.'s have also been helpful. The notes provided by Reno Odlin, William French, or Sheri Martinelli have been recognized by their initials in brackets: RO, WF, or SM. Mary de Rachewiltz, Marcella Spann Booth, and Hugh Kenner read the manuscripts for the *Pisan Cantos* and *Rock-Drill*. Mary de R. caught several errors because of her firsthand knowledge of the Italian scene; for example, I had glossed Vecchia [76/452] as "I, old lady." Mary could say that "the old road under St. Pantaleo at St. Ambrogio is meant." And so on. With the notes of Marcella Booth I've used two procedures. During Pound's last year at St. E.'s, she asked him numerous questions about the cantos through *Rock-Drill* which were in print at that time. Some times she copied into the margin of her text exactly what he said in quotes. Sometimes, she summarized what he said in her own words or by writing a brief cue. In the *Companion*, I've preserved this distinction. At the end of my gloss I've inserted her comments after the initials MSB either in quotes [74:176] or without [74:197]. Similarly Hugh Kenner could make a number of corrections or additions to the text based on notes he obtained from Pound directly or on his detailed knowledge of the text. His additions are discriminated as coming from Pound himself or his own knowledge, and accompanied by the initials: H. K. Then there is Colin McDowell of Victoria, Australia, who in 1982 dropped by and was immediately put to work checking manuscripts for *Thrones*, a section of the poem he had been working on for some years. He made several valuable contributions. Several additional abbreviations should be added to the list of authors frequently cited: M de R, for Mary de Rachewiltz; OP, for Omar Pound; WF, for William French; MB, for Massimo Bacigalupo; MSB, for Marcella Spann Booth; HM, for Harry Meacham; and EM, for Eustace Mullins.

New abbreviations should also be added to the list of languages: A, Arabic; Af, African dialect; D, Danish; NF, Norman French; OG, Old German; Per, Persian; Pg, Portuguese and Skt, Sanskrit. In translating names from Arabic, western authorities disagree on forms. Except for

quotes from sources, I use Mohammed as standard for the Prophet. But for Abd-el-Melik, there is no clear preference established by custom. Thus, where Pound's major source uses Abd-l-melik as in Canto 96, I use that form, but when the source uses Abd-el-melik as in Canto 97, I do, too. Finally, three abbreviations should be added to the table of Standard Reference Works: *CE*, *Colombia Encyclopedia*; *OCM*, *Oxford Companion to Music*; *HMS*, *History of Monetary Systems*; and *L&S*, Liddell and Scott's, *Greek-English Lexicon*.

III

The *Companion* is conceived to be a logical and necessary step on the way to a variorum edition of *The Cantos*. But much work remains to be done before that task can be started. First the text of both volumes of the *Companion* must be tested, corrected, and authenticated by the scholars who use it. Then revisions must be made, making use of new scholarly work that can be expected to appear continuously. In time, a deficiency of the present texts can, I hope, be resolved. Some of the information in the glosses I had gathered for my own use over the years. Those notes do not always tell who first made important discoveries. It would be most helpful if any scholars whose work has not been recognized would send me documentary information so that future editions can give them appropriate acknowledgment.

Other acknowledgments I can now make with great pleasure. I am much indebted to the National Endowment for the Humanities for a grant that gave me two-thirds released time from teaching for three semesters and provided other support during that time. Without that assistance, the preparation of Volume Two would certainly have taken several additional years. And along with all Pound scholars, I owe many thanks to Donald Gallup of the Beinecke Library at Yale and to those who preside over the Pound archives there.

Administrative officers of the University of Maine at Orono have given me continued support over a number of years, Presidents Howard Neville and Paul Silverman, Vice Presidents Frederick Hutchinson and Kenneth Allen, Deans Gordon Haaland and Karl Webb in particular, as have Professors Joseph Brogunier, and Burton Hatlen of the English Department. The whole staff of the Folger Library at Orono have been most helpful, but I want to thank in particular Charlotte Huntley, Thomas Patterson, and Margaret Menchen of the Reference Department and Carol Curtis and Dorothy Hutchins of Interlibrary Loan. The work could never have reached its present state of completeness without them.

To my own office staff and assistants I am most indebted. To Nancy Nolde, my main research and administrative assistant, who since 1975 has kept all the dozens of parts of the project in order; to Marilyn Emerick who has done a yeoman's amount of typing; and to Dirk Stratton, a graduate assistant, who has spent hours alone and in team work with Nancy in making my handwriting intelligible to typists, in checking quotes against sources, and in checking the numbers in cross-references, dates, and documentation. Barbara Ramsay-Strout deserves much credit for detailed work on the Index, and Steve Boardway for organizing the Chinese part of the Index. In addition I owe much to the faculty at large which, as with any university faculty, is likely to have someone who can be consulted with profit about almost anything in human history. And finally, we are all indebted to the remarkable editorial team in the Los Angeles office of the University of California Press which made our task less difficult.

In its final form Volume I has 4,772 numbered glosses and Volume II, 5,649 for a total of 10,421. Although I accept the responsibility for writing and testing the accuracy of all of them, the acknowledgments here and throughout the text of the *Companion* should indicate that the work is the product of dozens of Pound scholars, worldwide, done over a period of fifty years.

CANTO LXXIV

Sources

Leo Frobenius and Douglas Fox, *African Genesis*, 1937, reissued by Benjamin Blom, New York, 1966; James Legge, *The Four Books*, Shanghai, 1923 [Legge]; the Bible; M. E. Speare, *The Pocket Book of Verse*, 1940; *Time*, European edition; *Stars and Stripes*, editions of Paris and Mediterranean Theatre, May-October; Homer, *Od.* IX, II, XII, XI; Dante, *Pur.* X, *Inf.* XXVII, XXXII, XXXIII; Virgil, *Aeneid* I; Aristotle, *Nicomachean [Ethics]*; *Lyra Graeca* I; *Oxford Book of Greek Verse [OBGV]*.

Background

EP, *SP*, 320, 338-339, 314, 284; *LE*, 166; *SR*, 91, 101; *GK*, 58-59, 34, 81-83, 229; *CNTJ*, 98-104; *PE*, 125-126; *T*, 427; *PD*, 42-50, 3-10; *ABCR*, 43-44; F. C. Burkitt, *The Religion of the Manichees*, Cambridge, 1925; Frances Frenaye, *The Fall of Mussolini, His Own Story by Benito Mussolini*, New York, 1945, a trans. of *Una "Cicogna" sul gran Sasso* by Ed. Mondadori, Milan, 1945; Sir Montagu Webb, *India's Plight*, Daily Gazette Press, Karachi, 1914; Douglas C. Fox, "Warkalemada Kolingi Yaoburda," *Townsmen*, vol. 2, no. 7, August, 1939; Michael King, "Ezra Pound at Pisa: An Interview with John L. Steele," *Texas Quarterly*, vol. XXI, no. 4, Winter, 1978; Achilles Fang, Ph.D. dissertation, Harvard Univ., II, III, IV; Erich Maria Remarque, *All Quiet on the Western Front*, 1929; E. Gilson, *La Philosophie du Moyen Age*, Paris, 1925; George Anthiel, *Bad Boy of Music*, New York, 1945; Villon, *Testament*; CFT, *Basil Bunting: Man and Poet* [Bunting]; Ford Madox Ford, *Mightier than the Sword*, London, 1938.

Exegeses

HK, *Era*, 458; DP, *Pai*, 9-2, 313-317; DG, *Pai*, 6-1, 42; CFT, *Pai*, 3-1, 98-100, 93-94; HK, *Pai*, 1-1, 83; Tay, *Pai*, 4-1, 53; Michaels, *Pai*, 1-1, 37-54; CFT, *Pai*, 2-3, 458, 451; Hunting, *Pai*, 6-2, 179; Surrette, *Pai*, 3-2, 204; Shuldiner, *Pai*, 4-1, 73, 81; Moody, *Pai*, 4-1, 6-57; Knox, *Pai*, 3-1, 71-83; EH, *Pai*, 2-2, 336; Hankins, *Pai*, 2-2, 337; Martin, *Pai*, 6-2, 167-173; Nasser, *Pai*, 1-2, 207-211; GD, *Pai*, 8-2, 335-336; D'Epiro, *Pai*, 10-2, 297-301; Elliot, *Pai*, 8-1, 59; BK, *Pai*, 10-2, 307; DD, *Ezra Pound*, 78.

[It is known that Pound had very few books at Pisa: the Bible, *The Four Books* he had with him when arrested, *The Pocket Book of Verse* he found in the camp, a few copies of *Time* magazine that were passed around, perhaps a random newspaper at times, and a small number of unidentified books available in a

collection in the quarters of the DTC cadre. Where Pound has used materials from memory (Homer, Dante, Virgil, etc.), these works have been listed as sources even though he did not have them physically at hand. The books listed under "Background" might be increased to dozens. Since credit has been given in individual glosses, the list under "Exegeses" has been similarly restrained.]

Glossary

1. **tragedy . . . dream:** Significant, as it reveals one social good Pound thought Fascism would accomplish. The dream may refer to Mussolini's promise in 1934 that every Italian peasant would have a house of his own in 80 years. Pound wrote, "I don't the least think he expects to take 80 years at it, but he is not given to overstatement" [*J/M*, ix].

2. **Manes:** 2216-276; Persian sage; founder of the Manicheans [23:28]; for his teaching he was condemned and crucified. "Mani's corpse, or his flayed skin stuffed with hay, was set up over one of the gates of the royal city" [Burkitt, 5; Fang, III, 90].

3. **Ben:** Benito Mussolini [41:2].

4. **la Clara a Milano:** I, "and Clara at Milan." Mussolini and his mistress, Claretta Petacci, after being summarily tried and shot with 16 others in a nearby village, were brought to Milan and at 3 A.M. April 27, 1945 were dumped in the Piazzale Loreto. A few hours later, the bodies of Mussolini and Claretta were hung by the feet from a scaffold. The execution occurred before Pound surrendered himself and asked the partisans to take him to the nearest American headquarters.

5. **maggots:** Contemptuous label for "the Partisans," an anti-Mussolini political group. On April 30, the Committee of Liberation in N Italy took responsibility for the execution. Mussolini is seen as the dead bullock sacrificed.

6. **Digonos:** H, "twice-born" [48:20]. In mythology, Dionysus was born twice. But there is no record of one who was "twice-

crucified," which Pound implies happened to M, who was first shot and then hanged.

7. **Possum:** T. S. Eliot. "The Hollow Men" begins, "We are the hollow men / We are the stuffed men" [cf. 2 above] and ends, "This is the way the world ends / Not with a bang but a whimper."

8. **Dioce:** [Deioces]. The first great ruler of the Medes, who built the city of Ecbatana [4:32]. By being a fair judge, he won the hearts of the people who made him king, after which he built his visionary city. Pound likens Deioces' aspiration to create a paradisaal city with what he perceived to be Mussolini's intentions.

9. **process:** The Taoist way, in which all life should blend and flow with the flow of nature [HK, *Era*, 458]. Pound associates a number of names and concepts here in a cluster similar to one in Canto 4 [4:30, 31, 32, 33].

10. **Kiang:** C, "river," the Yangtze [53:98].

11. **Han:** The Han River, which flows through Shensi and Hupeh provinces and into the Yangtze River at Hankow. After Confucius's death some of his disciples wanted to render to Yu Jo (who resembled the Master) the same observances they had rendered to Confucius. But one of the disciples, Tseng, said: "This may not be done. What has been washed in the waters of Kiang and Han, and bleached in the autumn sun:—how glistening is it! Nothing can be added to it" [Legge, 635].

12. **"the great periplum":** Pound said that the geography of the *Odyssey* "is correct

geography; not as you would find it if you had a geography book and a map, but as it would be in 'periplum,' that is, as a coasting sailor would find it" [*ABCR*, 43-44]. Here, the great periplum is the voyage of Helios.

13. **Herakles:** The pillars of Herakles [Heracles] denote the cliffs on either side of the Strait of Gibraltar.

14. **Lucifer:** The planet Venus when it is the morning star. In its periplum it might appear from Pisa to be descending in the west over North Carolina. But, more important, Lucifer has serious occult significance to the group close to G. R. S. Mead that Pound knew in his early London years. Mead coedited, with Helene Blavatsky, a journal called *Lucifer*, which had an article on Plotinus [vol. 16, April 15, 1895] which may well have introduced Pound to the works of Thomas Taylor and reinforced his interest in all the Neoplatonic light philosophers [documents provided by WF]. Identification has been controversial, however [cf. *Pai*, 9-2, 313; *Pai*, 8-2, 335-336; *Pai*, 10-2, 297-301].

15. **N. Carolina:** Line probably refers to a shower of meteorites that, according to a dramatic article in the *Saturday Evening Post* [Sept. 9, 1944, p. 12], fell on a band of states including NC [Pearlman, *Pai*, 9-2, 313-317]. Pauthier in *L'Universe* had written [as translated by David Gordon]: "All the meteors and phenomena which occur in the sky, like rain, wind, thunder; all the elements which are attached to the earth like water, and fire, all these things concur with the volition of the sage or of the prince who has proposed to govern men in order to render all happy" [DG, *Pai*, 6-1, 42].

16. **scirocco:** I, a hot, southeast, Mediterranean wind.

17. **ΟΥ ΤΙΣ:** H, "No Man." The name for himself that Odysseus uses to trick the Cyclops [*Od.* IX, 366].

18. **wind:** The Taoist way [cf. 9 above; also, CFT, *Pai*, 3-1, 98-100].

19. **sorella la luna:** I, "sister moon": reminiscence of St. Francis of Assisi's *Canticle of the Creatures*, line 11 [JW]. The moon is also part of the ideogram 日月 [M 4534], which Pound renders as: "The sun and moon, the total life process, the radiation, reception and reflection of light; hence the intelligence" [CON, 20].

20. **precise definition:** Major element of the Confucian ethic. In "Terminology" Pound describes 誠 [M 381] as "Sincerity" or "the precise definition of the word" [CON, 20].

21. **Sigismundo:** S. Pandolfo Malatesta, 1417-1468, soldier and patron of the arts [8:5].

22. **Duccio:** Agostino di D., 1418-c.1481, Florentine sculptor who executed most of the marble ornaments of the chapels in the Tempio [20:16]. To be distinguished from the painter Duccio Di Buoninsegna [45:8].

23. **Zuan Bellin:** Giovanni Bellini [25:59], Italian painter who, like Duccio, transmitted a tradition by precise definition in his art.

24. **trastevere:** I, "Trans-Tiber," a district in Rome across the river from the main city.

25. **La Sposa:** I, "the Bride" [the church].

26. **Sponsa Cristi:** L, "the Bride of Christ."

27. **in mosaic:** In *A Visiting Card* [Rome, 1942, in Italian] Pound wrote: "And the mosaics in Santa Maria in Trastevere recall a wisdom lost by scholasticism, an understanding denied to Aquinas" [SP, 320].

28. **snotty barbarian:** Pound used this pungent phrase to refer to F. D. Roosevelt.

29. **T'ang:** The 13th Dynasty, 618-907. Pound wrote: "From the day when the T'ang Emperors began to issue their state notes . . . the use of gold in the manufacture of money was no longer necessary . . ." [SP, 316].

30. **Charlie Sung:** Tzu-wen Sung or T. V. Soong became premier of China in 1945. Member of the prominent Soong family. His

father, Charles Jones Soong, was a Methodist missionary in Shanghai and made his fortune as a Bible manufacturer and salesman. Chiang Kai-shek resigned his post as premier and appointed Soong, his brother-in-law, in his place. *Time* [June 11, 1945, p. 34] said: "The appointment of U.S. educated T. V. Soong, who more than any other Chinese has in the past showed a grasp of Western methods, men and purposes, could scarcely fail to please the U.S. and simplify the task of Chiang's U.S. advisers . . ." Pound's reference may be either to the father or the son, one of whom he must have heard, perhaps during his 1939 visit to the U.S., was trying to negotiate a loan.

31. **anonimo:** I, "anonymous."

32. **India . . . gold standard:** As chancellor of the exchequer, Churchill returned to the gold standard in 1925 and created a severe depression not only at home but throughout the empire, particularly in India. The phrase "18 per hundred" concerns the relation of the Indian rupee to the English shilling. The government had set the rate at 1s. 6d. (18 d.) which depressed the currency in India. A number of economists protested. Sir Montague Webb [*India's Plight*, passim] proposed "that the rupee be derated to some figure less than 18d. (1s. 6d.) and India revert to silver" [Fang, III, 38]. Webb also wrote [p. 8]: "The gross distortion of the purchasing price of the rupee . . . compels the agriculturalist to give to the Tax Collector, the local money lender, and other creditors *twice as much of the produce of his fields* as he gave five years ago to meet exactly the same amount of Land Revenue, Interest, and other demands!" In *Gold and Work* Pound wrote: "For every debt incurred when a bushel of grain is worth a certain sum of money, repayment is demanded when it requires five bushels or more to raise the same sum . . . By returning to gold, Mr. Churchill forced the Indian peasant to pay two bushels of grain in taxes and interest which a short time before he had been able to pay with only one . . . C. H. Douglas, Arthur Kitson, Sir Montague Webb give the details" [SP, 338-339].

33. **Oh my England . . .:** Restatement of recurrent theme: "Free speech without freedom of radio is a mere goldfish in a bowl" [*Townsmen*, vol. III, no. 11, June 1940].

34. **Stalin:** Joseph Vissarionovich Dzhu-gashvili, 1879-1953, Russian statesman and Communist leader. Primary tenet of Marx-Leninism is that "the workers should own the means of production." Pound thought that if he could talk to Stalin for 20 minutes, he could explain that all he had to do was control the money and he would solve the problems.

35. **R. C.:** Roman Catholic. A sixteen-page, cheaply printed summary of major elements of the Catholic missal used during mass. It was prepared by the Paulist fathers and distributed to all Catholic soldiers who showed up for religious services. Pound kept his copy and drew in the margin next to some of the Latin phrases Chinese characters taken from Legge which were evoked by the missal. The "field book" line reflects the traditional injunction against work on Sunday. The line derives from the "preparation before confession." A copy of the chaplain's handbook, one of the few books Pound found at the DTC, was examined at Brunnenburg by Hugh Kenner, the source of these details.

36. **im Westen nichts neues:** G, "Nothing new in the west": title of novel by Erich Maria Remarque translated into English as *All Quiet on the Western Front*, 1929.

37. **"of sapphire . . . sleep":** Dante's idea of this gem is given in a Pound translation: "The sweet color of oriental sapphire which was gathering on the serene aspect of the pure air even to the first circle, / to mine eyes restored delight" [SR, 137; Nassar, *Pai*, 1-2, 207-211]. In later lines Dante evokes the idea of a paradisaic blue in the sky into which he will rise to come as near as possible to the vision of Beatrice. In "The Flame" he saw in "Sapphire Benacus" (Lake Garda) "Nature herself's turned metaphysical, / Who can look on that blue and not believe?" [P, 64]. In "Phanopoeia" he connected

"bedposts" and sexual imagery to this gem: "The swirling sphere has opened / and you are caught up to the skies, / You are englobed in my sapphire" [P, 179]. The stonesleep theme derives from Prester John [76:145].

38. **words . . . earth:** Pound's paraphrase of *Analects* IV, X where Legge has the Master say: "The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow" [Legge, 42]. The words "bird-hearted," "timber," and "earth" come from visual aspects of the characters and, according to Fang, "cannot be reconciled with the Chinese language" [Fang, IV, 133]. But Pound's intent is probably to evoke the intelligence of nature in process. Neither birds nor trees think: they express themselves naturally and the right follows. Pound's own translation of *Analects* IV, X is, "He said: a proper man is not absolutely bent on, or absolutely averse from anything in particular, he will be just" [CON, 207].

39. **Rouse:** William Henry Denham R., 1863-1950, a classical scholar who translated Homer as well as East Indian literature. In several letters Pound commented on his translations of *The Odyssey*. Said Pound: "W. H. D. Rouse went to the right place for his Homer—namely, to the Aegean in a sail boat, where they are still telling the same yarns even if they tell them about prophet Elias . . ." [PE, 125-126].

40. **Elias:** Elijah, the Hebrew prophet.

41. **Οἷ ΤΙΣ:** H, "No Man." [cf. 17 above].

42. **Wanjina . . . things:** Wondjina. In Australian folklore W., the son of a god (the rainbow snake Ungur), created the world by saying the names of things. But W. created so many objects that his father closed his mouth so that he could not speak. Fox [mentioned in *GK* twice, 91, 133] says of a story told him in Australia: "As one old man explained, if Ungar had not very wisely done as he did, then the blackfellow would have been burdened with all the glittering claptrap of the white man's culture and

would not have been able to devote himself properly to the important things of life: conversation, dancing, hunting and warfare" [*Townsmen*, vol. 2, no. 7, August, 1939].

43. **Ouan Jin:** C, Wen-Jen [M 7129, 3097], "Man of Letters; Writer."

44. **Frobenius:** Leo F. [38:45]. F. died at Biganzolo, Lago Maggiore, 9 August 1938, but his students carried on his work [Fang, IV, 32].

45. **in principio . . . sinceritas:** L, "In the beginning was the Word / the Holy Ghost or the perfect Word: sincerity" [John 1.1].

46. **Mt. Taishan:** [Tai or T'ai Shan]. A sacred mountain of China in W Shantung Province, 32 miles S of Tsinan; there are many shrines on the road to the top, on which stand the temples. A mountain Pound could see from the DTC reminded him of Taishan.

47. **Pisa:** Tuscan city in Italy noted for its towers. Location of the DTC.

48. **Fujiyama:** Sacred mountain in Honshu, Japan.

49. **Gardone:** Gardone Riviera, a town on Lake Garda in Brescia Province, N Italy, where Mussolini set up the Salò Republic after the fall of his government in Rome.

50. **Villa Catullo:** The villa on Lake Garda, Italy, where Catullus lived for a time; it was here that he wrote his salutation to the promontory of Sirmio.

51. **poluphloisboios:** H, "loud-roarings." Pound said that this often used Homeric kenning has "the magnificent onomatopoeia, as of the rush of the waves on the sea-beach and their recession . . ." [LE, 250]. A subject rhyme of *Iliad* priest walking by sea and Pound walking by Lake Garda [HK].

52. **Nicoletti:** Giachino N., prefect at Gardone. Nicoletti was the go-between of M and the socialists when he was trying to give Fascism a socialist coloring during the time of the Salò Republic.

53. "La Donna": I, "the woman." Prob. knowing Pound was a poet, Nicoletti recited a sonnet he had written, with the kind of impassioned cadence in these repeated words that only an Italian could give—thus making the moment and measure memorable. [MSB's note says only: Reciting to E. P. an early sonnet of his]. The idea of the lady may have evoked the memory of several famous ones, Claretta Petacci above, Bianca below, as well as others.

54. "Cosa . . . ginnocchion": I, "Why must it go on? If I fall . . . / I will not fall on my knees." [Pound supplied MSB with a line that preceded this: "I am married to Capello"; and a note: Defiance when they were trying to crush free spirit in Vienna].

55. Bianca Capello: ?1542-1587, mistress of Francesco de' Medici, Duke of Tuscany, who married her in 1579 and proclaimed her Grand Duchess of Tuscany four months later. She was said to have been poisoned by Francesco's brother, Ferdinand. The situation of Clara Petacci may have reminded Pound of this response.

56. the key: The notebooks for Canto 74 at Yale reveal that the key lists Chinese books, the *Analects* of Mencius and *Chung Yung*, as well as a few Western authors (Cocteau, Wyndham Lewis, Frobenius), and books on specific subjects: economics, history, and monetary theory [for details see *Pai*, 12-1].

57. Lute of Gassir: The introductory song to the legend collection the *Dausi*. Gassire, son of Nganamba Fasa, was king of the Fasa tribe. The story of Gassire's envy and its consequences [cf. 134 below] is told in the legend collection, which deals with the history of Wagadu. A summary is given by Frobenius in *Erlebte Erdteile* [cf. GD, "Pound and Frobenius," LL, *Motive*, 33-59].

58. Hooo: Af. dial. "Hail!" [cf. 134 below]

59. Fasa: A tribe of heroes in N Africa.

60. lion-coloured pup: Prob. a dog running loose in the DTC.

61. les six potences . . . absoudre: F, "the six gallows / Absolve, may you absolve us all" [Villon, *Épithaphe de Villon: Mais Priez Dieu que tous nous vueille absouldre*].

62. Barabbas: The bandit held in jail at the time of the arrest of Christ.

63. Hemingway: Ernest H., 1898-1961, the American novelist Pound knew during his Paris years.

64. Anthelil: George A., 1900-1959, American composer and pianist who was sponsored with several other modern musicians by Pound during the 20s. Pound wrote about him in *Anthelil and the Treatise on Harmony*.

65. Thos. Wilson: A Negro "trainee" at the DTC [cf. 257 below].

66. Mr K.: DTC trainee.

67. Lane: DTC trainee.

68. Butterflies, mint: Paradisal cues [48:42, 50; 79/487; Frags.:38]. Even in hell or purgatory, the paradise-oriented man is conscious of his divine end. Pound takes the metaphor from Dante: "O proud Christians . . . do You not know that we are worms, born to form the angelic butterfly" [*Pur.* X, 121-125].

69. Lesbia's sparrows: Clodia, wife of the consul Mettulus Celer, was a notorious profligate celebrated by Catullus, who referred to her as Lesbia. Catullus 2, lines 1-4 may be translated: "Sparrow, thing of delight to her I love / Often she plays with you and holds you in her lap, / Offering her fingertip to your eager beak, / Asking for your darting nip".

70. voiceless . . . roosts: Prob. reference to the Wagadu legend; Pound relates the four gates of the legend to the four corner guard towers at the DTC [cf. 57 above; 96 below]. The "voiceless" may be the drum message about the tempest in Baluba [38:41].

71. el triste . . . rivolge: I, "the sad thought turns / toward Ussel. To Ventadour / goes the thought, the time turns back." Pound's

own poetry based in part on Bernart de Ventadorn's *Lo tems vai e ven e vire* ["Time goes and comes and turns"]. Also echo of Dante's *era già lora che volge il disio* ["It was now the hour that turns back the longing"] [*Pur.* VIII, 1].

72. Ussel: Town in Corrèze Department, S central France, near Ventadour. Pound had fond memories of it and its 15th- and 16th-century houses. The Hôtel des Ducs de Ventadour has on its facade an inscription honoring the last troubadours.

73. Ventadour: Former duchy in the department of Corrèze, S central France, near Limousin.

74. Limoges: Manufacturing and commercial city of Haute-Vienne Department, W central France, not far from Ventadour. Perhaps the polite salesman is the same one celebrated by T. S. Eliot in "Gerontion" as Mr. Silvero. Pound said that all the troubadours who knew letters or music had been taught "at the abbeys of Limoges" [*SR*, 91].

75. which city: Fang identifies the forgotten city as Les Eyzies, a small town near which "are numerous sites of pre-historic Europeans" [II, 223].

76. Urochs: *Aurochs*, the European bison [cf. 152 below].

77. Mme Pujol: A landlady in Provence. Excideuil, between Limoges and Périgueux, was the place where Mme. Pujol or Poujol kept an inn. Pound told HK that Madame would be dead but the inn would still be there.

78. white bread: Observation on the adulteration of food by additives. Cf. "is thy bread ever more of stale rags / " [45/229].

79. Mt Taishan: [cf. 46 above].

80. Carrara: The city in Tuscany, Italy. The marble used in building the leaning tower of Pisa came from its quarries.

81. Kuanon: Kuan-yin (J: Kuanon). The

Chinese goddess of Mercy; the compassionate bodhisattva [90:29].

82. Linus: St. Linus, pope ?67-76. His name appears first in all lists of the bishops of Rome. Earlier glosses [cf. 35, 45 above] and several of those following this one indicate that Pound was attending mass.

83. Cletus: St. Cletus (or Anacletus), pope 776-88.

84. Clement: St. Clement I, pope ?88-97??. Also known as Clement of Rome. The names of the first three bishops of Rome appear after the names of some of the apostles as the beginning of a list of early church fathers in Canon I of the Mass.

85. the great scarab: Egyptian symbol of fertility and rebirth which was usually carved on basalt or green stone [Hastings, *Ency. of Rel. & Ethics*, vol. 11, 223-227]. Also conceived as one form of the sun god [Tay, *Pai*, 4-1, 53]. The design on the back of the priest's chasuble at mass suggested the idea of the scarab [M de R].

86. plowed . . . early: At the first conjunction of the sun and moon in spring, the emperor, the Son of Heaven, had to plough the field of God with his own hands, and at late spring, "The empress offers cocoons to the Son of Heaven" [52/258].

87. virtù: I, "creative power" [36:2].

88. Ideogram: Hsien [M2692]: "display, be illustrious." Pound uses as "tensile light descending" and relates it to the Ming ideogram [M4534]: "The sun and moon, the total light process . . . hence, the intelligence. . . . Refer to Scotus Erigena, Grosseteste and the notes on light in my *Cavalcanti*" [*CON*, 20; Michaels, *Pai*, 1-1, 37-54; CFT, *Pai*, 2-3, 458].

89. "sunt lumina": L, "are lights." From "Omnia, quae sunt, lumina sunt" [trans. on line 22, p. 429 of the text as "all things that are are lights"]. Passage derives from Erigena as quoted by Gilson [*La Philosophie du Moyen Age*, 2d ed., 1944, p. 214; cf. *LE*, 160].

90. Erigena: Johannes Scotus Erigena [36:9], medieval philosopher and theologian. His book, *De Divisione Naturae*, was condemned in 1225 by Pope Honorius III [80:90].

91. Shun: One of the legendary emperors, reigned 2255-2205 B.C. Pound sometimes calls him Chun [53:14, 23]. We read in *Chung Yung*: "Kung said: Shun was a son in the great pattern . . . he offered the sacrifices in the ancestral temple and his descendants offered them there to him [CON, 133]. For "precision" see 20 above.

92. Mt Taishan: [cf. 46 above]. *The Four Books* nowhere say Shun was at Taishan, but the visit is recorded in *Shu Ching* [I, ii, 8; Fang, IV, 110].

93. paraclete: In John 14.26, Christ speaks of Paracletus as the intercessor or comforter. Capitalized, the Paraclete is the third person of the Trinity. Here it is "the divine spirit," which Pound believes is the same at all times and all places, East and West.

94. Yao: Legendary early ruler [53:14].

95. Yu: [53:15].

96. 4 giants . . . bones: DTC scene with a guard in a tower at each corner of the camp. Some of the "trainees" became fond of Pound and, although not allowed to speak to him, performed helpful services.

97. Zion: Part of Jerusalem called the city of David. The name is symbolic of the promised land and of the messianic hopes of Israel.

98. David rex: L, "King David," king of the Hebrews, who died ca. 972 B.C.

99. Isaiah: Late Hebrew prophet who flourished in 8th century B.C. The Lord told him He'd "had enough of burnt offerings and . . . the blood of bulls." Instead, He said, "Zion shall be redeemed by justice, and those in her who repent, by righteousness" [Isaiah 1:11, 27].

100. Light tensile . . .: *Chung Yung* [XXVI, 10] quotes *Shi King* and comments on the

quote. Pound translates the passage in part thus: "As silky light, King Wen's virtue / Coming down with the sunlight, / what purity! . . . Here the sense is: In this way was Wen perfect. The *unmixed* functions [in time and in space] without bourn. The unmixed is the tensile light, the Immaculata. There is no end to its action" [CON, 187].

101. "sunt lumina": [cf. 89 above].

102. Oirishman: Erigena [cf. 90 above].

103. King Carolus: Charles II, called "the Bald," 823-877, Roman emperor and king of the West Franks, grandson of Charlemagne, inherited with his half-brothers the kingdom of Emperor Louis the Pious. After the death of Louis in 840, his sons and heirs began a protracted struggle to gain control of each other's parts of the kingdom. His later success in dealing with enemies was helped by the bishops and Pope John VIII [83:10].

104. dug him up: No record exists that Erigena was exhumed. Perhaps Pound means the 13th-century heretic Amalric (or Amaury) de Bene, whose pantheistic theories derive from E. Amalric (d ca. 1204-1207); he was dug up in 1209 [80:90] and burned, along with 10 of his still living followers, before the gates of Paris [EB].

105. soi disantly: F, "supposedly."

106. Manichaeans: [23:28].

107. Les Albigeois: F, "The Albigensians." Like the Manichaeans, they derived part of their thought from Mithras, the Persian god of light. They were destroyed by a crusade mounted against them by Innocent III [cf. 2 above].

108. problem of history: Since the Inquisition "ruthlessly extirpated the sect and its books," the only historical evidence left is what the church would endorse [Fang, II, 232]. That evidence is grossly slanted. Pound related the spirit of the movement to *gai savoir* and called the Albigensian crusade "a sordid robbery cloaking itself in religious pretence" which "ended the *gai savoir* in southern France" [SR, 101].

109. Salamis: Island off Piraeus, in the gulf of which the Greeks defeated the Persians in 480 B.C.

110. money . . . state: Themistocles won the battle of Salamis in ships built by money made from the state-owned silver mines at Laurion, which the state loaned to the shipwrights. A recurrent refrain in the Pisan and later cantos [cf. 155, 344 below and 77:63, 79:55]. Pound uses the incident to illustrate a major thesis of Social Credit, that the extension of credit should be the prerogative not of private banks but of the state, which should benefit from the interest: "The state can lend. The fleet that was victorious at Salamis was built with money advanced to the shipbuilders by the State of Athens" [SP, 314, 342].

111. Tempus . . . loquendi: L, "A time to speak, a time to be silent" [31:1].

112. dixit: L, "said."

113. Lenin: Nikolai L. Vladimir Ilich Ulyanov, 1870-1924, Soviet statesman and Marxist theoretician. Lenin is quoted again at 80/497 [80:81].

114. Pisa: Location of DTC.

115. 23 year: Since the formation of the Mussolini government in 1922.

116. Till: Louis T., American soldier, DTC, Pisa, who was executed July 24, 1945. Ironically, Mr. Till's son Emmet, from Chicago, was murdered by two white citizens (Roy Bryant and John Milan) of Money, Miss., where he was visiting at age 14.

117. Cholkis: Colchis, the kingdom of Aeëtes, son of Helios, where Jason and the Argonauts sought the golden fleece.

118. Zeus ram: In the myth, the ram with the golden fleece was sacred to Zeus.

119. Snag . . .: Snatch of GI dialog overheard at DTC. Snag may have been a nickname for Till.

120. Ideogram . . .: Mo [M4557], "A negative; not; no."

121. OT TIS: H, "No Man" [cf. 17 above].

122. a man . . . down: Metaphor often applied to Odyssean hero in time of trouble: to Odysseus in the power of Circe or the Cyclops and prob. by extension to Pound himself who, like Till, faced possible death at the DTC.

123. the ewe: Remark probably made by Till. The incongruity of such sentiment from one hung for murder and rape is suggested.

124. Hagoromo: Classical, one-act, Noh play [CNTJ, 98-104]. The "hagoromo" is a "feather-mantle" or magical cloak of a "Tennin," or nymph, who leaves it hanging on a bough where it is found by a priest. Pound calls the tennin "an aerial spirit or celestial dancer." She wants her magic cloak back and the priest finally promises to return it, "if she will teach him her dance." Pound goes on: "She accepts the offer. The chorus explains that the dance symbolizes the daily changes of the moon. . . . In the finale, the tennin is supposed to disappear like a mountain slowly hidden in mist" [ibid., 98]. The *Hagoromo*, mentioned in Ur-Canto 1 [Poetry 10 (1917), 117], is evoked several times in the Pisan and later cantos [79/485, 80/500].

125. Taishan: [cf. 46 above].

126. tovarish: R, "comrades" [27:30]. Here Pound prob. refers to himself as the one who, at the DTC, blessed all creation and "wept in the rain ditch."

127. Sunt lumina: L, "are lights" [cf. 89 above].

128. stone . . . form: A favorite idea of Pound's which informed his perception of sculptors as discoverers or unveilers of form [GB, passim].

129. sia . . . Miracoli: I, "either Cythera [Aphrodite] or Isotta [Malatesta, 9:59], or Saint Mary of the Miracles" [church in Venice].

130. Pietro Romano: Pietro Lombardo, 1435-1515, Italian architect and sculptor

who did Dante's tomb at Ravenna as well as work listed in gloss above.

131. *OT TIS* . . . down: [cf. 121 and 122 above].

132. **diamond die**: A metaphor to suggest that although civilization has been overwhelmed by the avalanche of the war, things of real and permanent value in man's aspirations will, like the diamond, prevail in the end, untarnished.

133. **first must destroy** . . . : Mencius: "A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A kingdom must first smite itself and then others will smite it" [Legge, 704]. This Confucian idea is illustrated by the story of Wagadu in "Gassire's Lute."

134. **4 times** . . . **Fasa**: "Gassire's Lute," the Soninke legend, starts with these words: "Four times Wagadu stood there in all her splendor. Four times Wagadu disappeared and was lost to human sight: once through vanity, once through falsehood, once through greed and once through dissension. Four times Wagadu changed her name. First she was called Dierra, then Agada, then Ganna, then Silla. Four times she turned her face. Once to the north, once to the west, once to the east and once to the south. For Wagadu, whenever men have seen her, has always had four gates: one to the north, one to the west, one to the east and one to the south. Those are the directions whence the strength of Wagadu comes, the strength in which she endures no matter whether she be built of stone, wood and earth or lives but as a shadow in the mind and longing of her children. For really, Wagadu is not of stone, not of wood, not of earth. Wagadu is the strength which lives in the hearts of men and is sometimes visible because eyes see her and ears hear the clash of swords and ring of shields, and is sometimes invisible because the indomitability of men has overtired her, so that she sleeps. Sleep came to Wagadu for the first time through vanity, for the second time through

falsehood, for the third time through greed and for the fourth time through dissension. Should Wagadu ever be found for the fourth time, then she will live so forcefully in the minds of men that she will never be lost again. . . . Hooh! Dierra, Agada, Ganna, Silla! Hooh! Fasa!" The rest of the legend (12 pages) gives a number of stories of how Wagadu was lost, each section ending with the refrain "Hooh! . . ." repeated 10 times. The legend illustrates a Confucian doctrine central to Pound's thinking: If a king (or chief) lacks order in himself that leads to lack of order in the family, which leads to lack of order in the state, which thus becomes lost [cf. "Chêng Ming: A New Paideuma," inside front cover of *Pai*; 57 above].

135. **dell' Italia tradita**: I, "of betrayed Italy." Pound is stating that Italy was betrayed by the king and Pietro Bodoglio, who replaced M as head of the government. This act derived from a lack of order as expressed by the Confucian *Chêng Ming* ("right name") or lack of "a new paideuma," which Pound associates with Frobenius [*SP*, 284; *GK*, 58-59].

136. **a terrace** . . . : [cf. 8 above].

137. **la luna**: I, "the moon."

138. **Demeter**: Greek goddess of fertility.

139. **contrappunto**: I, "counterpoint."

140. **ch'intenerisce**: I, "that softens." Dante [*Pur.* VIII, 2] describes thus the twilight hour softening the hearts of the homeward bound.

141. **a sinistra la Torre**: I, "to the left of the Tower."

142. **Che . . . cader**: P, The 3d line of Bernart de Ventadour's "Lark" poem: "che s'oblia es laissa chazer," "who forgets and lets himself fall" [*T*, 427].

143. **NEKUIA**: Book XI of the *Odyssey* [1: Sources]. Odysseus, before and after the Nekuia, saw the spirits of Tyro and Alcmene in Hades [*Od.* II, 120; XI, 235, 266].

144. **Alcmene**: Amphitryon's wife. She was visited by Zeus, in the form of her husband, and bore his son, Heracles.

145. **Tyro**: [2:12].

146. **Charybdis**: The whirlpool opposite Scylla, off the coast of Sicily, by which Odysseus had to pass [*Od.* XII, 104-106].

147. **femina** . . . : L, "woman."

148. **hamadryas**: L, hamadryad, "tree nymph."

149. **Vai soli**: A misspelling of L, *vae soli*, "woe to (one who is) alone"; the biblical sentence "Vae soli, quia cum ceciderit, non habet sublevantem se" ("Woe to him who is alone when he falls for he has no one to help him up"). Pound got the phrase from Laforgue who got it from the Bible [*Ecclesiastes* 4.10]. Pound used it for a translation he called "Pierrots" [*T*, 247].

150. **'HAION** . . . : H, "the sun around the sun."

151. **Lucina**: Minor Roman diety, an aspect of Juno, the goddess of childbirth. Also Diana Lucina, lunar aspect of tidal and menstrual periodicity.

152. **urochs**: "Aurochs," European bison.

153. **Bunting**: Basil B., 1900- , English poet who followed in the Whitman-Pound tradition. He visited Pound and lived for several years (at different times) at Rapallo. Pound dedicated *GK* to Bunting and Zukofsky. In 1918, after WWI was over, Bunting refused induction into the British army as a conscientious objector on the principle that if there were a war he wouldn't go, so if there weren't he couldn't enlist. After 6 months in jail he went on a hunger strike. The guards put a roast chicken in his cell every day, but Bunting held out and after 11 days they let him go [*B. B.: Man and Poet*, 29].

154. **"Red . . . Met . . ."**: Misprint for *Redimiculum Matellarum* (L, "A garland of chamberpots"), a collection of Bunting's poetry published in 1930.

155. **Salamis** [cf. 109 above].

156. **Joe Gould**: Joseph Ferdinand G., 1889-1957, Greenwich Village bohemian. Cummings painted his portrait and referred to him twice in his work [*Eimi*, 315; *CP*, 1938, no. 261]. Gould, Harvard 1911, started as a police reporter but after 1917 supposedly spent his life writing *An Oral History of Our Times*, scribbled in hundreds of nickle notebooks (left in cellars and closets), a few bits of which were printed by Pound [*Exile* 2, 1927, 112-116] and Richard John [*Pagany* II, 2, Spring 1931]. After his death it transpired that very little of the history was actually written [HK]. Since both Bunting and Cummings were imprisoned because of WWI, Pound may have thought Gould was also; but the record does not reveal this.

157. **cummings**: edward estlin c., 1894-1962; American poet, author of *Eimi* and *The Enormous Room*, an account of his imprisonment by the French army at the end of WWI, during the early years of which he served as a volunteer ambulance driver.

158. **black . . . translucent**: The black panther in the Roman zoo [HK].

159. **Est . . . Ite**: L, "It is finished, Go." Formula used at end of Catholic Mass, derived from Christ's final words on the cross.

160. **Tangier . . . flame**: The seaport of NW Morocco; Pound visited it with his Aunt Frank and doubtless saw the fakir recalled here.

161. **Rais Uli**: Ahmed ibn-Muhammed *Raisuli*, 1875-1925, Moroccan brigand who kidnapped Ion Perdicaris and his nephew, Cromwell Varley, around 1910 and collected \$80,000 ransom from the U.S. But the sultan of Morocco paid back the \$80,000 to avoid war with the U.S. and England [Fang, II, 48-49]. Pound wrote an imaginary interview called "The Rais Uli Myth . . . being Tangier in Dry Point" and sent it to his father with an idea that *McClure's* would publish it.

162. Elson: A missionary Pound visited in Gibraltar in 1906 and 1908. Pound wrote to Homer Pound: "Elson is about the most liveliest thing in Tangiers. Had a bully good gallop over hills to his home—next to the Perdicari's place which we inspected" [unpub. letter in Yale collection].

163. villa of Perdicaris: Perdicaris's house was situated on a hill on the road running from Tangiers to Cape Spartel. After he was kidnapped, the villa "never saw its master again; the fine view out to sea, the delightful gardens, the comfortable house, remained deserted" [Fang, II, 49].

164. color di luce: I, "color of light."

165. Fordie: Ford Madox [Hueffer] Ford, 1873-1939, the English novelist, critic, poet, and editor. "Riesenberg," a brief prose piece he wrote, concerns two giants who lie helplessly bound in a valley of the Upper Silesian mountains.

166. William: W. Butler Yeats. His whole work, early and late, is so filled with dreams that assigning a specific source can only be idle speculation.

167. Jim the comedian: James Joyce, 1882-1941, the Irish novelist, who sometimes clowning around as a singer.

168. Plarr: Victor Gustave P., 1863-1929, librarian of the Royal College of Surgeons of England, author of *In the Dorian Mood* (1896) and other works. His father, Gustave, was a mathematician.

169. Jepson: Edgar J., 1863-1938, English novelist. Iris Barrie wrote in *The Bookman*, Oct. 1931: "Pound and his close friend Edmond Dulac... were both passionately fond of jade, and Jepson collected it. He used to pass pieces of it about the table: Pound would finger each piece long and lovingly" [Fang, II, 116].

170. Maurie: Maurice Henry Hewlett, 1861-1923, English essayist, novelist, and poet. Author of *The Queen's Quair*, based on the life of Mary Queen of Scots [80 / 515].

171. Newbolt: Sir Henry John N., 1862-1938, the English poet.

172. Kokka: Colonel Golejevsky, military attaché to Beckendorff, tsarist ambassador to the court of St. James and, ca. 1913, to Baron Stalevesky, tsarist ambassador to Washington. An acquaintance of the Pounds during their Paris years. Referred to anonymously in *GK*, 34, 81-83, 229: "[Kokka] ... remarked that if you are covered with brass chains, a sword, etc.; if your sartorial sheath is rigid and every time you move something jangles you naturally do not loll, you sit still and upright" [p. 83].

173. old Marchesa: Pound wrote of her: "Countess M. (an Italian title) counted her high water mark a wedding at the court in St. Petersburg" [*GK*, 83].

174. Spain: When asked if any "good society" remained, Kokka "meditated and finally thought there was some left in Spain." When asked, "Is it a society in which you wd. care to spend much of your time?" the general said, "Good GOD, No!!" [ibid.].

175. Sirdar: A restaurant on the Champs-Élysées in Paris.

176. Bouillier: The Bal Bullier, a dance hall on the boulevard Saint-Michel, Paris. Now demolished but in the 20s noted as a resort of students and frequented occasionally by some of the staff of Ford's *Transatlantic Review* [MSB note: "Respectable landmarks in Paris. Bouillier was an open air dance place now gone."].

177. Les Lilas: Closerie des Lilas, restaurant in Paris, at the corner of Boulevard Saint-Michel and Boulevard Montparnasse, facing the Bal Bullier.

178. Dieudonné London: A restaurant in London named for the famous chef, Dieudonné. Located at 11 Ryder Street, St. James. First number of *Blast* was celebrated there on July 15, 1914. There also (2 days later) Amy Lowell gave an Imagiste dinner which Richard Aldington called her "Boston Tea Party for Ezra" [Fang, II, 301].

179. Voisin's: A restaurant in Paris at 261, rue St. Honoré and 16, rue Cambon. Recorded in *Baedeker* as a restaurant of "the highest class" [Fang, II, 309].

180. Uncle George: George Holden Tinkham, 1870-1956, member of the House of Representatives from Massachusetts (1915-43); a conservative and isolationist whom Pound knew in Venice.

181. ΠΕΙ ΠΑΝΤΑ: H, "all things flow." Inversion of Heraclitus πάντα ῥεῖ. Seems to imply that while everyone else flowed on the path of least resistance, Uncle George stood firm as a rock.

182. fills up . . . : When asked what Kung found in water to praise, Mencius said: "There is a spring of water; how it gushes out! . . . It fills up every hole, and then advances, flowing up to the four seas" [83/530; *CON* 217].

183. Nevsky: The Nevsky Prospekt is the major avenue of St. Petersburg, similar to the Champs-Élysées in Paris.

184. Schöners: The Schöner Restaurant at 19 Siebensterngasse, Vienna. Prob. the place where Pound encountered Antheil and his wife in 1928 [cf. Antheil, *Bad Boy of Music*, 215; Fang, II, 313].

185. der Greif at Bolsano: A hotel with a restaurant at 9 Walterplatz, Bolzano, in the Tyrol, Italy.

186. Mouquin's: A famous French restaurant in New York, ca. 1900, which was closed in 1925. Pound, in *Letters* and other writings, associates it with W. C. Williams. See "Dr. William's Position" [*Dial*, 1928, reprinted, *PE*, 70]: "All of which belongs to an American yesterday and is as gone as les caves de Mouquin" [Fang, II, 321].

187. Robert's: A restaurant at 33 West 55th St. In 1939 Pound visited it with E. E. Cummings.

188. La Marquise de Pierre: A friend of Remy de Gourmont who became a friend of Pound [RO].

189. Huddy: William Henry Hudson, 1841-1922. Born in Argentina of American parents, he came to England in 1870. Ford wrote of Hudson: "An immensely long form would be leaning in the doorway that separated the upper rooms of the Mont Blanc. . . . After a pause of almost breathlessness we would all of us exclaim 'Hud . . . son' . . . all except Mr. Edward Garnett, who, as his discoverer, permitted himself to say 'Huddie!'" [*Mightier than the Sword*, 60]. Hudson was a naturalist and novelist. Pound acclaimed his *Green Mansions*.

190. où sont les heurs: OF, "where are the good times" [variation of Villon: "Où sont les neiges d'antan."].

191. Mr. James: Henry J., 1843-1916, the American novelist.

192. Mrs. Hawkesby: Henry James's housekeeper at Rye.

193. Mr. Adams: Henry Brooks A., 1838-1918, son of Charles Francis Adams; American historian, taught medieval history at Harvard (1870-77); author of *The Education of Henry Adams*, which contains the seed of this anecdote [Chap. XIX, "Chaos"]. Pound got the story from Santayana [*L*, 338].

194. the monument: Santayana [RO].

195. Haec sunt fastae: L, *haec sunt fasti* (?): "these are the festivals (?)."

196. quatorze Juillet: F, "14 July" (Bastille Day, 1945).

197. Amber Rives: Amélie Rives, 1864-1945, *Time*, June 25, 1945, obit.: "Died . . . Amélie Rives . . . 81, who . . . scandalized readers . . . with her popular novel, *The Quick or the Dead* . . ." Pound played tennis with her in London at the South Lodge home of Ford Madox Ford [Fang, II, 99-100; MSB note reads: 2nd rate British novelist].

198. Mr. Graham: R. B. Cunninghame G., 1852-1936, Scottish essayist, biographer, and world traveler, noted for his journey by horse through South America. Honored in

Blast, I. Sir John Lavery did a portrait of Graham on horseback, his left ear and black beard accented. A picture in the *Time* mentioned above prob. reminded Pound of Graham's portrait. In a letter to Harriet Monroe about what artists, poets, and sculptors did at the outbreak of WWI in 1914, Pound wrote: "Cunninghame Graham volunteered, after having lived a pacific socialist. He is to be sent off to buy remounts, as he is overage and knows more about horses than anyone else except Blunt" [L, 46; MSB note: Mr. Graham. Heir to Scottish throne; would not claim the title; getting himself photographed].

199. Farben works: The I. G. Farben (*Interessengemeinschaft Farbenindustrie Aktiengesellschaft*) works, German chemical and dye cartel, officially organized as a monopoly in 1925 at Frankfurt-on-Main. The same issue of *Time* [p. 21] reports: "the great I. G. Farben plant in Leverkusen has already asked the military government for permission to make a long list of chemicals out of raw material on hand. . . . Germany the practitioner of total war, most certainly did not suffer total defeat" [MSB note: The fine things have been destroyed; Farben survived].

200. Lilibullero: Lilibullero, a song mocking the Irish Catholics, popular in England during the revolution of 1688. It was used as a signature theme by the BBC during WWII and was sung by both British and American soldiers [Hunting, *Pai*, 6-2, 179].

201. Adelphi: Old hotel on the Strand [62:112] which was damaged [?] during the war [MSB note: One of the last bits of decent architecture. Comes in Adams' canto]

202. Mr. Edwards: Henry Hudson E., black soldier who made out of a packing box a table Pound could write on. DTC rules did not allow Pound to speak or to be spoken to by other prisoners. But many soldiers had the "charity" and found the means to ignore the rule.

203. Baluba: Pound's name for tribe in SW Belgian Congo [38:41; MSB note: hooking up with Frobenius].

204. nient' altro: I, "nothing else."

205. XIX Leviticus: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure" [19:35].

206. First Thessalonians: The verse cited says: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you" [4:11].

207. Diocē: [cf. 8 above].

208. Terracina: Seaport on the west coast of Italy [39:39]. The several lines evoke (1) the birth of Aphrodite from the sea foam, and (2) the restoration of the goddess to her pedestal there, a lifelong wish of Pound [Surette, *Pai*, 3-2, 204].

209. Anchises: Father of Aeneas who was approached by Aphrodite in human disguise. As Virgil put it [*Aeneid* I, 404-405], he knew her by her walk [23:31, 34].

210. wind . . . rain . . . process: [cf. 9 above].

211. Pleiades: A cluster of stars in the constellation of Taurus (the seven daughters of Atlas). "Her mirror" is the sky and "she" is the recumbent earth [HK].

212. Kuanon: [cf. 81 above].

213. this stone: The spiritual peace evoked by the stone statue of Kuanon is similar to the peace evoked by the sapphires of Dante and Prester John [cf. 37 above; 76:145].

214. χθονία . . . : H, "Nether earth, Mother."

215 herbs . . . : Hieratic herbs associated with paradisaical vision [CFT, *Pai*, 3-1, 93-94].

216. katydid: Large green insect of grasshopper family which Pound prob. saw near his tent; unable to fly because it was minus its right wing.

217. ΤΙΘΩΝΙ: H, Tithonus. In the myth

T. was given immortality without freedom from process of aging. He pleaded for death but could not die. He was loved by the goddess Eos, who turned him into a grasshopper, the most musical of insects, so that she might hear her lover's voice sounding forever in her ears.

218. in coitu . . . : L, "in coition the light shines." The "lumen," or divine light, is expressed sexually [36:13].

219. Manet: Édouard M., 1832-1883, French impressionist painter. He painted a picture of the bar at the Folies-Bergère, 32, rue Richter.

220. La Cigale: A dance hall and restaurant near Place Pigalle, Montmartre, at 120, boulevard de Rochechouart.

221. Les Folies: F, "The Folies" (Bergère).

222. she did her hair . . . : Olga Rudge, who for a time dyed her hair red in honor of Vivaldi, who was known in his time as the Red Priest because of his flaming hair.

223. Drecol or Lanvin: Famous Parisian dress designers.

224. Aeneas: When he first met his mother (Aphrodite) in *The Aeneid*, he knew her at once.

225. la France . . . : F, "Nineteenth-century France."

226. Degas: Edgar D., 1834-1917, French impressionist painter who significantly influenced followers such as Picasso.

227. Guys: Constantin G., 1802-1892, newspaper illustrator who did drawings for the *London News* during the Crimean War. He settled in Paris (ca. 1885) and sketched the life and manners of the Second Empire during the period when impressionism, as well as all the arts, flourished.

228. Vanderpyl: Fritz-René V., 1876- ; a Dutch writer Pound knew during his Paris years [7:22].

229. Vlamincq: Maurice V., 1876-1905, French painter, printmaker, and writer.

230. this stone: [cf. 213 above].

231. staria . . . scosse: I, "it would rest without further tossing." Guido da Montefeltro says these words [*Inf.* XXVII, 63] about respite from the tossing flames that encase him in the hell of evil counsellors [cf. epigraph to Eliot's "Prufrock"; MSB note: Dante and the Possum: if I thought I was talking to anyone returning to the world, flame would not keep speaking].

232. eucalyptus: On the way to Lavagna, Pound picked up a eucalyptus pip and kept it with him thereafter [M de R; 80:9].

233. mare Tirreno: I, "the Tyrrhenian Sea."

234. Malmaison: A chateau near Paris; residence (1809-1814) of the Empress Josephine, and later of Maria Christina of Spain and of the Empress Eugénie.

235. Sirdar: [cf. 175 above].

236. Armenonville: Pavillon d'Armenonville, fashionable restaurant in the Bois de Boulogne, Paris: "between the Porte Maillot and the Jardin d'Acclimatation" [Fang, II, 309].

237. Ventadour: Town near Egletons, SW of Ussel. A ruined castle of a famous ducal family is located there [cf. 72, 73 above].

238. Ussel: [cf. 72 above].

239. la bella Torre: I, "the beautiful tower." The Leaning Tower of Pisa.

240. Ugolino: Ugolino della Gheradesca, ?1212-1289, Ugolino da Pisa. He conspired to seize power in Pisa but was imprisoned and his wealth confiscated (1276). After other treasons against Pisa, he, his two sons, and two grandsons were imprisoned in the tower of Gualandi (since called Torre Della Fame) and starved to death [*Inf.* XXXIII]. Dante [*Inf.* XXXII] pictures U. eating his son's head.

241. H.: Adolf Hitler.

242. M.: Benito Mussolini.

243. **Frobenius**: Leo F. [38:45; cf. 44 above].
244. **der Geheimrat**: G, "the privy councillor."
245. **der . . . hat**: G, "the [white] man who in Baluba made the thunder storm" [38:41].
246. **Monsieur Jean**: J. Cocteau, 1891-1963, French poet, playwright, and man of letters, whose creative powers Pound regarded most highly during the 20s and 30s: "Yet Greek drama exists. Cocteau by sheer genius has resurrected it" [GK, 93]; "Gaudier had and Cocteau has genius" [GK, 105].
247. **Possum**: Pound endowed T. S. Eliot with this nickname because, like the possum, he was good at playing dead.
248. **pouvrette . . . lus**: F, "poor and old never did I read a letter" [Villon, *Testament*, "Ballade Pour Prier Nostre Dame"]. Pound was impressed with this Villon ballad early on and discusses it in a chapter entitled, "Montcorbier, *alias* Villon" [SR, 166-178].
249. **magna NUX animae**: L, "great nut of the soul." Some scholars believe this phrase should really be "great night of the soul," to evoke mystics who talk about "the dark night of the soul" [Shuldiner, *Pai*, 4-1, 73]. But Pound probably means what he says, "nut," to evoke the Pythagorean theme of "the body is in the soul" [CFT, *Pai*, 2-3, 451] and establish the motif that will climax as "the great acorn of light" [116:8].
250. **Barabbas**: Thief released from prison in place of Christ who was then crucified with two other thieves [cf. 62 above].
251. **Mr. Edwards**: [cf. 202 above].
252. **Hudson**: [cf. 189 above].
253. **comes miseriae**: L, "companion of misery."
254. **Comites**: L, "Companions."
255. **Kernes**: Trainee at DTC.
256. **Green**: Trainee at DTC who was in a "security cage" near Pound [77:158].

257. **Tom Wilson**: Black trainee at DTC [77:91].
258. **Whiteside**: The black turnkey at DTC, used by Provost Section to handle the solitary cells and "security cages."
259. **bag o'Dukes**: Dukes Mixture, a brand of roll-your-own tobacco used at the DTC [Williams, *Poetry*, 1949, 218].
260. **ac ego in harum**: L, "and I too in the pig-sty" [39:24].
261. **Circe**: [1:1].
262. **ivi . . . animae**: L, "I went into the pig-sty and saw soul-corpses" [39:24].
263. **Carrol (of Carrollton)**: Charles Carroll of Carrollton, 1737-1832, Revolutionary leader [69:66]. A number of the trainees, particularly blacks from the south, had names of former presidents and even of famous men who did not get as far, such as Carroll.
264. **Crawford**: Carrol C., inmate at DTC.
265. **ΘΕΑΛΓΕΙΝ**: H, (infinitive of Θέλω): "to enchant, bewitch," which is what Circe did; also, in Homer, to cheat, cozen.
266. **nec benecomata**: L, "nor fair-tressed" [cf. Andreas Divus, trans., *Od.* XI].
267. **Kirké**: H, "Circe."
268. **κακὰ . . . ἔδωκεν**: "she had given them dreadful drugs" [39:7]. Circe bewitched the "mountain wolves and lions" with her potions.
269. **veleno**: I, "poison."
270. **Predappio**: Town in NE Italy where Mussolini was born, the son of a blacksmith. The several lines ending here concern usury as a disease that infects the whole social fabric. Said Pound: "When a given hormone defects, it will defect throughout the whole system" [GK, 60].
271. **Upward . . . bank**: [cf. 275 below]. In a poem entitled "The Discarded Imagist" [*The Egotist*, June 1, 1915; rpt. *Poetry*,

- Vol. 6, no. 6, 1915], Upward wrote: "I withstood the savages of the Niger with a revolver: / I withstood the savages of the Thames with a printingpress" [EP, *GB*, 118]. In 1901 as British Resident in Nigeria he stood on "the blood-stained stone of Somarika, with a revolver in his hand, and three human skulls at his feet" and faced "an ogre, whose boast it is that he never had to strike more than one blow to cut off a human head." [*Some Personalities*, London, 1912.] Later he started a publishing venture in London which became "The Wisdom of the East" series.
272. **Sitalkas**: The Delphian Apollo [Σιτάλλας], "Prohibitor of Corn-Growing." Upward bought at Corfu an ancient Greek gem that seemed to represent John Barley-corn with a seed basket on his arm and three spikes rising from his cap. Upward seems to have had a seal ring made out of the gem: "a sardonix or blood-stone, green with red spots." An impression of the seal is used on the cover of Upward's book *The Divine Mystery* [Moody, *Pai*, 4-1, 56-57; 78/479].
273. **Niger**: River in W Africa.
274. **Thomas bank**: The Thames River bank.
275. **Upward . . . shot himself**: Allen U., 1863-1926, cultural anthropologist, student of primitive religions, world traveler and friend of many people around Pound (1911-21), including G. R. S. Mead and A. R. Orage. Pound's idea of the Eleusinian mysteries were seen through such books as Upward's *The Divine Mystery*, 1910 [Knox, *Pai*, 3-1, 71-83]. Upward committed suicide in 1926.
276. **Matteo**: M. da Pasti, d. 1468, Veronese sculptor and medalist. Made intaglio medallions of Sigismundo Malatesta, Isotta, etc. [26:4].
277. **Pisanello**: Antonio Pisano, ?1397-1455, Veronese painter and medalist. Made medals of Sigismundo, his brother Novello, etc. [26:78].

278. **Babylon**: Prob. the owner of Babylon, suggesting the confusion of voices from which the work of Matteo and Pisanello rescued the 15th century.
279. **nox animae magna**: L, "great night of the soul" [cf. "Dark Night of the Soul," St. John of the Cross; cf. variant "nux" in 249 above].
280. **Taishan**: [cf. 46 above].
281. **To study . . . untrumpeted**: Pound translates the opening lines of the *Analects* thus: "1. He said: Study with the seasons winging past, is not this pleasant? 2. To have friends coming in from far quarters, not a delight? 3. Unruffled by men's ignoring him, also indicative of high breed" [CON, 195].
282. **filial . . . process**: Pound renders *Analects* I, II, 2 thus: "2. The real gentleman goes for the root, when the root is solid the (beneficent) process starts growing, filiality and brotherliness are the root of manhood, increasing with it" [ibid.].
283. **nor . . . alacrity**: *Analects* I, III: "He said: Elaborate phrasing about correct appearances seldom means manhood" [ibid.].
284. **employ . . . harvest**: *Analects* I, V: "He said: . . . respect what you do and keep your word . . . be friendly to others, employ the people in season. [*Prob. meaning public works are not to interfere with agricultural production.*]" Pound's brackets and italics [ibid.].
285. **E al Triedro . . . la Luna**: I, "And at the trihedral corner, Cunizza/and the other woman: 'I am the moon'" [6:34].
286. **Cunizza**: Cunizza da Romano [6:34]. Here the image of the compassionate woman.
287. **Núx animae**: H, "night," animae: L, "of the soul."
288. **San Juan . . . ad posteror**: L, "St. John . . . to posterity." The Spanish mystic Juan de Yepis y Alvarez, 1542-1591, known

as St. John of the Cross. He wrote of "the Dark Night of the Soul" as a stage in the mystic way.

289. **Ugolino**: [cf. 240 above].

290. **la vieille de Candide**: F, "Candide's old woman" [Voltaire, *Candide*, XI-XII].

291. **Corporal Casey**: Soldier in cadre of the DTC.

292. **Le Paradis** . . . : F, "Paradise is not artificial" [cf. Baudelaire, *Les Paradis Artificiels*].

293. **spezzato**: I, "broken."

294. **mint**: One of the hieratic herbs related to the vision of paradise.

295. **Ladro**: I, "thief, rogue." Reference to a cat in the DTC [M de R].

296. **Nemi**: Lake Nemi, a small crater lake in the Alban Hills of Latium, Italy; here were the sacred grove and the temple of Diana, guarded by a priest who held the post until he was killed by another who sought the office [Frazer, *The Golden Bough*, 3].

297. **Zarathustra**: Zoroaster, fl. 5th century B.C., a religious teacher of ancient Persia; founder of Zoroastrianism, originally a kind of fertility religion which later developed a more complex cosmogony and eschatology deriving from the struggle of the Zoroastrian supernatural spirits.

298. **desuete**: F, "obsolete, out of date."

299. **Jupiter . . . Hermes**: Major deities in the train of thought evoked by the idea of paradise as not artificial.

300. **castellaro**: [Poss. *castello*]: I, "castle." Prob. here "small castle." A place near Sant Ambrogio, near Rapallo [EH].

301. **sacculorum Athenae**: L, "immemorial of Athena."

302. **γλαύξ, γλαυκῶπις**: H, "little owl, with gleaming eyes." Note in context that the olive is sacred to Athena, who created it, and that γλαυκός, like γλαυκός, is used to describe the sheen of the olive [79:60].

303. **olivi**: I, "olive trees."

304. **Boreas Apeliota libeccio**: Seriatim: "North Wind, East Wind, South Wind."

305. **"C'è il babao"**: [babau]. I, "there's the bugbear."

306. **il Pozzetto/al Tigullio**: I, "the Little Well/at Tigullio." The beach on the Bay of Tigullio, near Rapallo, where Pound lived in 1930s.

307. **Oedipus**: Greek hero who inadvertently murdered his father and married his mother [Sophocles, *Oedipus Rex*].

308. **nepotes Remi magnanimi**: L, "grandsons (descendants) of the great-souled Remus."

309. **Mr. Bullington**: Prob. inmate at DTC.

310. **Lady be good**: Popular song of the 30s.

311. **in harum** . . . : [haram]: L, "into a pig-sty I too have gone" [cf. 260 above].

312. **three months** . . . : Pound translates *Analects* VII, XIII: "In Ch'i he heard the 'Shao' sung, and for three months did not know the taste of meat; said: didn't figure the performance of music had attained to that summit" [CON, 220].

313. **song . . . radiance**: Pound's visual reaction to the ideogram for "the name of the music of the legendary Emperor Shun." Shao [M5691]. In the left component he sees the sun under an image of rays. (Note that no Chinese philologist sees anything of the kind [Fang IV, 74].)

314. **Chi**: [Ch'i], principality in Shensi Province; ruled by Wen Wang.

315. **Shun**: Legendary Chinese ruler [M5936]. Pound calls him Chun [53:23].

316. **λεγύρ**: H, "clear, shrill."

317. **tanka**: The Japanese verse form of five lines; the first and third have five syllables, the others seven. Memory of "A Shadow," tanka by Katue Kitasono. Pound once asked him, "Did you see the *Hawk's Well*—is it any

use in Japan?" "Hawk's eye," above, and "hawk's wing" in next line prob. recalled the Yeats play.

318. **babao**: I, "bugbear" [cf. 305 above].

319. **no fortune** . . . : [1/4].

320. **J. Adams**: [31:15] Pound several times refers to the statement Adams often made: "every bank of discount . . . is downright corruption" [71:35; 76:113].

321. **at 35 . . . 21.65**: Roosevelt's change of the value of gold.

322. **Byzantium**: Ancient city on the Bosphorus; site of modern Istanbul.

323. **Meyer Anselm**: Mayer Amschel Rothschild, 1743-1812, usually considered to be the founder of the House of Rothschild.

324. **old H.**: Henry Morgenthau, Sr. [DG/RO].

325. **young H.**: Henry Morgenthau, Jr. [DG/RO].

326. **Sieff**: Israel Moses S., British merchant; reputed anonymous owner of the London tabloid the *Daily Mirror* during the late 1930s.

327. **a rrromance**: Idea that money, "high finance," and international money operations were "a great romance" was current during the 1930s.

328. **yidd**: [yitt, yit]: Yiddish dialect, "Jew." G, *Jude*. A term of approbrium first applied by wealthy German Jews to low-class "ghetto" Jews from central European countries when they began migrating west. Pound associated "the blond bastards" with *The Magnificat* based on Luke 1.52: "He hath put down the mighty from their seats, and exalted them of low degree" [DG/RO].

329. **goyim**: Yiddish, "gentiles." A term used by Jews for non-Jews. In context, it can be pejorative or not.

330. **versalzen**: G, "to oversalt; to spoil." Derived from Christ's remarks at the end of the Sermon on the Mount [Matthew 5.13]: "Ye are the salt of the earth." Pound said

Christ was addressing the Jews (not the gentiles) and refers at them as "oversalted" [HK].

331. **With justice**: "Redeem Zion with justice" [cf. 99 above].

332. **Yu**: [53:15] Emperor after Shun. The laws of Jehovah on money and control of usury are better than those of the early Chinese emperors.

333. **sha-o**: The succession dance, which mimed the peaceful accession of Emperor Chun [Shun]. *Analects* III, XXV [CON, 205].

334. **XIXth Leviticus**: Verse 35: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure."

335. **Jeremiah**: Major Hebrew prophet: "the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin" [Jer. 1.1].

336. **tower of Hananel**: In the north corner of Jerusalem on the wall. The data concerns directions for building the city [Jer. 31.38-40].

337. **Goah**: Goath: "And the measuring line shall yet go forth . . . and shall compass about to Goath" [ibid.].

338. **Anathoth**: A city of Benjamin where Jeremiah was born. The value of its currency was slightly different from that of Jerusalem: one-half of 17 shekels was \$8.50 there: "And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver" [Jer. 32.6-10].

339. **Benjamin**: The plateau of E central Palestine, near the Jordan River, between Jerusalem and Bethel.

340. **Chocorua**: Mount Chocorua, E New Hampshire, in the Sandwich Range of the White Mountains.

341. **meteyard and measure**: [cf. 334 above].

342. **comman**: Sound of "corps man," for soldiers from the medical corps.

343. **METATHEMENON** . . . : H, "if those who use a currency give it up in favour of another." From Aristotle, *Politics* 1275b, 16 [53:157; 77:67; 97:77].

344. **Salamis fleet**: [cf. 110 above].

345. **Wörgl**: (Woergl), a small town in the Austrian Tyrol which in the early 1930s issued its own money, a form of the stamp script [41:44]. The new money created prosperity: "The town had been bankrupt: the citizens had not been able to pay their rates . . . etc. But in less than two years everything had been put right. . . . All went well until an ill-starred Wörgl note was presented at the counter of an Innsbruck bank. . . . The burgomaster was deprived of his office, but the ideological war had been won" [SP, 314].

346. **Gedichte**: G, "Poems."

347. **Heine**: Heinrich H., 1797-1856, German lyric poet and critic.

348. **Tyrol**: I.e., N Tyrol, Austria.

349. **Innsbruck**: Capitol of N Tyrol, W Austria.

350. **N.E.P.**: "New Economic Policy." The Bolshevik Revolution of 1917 left the country in an economic doldrums that it could not get out of. Marx had provided an analysis of the workings and functions of "capital," but he provided no economic program for a socialist state. The country continued in a state of shock while the people suffered terribly. Lenin finally created the N.E.P. as a temporary five-year plan. It was a capitalist economic device that was criticized by a number of Marxist purists, but Lenin conceived it to be a temporary transitional economic device between the former bourgeois system of exploitation and the dictatorship of the proletariat, in which an economic paradise would be created. Pound's theory here is that all Lenin needed to have done was issue certificates to the workers for work done, which could have been used as money and thus have created the kind of prosperity had by Wörgl. Instead, the N.E.P. was

started by borrowing money at high interest rates, which kept the people enslaved in the same old way [103:6].

351. **canal work**: The Soviets used forced labor (nearly 300,000 prisoners from labor camps) to build the White Sea-Baltic Canal, begun in 1931 and completed in 1933-34. David J. Dallin, in his book *The Real Soviet Russia* [Yale University Press, 1947], quotes "a French engineer . . . sentenced to forced labor," who "managed to escape across the Finnish border": "More than 50,000 [prisoners] died during a period of a year and a half" [p. 242].

352. **dumping**: Placing large quantities of a basic commodity on the market at a price less than the cost of producing it. Pound wrote: "The Roman Empire was ruined by the dumping of cheap grain from Egypt, which sold at an unjustly low price. And usury corrodes" [SP, 316]. Similar devices were employed by Roosevelt's New Deal to restore the market economy.

353. **each . . . god**: One of the several paraphrases Pound makes of a biblical line: "For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever" [Micah 4.5].

354. **Aristotle**: *The Nicomachean Ethics*, 1095a, has such a statement. Pound analyzes the *Ethics* with a conclusion as premise: "As ethics, Arry is not fit to clean the boots of Confucius" [GK, 326].

355. **Katholou**: H, "generalities."

356. **hekasta**: H, "particulars."

357. **Yaou**: Yao [cf. 94 above].

358. **Shun**: Pound ends the passage about Shun [Chun; cf. 315 above] from *Chung Yung* in these words: "Shun was a son in the great pattern . . . he perforce came to the throne, perforce had these high honors, perforce this enduring fame, and longevity" [CON, 133]. And, "He liked to ask questions of people, and to listen to their simple answers. He passed over the malice and

winnowed out the good. He observed their discordant motives and followed the middle line" [CON, 107]. And, "He said: lofty as the spirits of the hills and the grain mother, Shun and Yu held the empire, as if not in a mortar with it" [CON, 227].

359. **wd/. . . seacoast**: In a discussion of what Shun as emperor would have done had his father been guilty of murder. Seeing that he could not order that his father not be arrested as the law justly required, he said: "Shun would have regarded abandoning the empire as throwing away a worn-out sandal. He would privately have taken *his father* on his back, and retired into concealment, living somewhere along the seacoast" [Legge, 965; Pound's source was Pauthier, 443]. An analog to Aeneas carrying his father, Anchises, to safety on his back.

360. **son père**: F, "his father." Both Legge and Pauthier italicize the phrase.

361. **Dai Nippon Banzai**: J, "Hail to Great Japan."

362. **Kagekiyo**: A one-act play [CNTJ, 105-112]. The story of an old blind man whose daughter goes to extremes to find him, but in the end they part. Near the end of the play the chorus says: "The vizard broke and remained in his hand and Miyo-noya still fled afar, and afar, and he looked back crying in terror, 'How terrible, how heavy your arm!' And Kagekiyo called at him, 'How tough the shaft of your neck is!' And they both laughed out over the battle, and went off each his own way" [CNTJ, 111].

363. **Kumasaka**: A play in two acts [CNTJ, 39-45]. The ghost of the hero, Kumasaka, "comes back to praise the bravery of the young man who had killed him in single combat" [CNTJ, 39].

364. **quia . . . est**: L, "because it is impossible." From Tertullian: "Credo qui impossibile"; i.e., "in these domains only faith will sustain me" [HK].

365. **Gassir**: [cf. 134 above].

366. **KOPH** . . . : H, "Daughter, the blind man's shining." Persephone and Tiresias are evoked [1:7, 11], also Kagekiyo's daughter [cf. 362 above].

367. **Wemyss**: Rosslyn Erskine W., 1864-1933, became admiral of the fleet and was created Baron Wester Wemyss in 1919. With Foch, he signed the WWI armistice on behalf of the Allies. He and Lady Wemyss spent part of each year at Cannes, where Pound may have seen the mishap which he describes of the monocled (glass-eyed) admiral.

368. **Gesell**: Silvio G., 1862-1930. Finance minister in First (independent Socialist) Munich Councils Republik, which lasted from April 7 to 16, 1919. He was subsequently tried for high treason but was acquitted; thereafter, he wrote numerous books and pamphlets on anarchist and monetary theories.

369. **Lindhauer government**: Gustave Landhauer, 1870-1919, German literary scholar. An independent Socialist he was appointed minister of education to the First Munich Councils Republik in 1919, which resigned after ten days in office. Following the violent overthrow of the Second Munich Councils Republik (600 civilians killed in the streets by the military acting under the orders from the Social Democratic Government in Berlin), of which he was not a member, Landhauer was arrested and taken to Stadelheim Prison, where he was shot dead on arrival by an army officer [EH].

370. **il danaro c'è**: I, "the money is there." Statement made by Pellegrini [cf. 371 below] on November 27, 1943. P. told M he would allot 125,000 lira per month to him as "il capo dello stato." M refused, saying that 4000 lira for his family of four would be enough. P.'s response was that M should take it because "the money is there." M agreed for a while, but on December 27, 1944 he had further payment stopped [Fang, III, 88]. But M thought it strange [78/479].

371. **Pellegrini**: Gianpietro Domenico P., undersecretary in the Italian Ministry of

Finance (1943) in the government of the Salò Republic; official in the Consigli Nazionale and the Corporazione della Provvidenza e del Credito.

372. *circs*: Circumstances.

373. *musketeers* . . . : Prob. "partisans" or a Salò Republic guard. "Rather more" in English idiom suggests several years more. Thus, 20 years plus several after Landhauer's death would be the time of the Salò Republic.

374. *Περσεφόνη*: H, "Persephone."

375. *Che pende*: I, "that leans."

376. *Pontius*: Prob. Pontius Pilate.

377. *Von Tirpitz*: Alfred von T., 1849-1930, German admiral, who developed submarine and torpedo warfare against Allied commerce in WWI. "Beware of their charm" refers to the English [DG; 77:2].

378. *ΣΕΙΦΗΝΕΣ*: H, "Sirens." The Sirens who charmed sailors are suggested by the Von Tirpitz warning to his daughter.

379. *this cross*: The grammat cross adopted by Nazi Germany. The swastika with arms directed to the right was thought to represent the vernal progress of the sun [Shuldiner, *Pai*, 4-1, 81].

380. *faute de*: F, "in lieu of."

381. *XAPITEΣ*: H, "the Graces."

382. *Kuanon*: [cf. 81 above].

383. *a la marina*: I, "to the coast, ashore."

384. *nautilus biancastra*: I, *nautilo biancastro*: "a white-colored shell," as in Botticelli's painting of Venus.

385. *Dantescan rising*: In *The Divine Comedy*, Virgil leads Dante through Hell and up Mt. Purgatory in a systematic, ordered way. At the summit of the Mt. in the Earthly Paradise, Beatrice appears and leads him in an equally orderly way through the various spheres until they approach the Empyrean.

386. *tira libeccio*: I, "the southwest wind blows."

387. *Genji*: Central character in Lady Murasaki's *Tale of Genji*. A play translated by Pound is entitled *Suma Genji* [CNTJ, 22-36]. In speaking of the qualities of the Noh, Pound notes "the blue-grey waves and wave pattern in *Suma Genji*" [p. 27].

388. *Suma*: Village on Oosaka Bay, near Kobe, Japan. Here Genji lived in exile from the court [CNTJ, 22].

389. *Tiro, Alcmena*: [cf. 143 above]. People Odysseus sees in Hell.

390. *Europa . . . Pasiphaë*: L, "Europa nor chaste Pasiphaë." Europa, the daughter of Agenor, king of Tyre, was courted and captured by Zeus in the form of a bull. Pasiphaë was the wife of King Minos of Crete, the sister of Circe, and the mother of the minotaur.

391. *Eurus*: The East or Southeast Wind.

392. *Apeliota*: The East Wind.

393. *Io son la luna*: [cf. 285 above].

394. *Cunizza*: [cf. 286 above].

395. *Rupe Tarpeia*: L, "the Tarpeian Cliff," a place in Rome where criminals and traitors were hurled to their death. Perhaps a restaurant had this name.

396. *Castelli*: Among the most common wines in Rome.

397. "*Spiritus veni*"/*adveni*: L, "come spirit,"/come."

398. *schema*: L, "figure, form."

399. *Arry*: Aristotle, who in *Nicomachean Ethics*, 1, 3, 5-7 (1095a), says political science is not for the young because "they have not experience of life and conduct . . . and they are led by their feelings" [cf. 354 above].

400. *stagirite*: A native of Stagira, here Aristotle.

401. *Apeliota*: The East Wind.

402. *Time . . . evil*: [30/147].

403. *βροδοδάκτυλος: ῥοδοδάκτυλος*, "rosy-fingered," is the Homeric epithet of *Ἥως*,

"Dawn." *βροδοδάκτυλος* is the Aeolic form, found in Sappho as the epithet of *σελάνα*, Doric of *σελήνη*, "the moon": *Lyra Graeca* I, fr. 86, 246 [OBGV, no. 145].

404. *le contre-jour*: F, "against the light."

405. *Achaia*: Achaea, region of ancient Greece, N Peloponnesus, on Gulf of Corinth; later the Roman province Achaia, founded by Augustus.

406. *Venere*: I, "Venus."

407. *Cytherea*: L, "Cythera."

408. *aut Rhodon*: L, "or Rhodes."

409. *vento ligure, veni*: I, "Come Ligurian wind."

410. *Mr. Beardsley*: Aubrey Vincent B., 1872-1898, English illustrator and writer, associated with the symbolist movement and contributor to *The Yellow Book*.

411. *Mr. Kettlewell*: Prob. John Kettelwell, a student at St. John's College, Oxford, in 1913, when Edward, Prince of Wales, was in his first year at Magdalen.

412. *pseudo-Beardsley*: An unfinished drawing of the Prince of Wales on a bicycle done in the manner of Beardsley by W. Lawrence.

413. *W. Lawrence*: William George L., 1889-1915, younger brother of T. E. Lawrence; Will Lawrence invited Pound to St. John's College to speak on poetry. Pound read a paper on Cavalcanti at Oxford in February 1913 and while there seems to have witnessed Kettlewell telling W. L., who had run his bicycle into the Prince of Wales, that it was a pity he hadn't run into him hard enough to kill him.

414. *W. L.*: William George Lawrence.

415. *Edvardus*: Future King Edward VIII and Duke of Windsor. Here a student at Oxford.

416. *a.d. 1910*: It would have to be 1913 to have all the people of the passage present in the circumstances indicated.

417. *Berlin to Bagdad*: [or Baghdad]. A

German initiated project to build a railroad linking western Europe, Istanbul, Mesopotamia and the Persian Gulf. England opposed the plan, thinking it would jeopardize British control of the sea route between Europe and India. Construction started in 1888 and was mostly completed by 1904. The project became a symbol of German imperialism [EH, *Pai*, 2-2, 336; Hankins, *ibid.*, 337; Martin, *Pai*, 6-2, 167-173].

418. *Arabia Petra*: Arabia Petraea, an ancient cliff city, "a rose-red city half as old as time" [Hankins, *Pai*, 2-2, 337]; but T. E. Lawrence described the stones there as "red and black and grey with streaks of green and blue." Lowell Thomas wrote of them as "great rainbows of stone flashing out white, vermilion, saffron, orange, pink, and crimson." Lawrence was a photographer and probably had his own pictures of Petra.

419. *LL.G.*: Lloyd George, English prime minister at WWI peace conference at Versailles.

420. *frogbassador*: Georges Clemenceau, chairman of Versailles peace conference. In *J/M* Pound wrote: "I saw Arabian Lawrence in London one evening after he had been with Lloyd George and, I think, Clemenceau or at any rate one of the other big pots of the congeries. He wouldn't talk about Arabia, and quite naturally he wouldn't talk about what happened in the afternoon" [p. 33]. Fang writes: "From January to October 1919 T. E. Lawrence was at the Peace Conference with the Arab delegation; he was disgusted with the power politics played by Clemenceau and Lloyd George." And Fang quotes Vyvyan Richards, *Portrait of T. E. Lawrence*, p. 176: "At Versailles, though, however sympathetically Lloyd George understood Lawrence's concern for Feisal, and however much he would have liked to fulfill the promises made to the Arabs, the French proved immovable. So they got Damascus in the end, and with it endless trouble and expense" [II, 181].

421. *Talk modern art*: T. E. Lawrence was reluctant to talk of his personal experiences,

which is what people wanted to hear about. He preferred to talk about the arts [cf. *T. E. Lawrence and His Friends*, passim, which mentions often his passion to set up a printing press].

422. T. L.: T. E. Lawrence. Will Lawrence probably showed Pound some of his brother's photographs of the rock temples in Arabia Petra which were probably taken during his second stay at Carchemish (spring 1912–spring 1914). During that time T. E. L. had an unpleasant encounter with Germans constructing the Constantinople-Bagdad line of the 3B (Berlin-Belgrade-Bagdad) railway.

423. Snow: Thomas Collins S., M.A. Oxford 1874, lecturer in English language and literature at Jesus College in 1913. He was among those who took part in the discussion after Pound had read his paper on Cavalcanti, in which he probably asserted that in some ways Cavalcanti could compare with Sappho.

424. φαίνε-τ-τ-τ-τ-αί μοι: H, φαίνεται μοι: "He seems to me." Sappho's poem "To Anactoria", *Lyra Graeca* I, fr. 2, p. 186 [OBGV, no. 141], begins with the words: φαίνεται μοι κῆρυς ἴσος ("A very god he seems to me"). The very aged Snow cited this line as evidence that Sappho was better than Cavalcanti.

425. l'aer tremare: I, "the air to tremble"; part of 2d line of Cavalcanti's sonnet 7 [T, 38].

426. Magdalen: A college of Oxford University.

427. "The Hound of Heaven": Poem by Francis Thompson, 1859-1907, which appeared in his *Poems* (1893).

428. burn and freeze: Traditional hallmark of Sappho because of an Ambrose Philips translation (1711) of her "Hymn to Aphrodite" ["To Anactoria" in 424 above], in which he interpolated two lines: "Though now to freeze, he soon shall burn / And be thy victim in his turn."

429. Siki: "Battling" Siki, a light-heavyweight boxing champion of the 1920s,

a Senegalese of brutish strength. But Pound remembered Siki for his deftness not his brutality [HK].

430. Burr: Prob. prisoner at DTC.

431. Corporal Casey: Member of cadre at DTC.

432. le bonhomme Staline: F, "simple Stalin."

433. Koba: R, "the bear." Nickname of Stalin as a boy in Georgia [52:11].

434. Rhys: Ernest R., 1859-1946. One of the few English editors Pound knew from his earliest years in England and could praise.

435. "A'hv joost.....Tommy Luff": Prob. a comic anecdote Pound heard Rhys tell. The carefully counted dots prob. replace "buggered."

436. Clio: The muse of history.

437. Terpsichore: The muse of the dance.

438. Granville: Prob. Harley Granville-Barker, 1877-1946, English actor, manager, and playwright.

439. three ladies: Perhaps the "Tre donne Intorno" [78:133], or the three Graces, or both.

440. εσσομένοι: H (aspirate ἐσσομένοι), "for generations to come" [Elpenor's line: 1:12; *Od.* XI, 76].

441. aram vult nemus: L, "the grove needs an altar" [first statement of recurrent theme: 78:91; 79:126; 90:607].

442. Madame Lucrezia: Lucrezia Borgia [30:8, 11].

443. Cesena: Town in Forlì Province, Emilia, Italy; controlled by the Malatestas from 1385 to 1465. Site of the Biblioteca Malatestiana, where Pound deposited a copy of *A Draft of XVI. Cantos* in 1926.

444. joli . . . Malatestiana: F, "pleasant quarter-hour." I, "in the Biblioteca Malatestiana." Fang says now there are no initials on the back of the door [II, 269].

445. Torquato where art thou?: Manlio Torquato Dazzi, in 1926 director of the Malatestiana. "There will be a public copy of the XVI in the Malatestiana at Cesena, if Dazzi consents to house it for me" [L, 190].

446. Tevere: I, "Tiber." Evokes assassination of Duke of Gandia at 5/18 ("Click of hooves on the cobbles") [5:32, 46].

447. la Stuarda: I, "the Stuart." Mary Queen of Scots [80:423].

448. Mead: George Robert Stow M., 1863-1933, editor of a quarterly review called *The Quest* (London 1909-1930), which was devoted to occult and/or mystic subjects such as reincarnation. Pound wrote about him as having a sense of humor and gave lines from Mead to illustrate: "'I know so many people who were Mary Queen of Scots. And when I consider what wonderful people they used to be in their earlier incarnations, I ask WHAT they can have been at in the interim to have arrived where they are'" [GK, 226].

449. metempsychosis at . . . ?: Reincarnation.

450. Fortean Society: A society, organized in 1931, directed by Tiffany Thayer, devoted to the study of the works of Charles Fort (1874-1932), an American journalist who was interested in researching and documenting unusual and unexplained natural phenomena. The Fortean Society's magazine was called *Doubt*.

451. bambooiform: Neologism to suggest shape of grass.

452. "La Nascita": I, "the birth." *The Birth of Venus* by Botticelli. The child is prob. Mary, Pound's daughter, and the eyes are those of her mother Olga Rudge.

453. Capoquadri: Name of the house in Siena where Pound used to stay during visits [83:36].

454. Helios: The sun. The "form beached" is Aphrodite in *La Nascita*.

455. funge la purezza: I, "the tensile light

pours down" [HK, *Pai*, 1-1, 83; 4:20; 85:214; cf. 88 above].

456. formato locho: I, "in a prepared place" [LE, 166, from "Donna mi prega"; 36/178].

457. Arachne: The girl who challenged Athena to a weaving contest; because the girl dared to contest the gods, Athena changed her into a spider so she could weave forever; hence, "a spider."

458. mi porta fortuna: I, "brings me good luck."

459. EIKONEΣ: H, "pictures, images."

460. Trastevere: [cf. 24 above]. Pound wrote in *A Visiting Card*: "And the mosaics in Santa Maria in Trastevere recall a wisdom lost by scholasticism. . . . In his *After Strange Gods* Eliot loses all the threads of Arachne" [SP, 320].

461. black Jim: A servant, during the 1890s, at the Hotel "Easton," the boarding-house at 24 E. 47th St., New York, run by the Weston branch of Pound's family, where he spent time as a youth ["Indiscretions," PD, 42-50].

462. . . . Ritz-Carlton: Famous luxury hotel, now the office building at 380 Madison Ave., which replaced the Westons' boarding-house at 24 E. 47th St., New York [JW].

463. Monsieur Fouquet: John D. F., an architect with an office in Grand Central Depot who lived at the boardinghouse during the early 1890s. He had once been Uncle Ezra's partner in a hotel they ran at Nyack. Their lively arguments impressed young Pound, who described Fouquet as having a "shrill, high, normal tone . . . ascending to pure Punch and Judy or drooping to a false double-bass . . . I adored both him and my great-uncle" [PD, 34; JW, *Pai*, 12-1, 55-75]. Uncle Ezra is named Amos in "Indiscretions."

464. Napoleon 3rd: Charles Louis N. Bonaparte, 1808-1873, known as Louis Napoleon; emperor of the French (1852-1871); called Barbiche because of his goatee.

465. **barbiche**: F, "goatee."

466. **Mr. Quackenbos, or Quackenbush**: Abraham Quackenbush, a real estate man who in 1906 had an office at 236 E. 87th St. He was an old bore who lived at the boardinghouse and was always put at the head of "the other long table" so that he would not interfere with Uncle Ezra's heated conversations with M. Fouquet [ibid.].

467. **Mrs. Chittenden's . . .**: Poss, Kate Sara C., 1856-1959, American organist, composer, and lecturer, who may have been a transient resident at the boardinghouse, which, along with Ezra Weston's hotel in Nyack, preserved the elegance of "the old South" observed by Weston when he was caught in the American South during the Civil War.

468. **Mouquin's**: New York French restaurant Pound referred to in letter to WCW [L, 159].

469. **Train**: George Francis T., 1829-1904, American merchant and writer. Founded Train & Co., which sent clipper-ships to California, and made a fortune backing the Union Pacific Railroad. As an independent candidate for U.S. President in 1872, Train made famous inflammatory speeches against politicians, for which he was castigated. He traveled around the world in 67 days and delivered speeches on the downfall of Napoleon III which were hailed by the French people. Before his death Train often sat on the street outside Mills Hotel in Greenwich Village; earlier he was called the "Sage of Madison Square" because he fed birds and spoke to people openly in the park. Train spent many of his later years in silence, writing messages. He died a pauper [JW]. In "Indiscretions" Pound wrote: "Francis Train still sat white-headed, or with, I think, a stiff straw hat on the back of his head, in a plain wooden hemicyclic chair on the pavement before some hotel . . . I was told that he was Francis Train . . . and I read that . . . he had been jailed" [PD, 10].

470. **fellow throwing a knife**: "Indiscretions" gives: "a man throwing a large jack-

knife some fifty feet after a fleeing male figure" [PD, 10].

471. **Towers of Pisa . . .**: First in a long list of bric-a-brac brought back from Europe and North Africa by Aunt Francès (Frank) Weston. She took the young Pound with her in 1892 and 1898. Also mentioned are family memorabilia from Massachusetts, the home state of the Westons [PD, 3-10].

472. **1806 Barre Mass'chusetts**: Barre, Mass. Town in central Massachusetts, NW of Worcester.

473. **Charter Oak**: In writing of his ancestry Pound said: "hence Joseph Wadsworth, who stole the Connecticut charter and hid it in Charter Oak, to the embarrassment of legitimist tyranny" [PD, 6].

474. **Torwaldsen lion**: Bertel Thorwaldsen, 1770-1844, the Danish sculptor; one of his best known works is the statue of a lion at Lucerne, Switzerland.

475. **Paolo Uccello**: Paolo di Dono U., ca. 1396-1475, Florentine painter; one of the "realists" of the 15th century. "I liked Quattrocento paintin'. P. Uccello. First freshman theme, I wrote was on Paulo Uccello, picture in Louvre I reckon" [Speaking, 138].

476. **Al Hambra**: The famous group of buildings of Granada, Spain.

477. **el mirador . . . Lindaraja**: S, "the gallery of Queen Lindaraja"; prob. *Lindaraxa*, the Zegri princess in Gines Perez de Hita's *Guerras Civiles de Granada*.

478. **Perdicaris/Rais Uli**: [cf. 161, 163 above].

479. **Mr. Joyce . . . Hercules**: From Victor Bérard's works on the *Odyssey*, especially *Calypso et la Mer de L'Atlantide* [Armand Colin, Paris, 1927-1929]. Joyce got the idea that Calypso's island was near Gibraltar, which he conceived to be the "Pillars of Hercules." Leopold Bloom's train of thought, as he prepares Molly's breakfast and lurks outside her bedroom door (*Ulysses*, Chap. II, p. 56), associates a gift, also from the

Tangiers area, with Gibraltar: "He heard then a warm heavy sigh . . . and the loose brass quoits of the bedstead jingles . . . All the way from Gibraltar" [DG].

480. **Mrs. Jevons' hotel**: Prob. an inn Pound stayed at in Gibraltar.

481. **veder Nap'oiiii**: [vedere . . .]: I, "to see Naples." Part of Italian proverb: "See Naples and die"; i.e. you will then have seen everything [HK].

482. **Pavia the romanesque**: Capital of Pavia, province of Lombardy, N Italy. Its Church of San Michele is an excellent example of 12th-century Lombard Romanesque architecture.

483. **San Zeno**: San Zeno Maggiore, a Romanesque church in Verona. Contains the column signed *Adamo me fecit* [45:14].

484. **S. Pietro**: San Pietro Martire (formerly San Giorgetto dei Domeniconi), on right bank of Adige in Verona. Contains fresco by Giovanni Maria Falconetto: "The Coronation of the Virgin," with kneeling Teutonic knights [Fang, II, 260].

485. **madonna in Orto**: L, *Madonna in the Garden*, painting by Stefano da Verona [4:45].

486. **e "fa . . . tremare"**: I, "and 'make the air tremble with clarity'" [cf. 425 above].

487. **Trattoria . . .**: I, "Inn of the Apostles (twelve)." Small restaurant in Verona where Pound and Manlio Torquato Dazzi ate in 1912 when they visited the Biblioteca Capitolare to consult the Cavalcanti MSS [Fang, II, 316].

488. **"Ecco il tè"**: I, "Here is the tea."

489. **piccolo**: I, "young boy"; here the first stage in the multistaged career of a waiter.

490. **Assisi**: Town in Umbria, central Italy; birthplace of St. Francis of Assisi. Above the saint's tomb, two Gothic churches were built, both decorated with frescoes by Cimabue, Giotto, and others [for decline of coffee see Kimpel, *Pai*, 10-2, 307].

491. **Orleans**: Town in Loiret Department, N central France.

492. **Mr. Carver**: George Washington C., ?1864-1943, American agricultural chemist who discovered many new uses for products of the South. He got farmers to give up soil-exhausting cotton for crop rotation of peanuts and sweet potatoes. "From the peanut he made cheese, milk, coffee, flour, ink, dyes, soap, wood stains and insulating board" [EB].

493. **arachidi**: I, "peanuts." As food shortages developed during the war, Pound tried to persuade a number of bureaucrats that Italy should start cultivating peanuts. In *A Visiting Card* he wrote: "Peanuts could bring self-sufficiency in food to Italy or, rather to the empire, for these 'monkey nuts' would grow better in Cyrenaica" [SP, 319].

494. **wops**: Italian immigrants who attempted to enter the U.S. without permission had a form given to them at Ellis Island stamped WOPS—"without papers." Thus, the term came to refer to Italians in general. Pound does not use it in a pejorative sense.

495. **Ragusa**: A port of Dalmatia; from 1205 to 1358 under the control of Venice.

496. **Herr Bacher's father**: Heinrich B.'s father, Michael, was a woodcarver who resided near Brunico, in the Italian Tyrol [EH].

497. **Salustio's . . .**: S. Malatesta, 1448-1470, son of Sigismundo Malatesta and Isotta [Ixotta] degli Atti. The "itaglios" refer to the seals of Salustio cut by Pisanello: see specimen in frontispiece of *GK*.

498. **crystal jet**: Recurrent image of divinity manifest. The progression from water in early cantos to crystal, jade, and other forms—such as the great acorn of light in the later, paradisaal cantos—becomes ever clearer.

499. **Verlaine**: Paul V., 1844-1896. "The one word 'Verlaine' assembles 'crystal' and 'jet' and sculptor under the sign of his 'Clair de Lune' which closes with great

ecstatic fountains among statues ("les grands jets d'eau sveltes parmi les marbres") [HK, *Era*, 482-483].

500. Zephyrus/Apeliotas: West and East winds: "Wind also is of the process."

501. nec accidens est: L, "and is not an attribute."

502. est agens: L, "it is an agent."

503. rose in the steel dust: A pattern formed under magnetic influence. A graphic image of divine order operating in the material world—a miracle which can be seen occasionally in such a thing as the "down" on a swan. Allen Upward had written: "He who has watched the iron crumbs drawn into patterns by the magnet; or who in the

frostwork on the window pane has apprehended the unknown beauty of the crystal's law, seems to me to have an idea more wholesome to our frail imaginings of the meaning of the Mystery of Life" [Upward, *The New Word*, 222; cited by Knox, *Pai*, 3-1, 81].

504. Swansdown: In "Her Triumph," by Ben Jonson, we read: "Ha' you felt the wool of beaver / Or swan's down ever? / Or have smelt o' the bud o' the briar? / Or the nard in the fire?" [from *A Celebration of Charis: in Ten Lyric Pieces* (1624)]. All are examples of miracles of creation [DD, *Ezra Pound*, 78].

505. Lethe: The river of forgetfulness in Hades.

CANTO LXXV

Sources

Virgil, *Aeneid* VI; EP, *GK*, 203, 151-152, *ABCR*, 54.

Background

EP, *Townsmen*, 1 (Jan. 1938), p. 18; R. Murray Schafer, *Ezra Pound and Music*, New Directions, New York, 1977, 348-399 and passim.

Exegesis

EH, *Pai*, 10-2, 295-296; WB, *Pai*, 10-3, 594; Stephen J. Adams, "The Soundscape of *The Cantos*," *Humanities Assoc. Review*, 28 (Spring 1977), 167-188.

Glossary

1. Phlegethon: The river of fire in Hades [25:46]. The flaming river flows around the walls of a mighty city, from which the groans and screams of the inhabitants are heard by Aeneas [*Aeneid* VI]. Horror-stricken, he asks the Sibyl (his guide) what

they are. She says that they come from the judgment hall of Rhadamanthus, who brings to light crimes done in life. In the depths under the city, guarded by the Hydra, are the Titans and such condemned men as Salmoneus, Sisyphus, Tantalus, and Ixion.

The Sibyl then leads the hero toward the Elysian Fields, where the inhabitants are dancing and singing and where "Orpheus struck the chords of his lyre, and called forth ravishing sounds." Pound said the Allied fire-bombing of Dresden suggested "the flaming river" [HK].

2. Gerhart: G. Münch, German (Dresden) pianist, composer, and arranger who during the 1930s spent a lot of time in Rapallo, where he played concerts with Olga Rudge. He arranged Janequin's *Le Chant des Oiseaux*, along with other old music that appealed to Pound [*GK*, 151-153]. Along with Antheil [74:64], Pound considered Münch in the vanguard of the moderns.

3. Buxtehude: Dietrich B., 1637-1707, German composer and organist who influenced the work of Bach.

4. Klages: Ludwig K., 1872-1956, German anthropologist to whom Münch addressed a number of letters. Klage's major work in five volumes, *Der Geist als Widersacher der Seele* [The intellect as adversary of the soul], had an influence upon Münch's work. His name and ideas came to Pound via Münch [EH, *Pai*, 10-2, 295-296]. Not to be confused with Charles Klages a 19th-century French composer and guitarist.

5. Ständebuch: G, "collection" [*GK*, 203]. The word, not to be found in most German dictionaries, occurs in the title of a book of Jost Amman's illustrations to the songs of Hans Sachs [WB, *Pai*, 10-3, 594].

6. —not of one . . . : Pound wrote of the Janequin piece: "The gist, the pith, the unbreakable fact is there in the two pages of violin part . . . [heard] not one bird but a lot of birds as our violinist said on first playing it" [*Townsmen*, 1 (Jan. 1938), p. 18; Adams, 182].

7. The handwritten words say: (Sidelights from Salassi: La canzone da li ucelli (I, "the song of the birds"). **Fatto del Violino** (I, "made for the violin"). **Francesco da Milina** (5 cento) ([F. da Milano] I, "Fran-

cesco of Milano (15th-century)" [cf. 8 below]). **Gerhart Münch (g canto)** [cf. 2 above]. [*per metamorfosi*] (I, "by metamorphosis").

8. Milano: Francesco da M., 1497-ca. 1543, Italian luteist and composer known as "Il divinio" to his devotees. His version of Janequin's "Song of the Birds" became the basis for Münch's [cf. 2 above] version for violin and piano, which became a favorite item for the Rapallo concerts. The violin line by Münch, the basis of the canto, became for Pound a prime example of the mutual support song and music could give each other: "Clement Janequin wrote a chorus, with words for the singers of the different parts of the chorus. These words would have no literary or poetic value if you took the music away but when Francesco da Milano reduced it for the lute the birds were still in the music. And when Münch transcribed it for modern instruments the birds were still there. They ARE still there in the violin parts" [*ABCR*, 54]. Pound connects the dynamic form in Janequin to "swansdown" and "the rose in the steel dust," which ended Canto 74: "If F. Di Milano . . . chiselled down Dowland's and Janequin's choral words . . . I have a perfect right to HEAR Janequin's intervals, his melodic conjunctions from the violin solo. . . . The *forma*, the immortal *concerto*, the concept, the dynamic form which is like the rose pattern driven into the dead iron-filings by the magnet, not by material contact. . . . Cut off by the layer of glass, the dust and filings rise and spring into order. . . . Thus the *forma*, the concept rises from the death. . . . Janequin's concept takes a third life in our time. . . . And its ancestry I think goes back to Arnaut Daniel and to god knows what 'hidden antiquity'" [*GK*, 151-152]. The reader should pause for thought: Canto 75 is an exemplum of the *forma* or the dynamic form of *The Cantos* as a whole as well as a transitional move out of hell [cf. 1 above] toward *paradiso terrestre*.

9. ㄨㄣ : Prob. early bone inscription form for ㄨㄣ [53:42, 43]: "make it new" [DG].

CANTO LXXVI

Sources

Cavalcanti, "Donna mi prega," *LE*, 163-167; Dante, *La Vita Nuova*, XXIV; EP, *CON*, 20, 29, 239; Micah 4.5; Leviticus 19.35-36; EP, "Three Cantos," *Poetry*, June 1917; Homer, *Od.* I, 4; Dante, *Par.* VIII, 37; *Time*, June 4, 1945, 36 and June 11, 1945, 50; Herodotus I, 98, Loeb, I; *Lyra Graeca* I, fr. 1, 184; *OBGV*, No. 140; Goethe, *Faust*, pt. 2, Act II, 11. 6819-7004; Ralph Cheever Dunning, *The Four Winds*, London, 1931; Herman Suchier, *Aucassin und Nicolette*, Paderburn, F. Schöningh, 1889; Paracelsus, *De generationibus rerum naturalium*, Passage, 238; Ford Madox Ford, *Provence*, London, George Allen & Unwin, 1938.

Background

EP, *GK*, 111, 17, 109, 328, 259, 159; *SP*, 454, 433, 322; *Townsmen*, April 1939; *SR*, 84, 121; *MIN*, 390; *L*, 254, 249, 147, 282; Henry James Warner, *The Albigensian Heresy*, New York, Russell, 1967; Gianfranco Ivancich, *Ezra Pound's Italy*, New York, Rizzoli, 1978; Aristotle, *Politics*; *Nichomachean Ethics*; Marion K. Sanders, *Dorothy Thompson, A Legend in Her Time*, Boston, Houghton-Mifflin, 1973; Kenneth Quinn, *Catullus, An Interpretation*, New York, Barnes & Noble, 1973.

Exegeses

Achilles Fang, "Materials for the Study of Pound's Cantos," Ph.D. dissertation, Harvard University, 1958, II, III, IV [Fang]; Stuart Gilbert, *Letters of James Joyce*, New York, Viking, 1957; M de R, *Discretions*, 221; HK, *Era*, 469; NS, *Life*, 47; EP, *Pai*, 10-3, 605-618; Shuldiner, *Pai*, 4-1, 72-73; Bowers, *Pai*, 2-1, 53-66, BK & TCDE, *The Explicator*, 40 (1981), 43.

Glossary

1. **the sun**: Apollo, Helios, source of the tensile light descending; metaphor for the divine presence in the world which is somewhat obscured to those in the Pisan hell.

2. **dove sta memora**: I, "where memory liveth" [36:3]. Pound's translation from the *Donna mi prega*.

3. **Signora Agresti**: Signora Olivia Rossetti Agresti, daughter of William Michael

Rossetti. Living in Rome, Signora Agresti for years wrote on 20th-century economic problems [Fang, III, 116].

4. **Alcmene**: The wife of Amphitryon [74:144].

5. **Dryas**: Dryad [3:11]; a tree nymph that lived only as long as the particular tree it was associated with.

6. **Hamadryas ac Heliades**: L, "Hamadryad and Heliads." The hamadryad [74:148] was a tree nymph. The Heliads were daughters of Helios. They were changed into poplar trees as they mourned for their brother, Phaethon, who was struck dead by a thunderbolt of Zeus to prevent him from setting the world on fire after he turned out to be too weak to manage the sun chariot of his father, Helios, for one day.

7. **Dirce**: The wife of Lycus, early mythological king of the Greek city that later became Thebes. They treated Antiope, the mother of the twins Amphion and Zethus, with such cruelty that she plotted revenge. She, the twins, and a band of herdsmen slew Lycus and tied Dirce by the hair of her head to a bull. The bull dragged her over the ground until she was dead. Pound's immediate source was Landor's "With Dirce in one bark conveyed." The three ladies, Dirce, Isotta, Guido's donna, are "in the timeless air" because placed there by three poets [HK].

8. **et Isotta**: L, "and Isotta." Isotta degli Atti [9:59].

9. **e che fu . . .**: I, "and she who was called Primavera [Spring]"; the lady of Guido Cavalcanti [Dante, *La Vita Nuova*, XXIV, 20-23], to whom he addressed a number of ballate.

10. **nel clivo ed . . .**: I, "on the slope and at the trihedral corner": a place where three roads cross. Pound traversed such a cross-road daily on his way from Rapallo up to Sant' Ambrogio.

11. **periplum**: H, "circumnavigation" [59:10].

12. **sotto le . . .**: I, "under our cliffs."

13. **Sigismundo**: S. Malatesta [8:5].

14. **Aurelia to Genova**: L, "The Aurelian [way]," the highway that runs along the coast from Rome to Pisa and thence to Genoa.

15. **la vecchia . . .**: I, "old woman." Here,

the old road under St. Pantaleo at St. Ambrogio [M de R].

16. **Cunizza**: C. da Romano [6:34]. In 1265, at age 67, she freed a number of slaves, an act of piety that led Dante to place her in Paradise [74:286].

17. **qua . . . scalza**: I, "here at the corner and the barefoot girl."

18. **she who said . . . mould**: Caterina Sforza Riario (1463-1509), daughter of Galeazzo Maria Sforza and wife of both Girolamo Riario and Giovanni de' Medici. As Countess of Forlì she was noted for her ruthlessness and celebrated by Machiavelli [*Discourses*, III, 6] for foiling the Orsi conspiracy. Leaving her small children as hostages, she entered Ravaldino promising to hand over the fortress. Mounting the walls, she exposed her genitalia and announced that she still had "the mould for casting more children" [Richard Taylor, letter, 19 April 1983].

19. **Ussel**: Town near Ventadour in S central France, described in standard handbooks as one of the wettest regions of France and the source of many rivers. It is the district of Provence Pound walked through in 1911 [*GK*, 111].

20. **cette . . . venggg**: [ce mauvais vent]: F, "that rotten wind" (in Provençal accent?).

21. **Tolosa**: L, "Toulouse," city on the Garonne. It was earlier called Tolosa, "a beautiful old city, built entirely of red brick" [Fang, II, 224].

22. **Mt Segur**: [23:25] Site of a castle in Provence, the last stronghold of the Albigensians, who were finally destroyed in the crusade of the 1240s.

23. **Mithras**: [Mithra]: Ancient Persian god of light and therefore associated with Helios and other sun gods in the Middle East. By the 2d century the worship of Mithra had spread throughout the Roman Empire, as it was popular with the Roman legions. Mithraism was based on an ethic of loyalty, a cult of mystery, rituals of blood baptism, and a

sacred banquet. Christianity was its mortal enemy and forced the adherents of Mithra to seek refuge in Manichaeism [23:28], a label that "suited well the purpose of the Church, because the name 'Manichaen' had had for centuries sinister associations, aroused the utter detestation of the orthodox and brought down upon those accused of it the severest penalties of Church and State" [Warner, *The Albigensian Heresey*, 9].

24. **il triedro**: I, "the juncture of three roads."

25. **Castellaro**: [74:300].

26. **Scirocco**: I, a hot southeast wind off the Mediterranean.

27. **la scalza**: I, "the barefooted girl."

28. **Io son' la luna**: I, "I am the moon" [74:137; 80/500].

29. **the huntress**: Prob. a statue of Diana which Pound remembers.

30. **tempora . . . mores**: L, "time [ages], time . . . customs" [NB: Cicero, "O Tempora! O Mores!"].

31. **Babylonian wall**: The subject of a poem by Dunning [see essay by Pound on Dunning with a selection of his poetry in *Pai*, 10-3, 605-618].

32. **memorat Cheever**: L, "Cheever remembers." Refers to Ralph Cheever Dunning, ca. 1865-1930, American poet born in Detroit who lived his last 25 years in Paris. His output was small but *Poetry* published whatever he sent. Pound praised his work and published it in *Exile*. He appeared also in *transatlantic review* and *transition*. His *The Four Winds*, 1925, received the Levinson Prize. H. Monroe wrote a short eulogy in *Poetry*, January 1931. The title poem of *The Four Winds* has this stanza: "My garden hath a wall as high / As any wall of Babylon, / And only things with wings shall spy / The fruit therein or feed thereon."

33. **very confidentially**: From popular song of 1930s prob. heard over loud speaker: "Ain't she sweet? See her coming down the

street / I ask you very confidentially / Ain't she sweet?"

34. **Dieudonné**: Dieudonet, a famous London chef. His restaurant, called "Dieudonné," in the St. James district of London, was frequented by Pound and other literary figures, 1910-20 [74:178; 77:78].

35. **Mouquin**: A New York restaurant famous at the turn of the century [74:186].

36. **Voisin**: A famous restaurant in Paris at 261 Rue St. Honoré and 16 Rue Cambon.

37. **Nevsky**: The Nevsky Prospect is a long, fashionable avenue along which there used to be numerous pastry shops, such as Andrejew, Filippow, and Dominique.

38. **The Greif**: A hotel with restaurant and café (called Grifone in Italian) at Bolzano in the Italian Tyrol.

39. **Schöners**: [Schöner]: A restaurant at 19 Siebensterngasse, Vienna [74:184].

40. **Taverna**: Poss. the Taverna Romolo Remo at 5, IV Resselgasse, Vienna.

41. **Robert's**: A New York restaurant at 33 West 55th St. which Pound visited with e e cummings in 1939 [Fang, II, 321].

42. **La Rupe**: Prob. the Rupe Tarpeia [74:395] in the garden of the Casa Tarpeia on the southern hill called Monte Caprino in Rome. Fang says: "As it is not certain that there was a restaurant or café on the Tarpeian Rock, it is possible that there was one [elsewhere] named after it" [II, 319].

43. **finito**: I, "finished."

44. **Pré Catalan**: [Pré-Catelan]: Restaurant du Pré-Catelan, an eating place "of the highest class" on the right bank of the Bois de Boulogne [Fang, II, 309].

45. **Armenonville**: Pavillon d'A. A high class restaurant in Paris located between the Porte Maillot and the Jardin d'Acclimation.

46. **Bullier**: The Bal Bullier at 33, avenue de l'Observatoire in the Latin Quarter of Paris. It was noted as a student resort [cf. Bouillier at 74:176].

47. **Willy**: Henri Gauthier-Villars [78:70].

48. **Teofile's**: Pierre Jules Théophile Gautier handed on to his daughter, Judith Gautier, certain bric-a-brac [80:213] which was seen by literary people who visited her apartment, where she lived "with her monkeys, her bibelots (Chinese, Hindu, and pre-historic) and her cats" [Fang, II, 193].

49. **Cocteau's**: Jean Cocteau, 1891-1963, French poet, playwright, and man of letters considered by Pound to be a 20th-century genius [74:246; NB: "Cocteau in his fumoir with his discs and his radio," *SP*, 454]. And, "The liveliest thing in Paris 1933 was Jean Cocteau. A dark inner room, no clatter of outside Paris" [*SP*, 433].

50. **Eileen**: Eileen Agar, an artist from London Mayfair society living in Europe. She took up with Josef Bard, the husband of Dorothy Thompson. After assignments with her, Josef divorced Dorothy (who went on to marry Sinclair Lewis) and married Eileen. The "trick sunlight" is an effect she obtained by placing light behind yellow curtains [M de R].

51. **b . . . h**: The line mimics the rhythm of 30/148 [30:10].

52. **la pigrizia**: I, "sloth."

53. **ground and the dew**: May refer to sleeping conditions Pound endured in the "cage" at Pisa. The forced inactivity may have induced lethargy or "sloth."

54. **Chung**: [M1504]. "Middle." So trans. by Pound in explication [77/476]. With *yung*, he trans. "unwobbling pivot." In *Townsmen* [April 1939, 12] he applied the word to money as "pivot: . . . the moment in fact that there is a common denominator of exchange, that moment the denominator, the measure, i.e. money becomes the PIVOT of all social action. Only a race of slaves and idiots will be inattentive thereafter to the said pivot."

55. **three weeks**: *Chung Yung*, III, says: "Center oneself in the invariable: some have managed to do this, they have hit the true

center, and then? Very few have been able to stay there" [*CON*, 105]. Even for 3 weeks is implied.

56. **government . . . it**: Fang says this line coming in conjunction with *chung* must refer to Shun [Chun], who "took hold of their two extremes, *determined* the Mean, and employed it in *his government* of other people" [IV, 103].

57. **Ideogram**: Ch'eng [M381]. Pound gives the sense of this character as "Sincerity" and adds: "The precise definition of the word, pictorially the sun's lance coming to rest on the precise spot verbally. The righthand half of this compound means: to perfect, bring to focus" [*CON*, 20].

58. **Kung fu Tseu**: "K'ung" [M3720]: Confucius. The "fu Tseu" means "Master" [13:1; 53:78].

59. **Chung Ni**: A courtesy name for K'ung [53:148], whom Pound reveres for his work on the histories of China, especially the Chou dynasty, and for his work in recovering and making a collection of the best odes.

60. **each one . . . god**: From a conflation of the biblical "in nomine Dei sui" [Micah 4.5] and Gavin Douglas's trans. of Virgil's *inferretque deos Latio*: "the lateyn peopill taken has their name / bringing his gods into Latium / saving the bricabrac." Pound gives seven different versions of Micah's words: "each one in his god's name" [74/435]; "each in the name of its god" [74/441]; "in the name of its god" [74/443]; and at 78/479, 79/487, and 84/540 [Fang, III, 76].

61. **Gibraltar**: The scenario of Pound's visit to the synagogue is given at 22/104-105.

62. **@\$8.50 . . .**: Half of 17 shekels [74:338].

63. **meteyard**: AS, *metgeard*. A yard or rod used as measure.

64. **Leviticus**: Third book of the Pentateuch or so-called Law of Moses [74:205].

65. **chapter XIX**: Lev. 19.35-36 [King James] reads: "Ye shall do no unrighteous-

ness in judgment, in meteyard, in weight, or in measure. / Just balances, just weights, a just éphāh, and a just hin, shall ye have."

66. Zion: The hilltop site of the temple and the royal residence of King David and his successors. The Jews regard Zion as the symbolic center of Jewish national culture, government, and religion [74:97].

67. Don Fulano: S, used as is "John Doe" in English.

68. Caio e Tizio: I, like Don Fulano: "John Doe and Richard Roe."

69. Why not rebuild it: Pound's interpretation of a passage from the *Analects*. He wrote: "The inhabitants of Lou wished to put up a new public granary." Someone asked "Isn't the old one still good enough? Is there any need of a new one which will cost much sweat to the people?" Kung endorsed this man's idea [GK, 17]. Pound's own translation of the passage [CON, 239] has the man say: "What about repairing the old one? Why change and build?" Thus, "rebuild" suggests "repair the old one" rather than "build anew."

70. Snag: Nickname of one of the prisoners at the DTC [74:119].

71. ante mortem no scortum: L, "before death no prostitute." Prob. the black murderer was under sentence of death and demonstrated his knowledge of Latin by this ironic statement.

72. progress: Note repetition of this line.

73. Burnes: A prisoner named Jones. Said Pound: "I did an unfair ballad about Jones and destroyed it" [RO].

74. Cahors: Chief town in department of Lot, south of Périgueux and about halfway between it and Toulouse. It possesses one of the "finest ancient bridges in the world" [Fang, II, 224].

75. Chalus: A village a little S of Limoges which has two 12th-century castles, one outside the walls. It was while besieging this one in 1119 that Richard Coeur-de-Lion was

mortally wounded. The inn, doubtless visited by Pound on his 1911 walking trip, must have been on the banks of the Tardoire [cf. "Provincia Deserta"].

76. Aubeterre: A town in Perigord with "two Romanesque churches: St. Jean, hollowed in the rock and containing a two-storied monument, with mutilated statues (added later) of Marshal de Lussan (d.c. 1620) and his wife; and St. Jacques, with a richly-carved 11th century facade" [Muirhead, *Guide to Southern France*, 1926, 338; quoted by Fang, II, 225].

77. Poitiers: [formerly spelled Poictiers]: Chief town in department of Vienne, W central France, where are found two of Pound's favorite buildings. He wrote: "For European architecture a development occurs in St. Hilaire (Poitiers) and the Hall of Justice of Poitiers. Here the architect has invented. The cunning contrivance of lighting and the building of chimneys is, at least for the layman, something there invented, something that has no known fatherhood" [GK, 109].

78. Sergeant Beaucher: Prob. an NCO at the DTC.

79. Santa Marta: A Romanesque church from which one could see a castle on a distant hill which Ford Madox Ford called "the White Tower that you see from Tarascon" [Ford, *Provence*; Fang, II, 227].

80. Tarascon: A town of Bouches-du Rhône department in SE France.

81. "in heaven . . . women: From chap. 6 of *Aucassin and Nicolette*: "En paradis qu'ai jē a faire. . . ." Pound praised Andrew Lang's version by saying he "was born in order that he might translate it perfectly" [SR, 84]. Aucassin protests to a religious person who wants him to prepare for paradise: "In Paradise what have I to win? Therein I seek not to enter, but only to have Nicolette, my sweet lady." He lists a lot of people bound for paradise: clerics, the halt, lame, blind, pious relics, and kill-joys. "These be they that go into Paradise, with them have I

naught to make." Aucassin prefers hell, where go "goodly knights" and "stout men at arms" and "all men noble." Also, all the courteous and fair ladies. "With these I would gladly go, let me but have with me Nicolette, my sweetest lady" [Fang, II, 228].

82. vair: A fur worn by the nobility of the 14th century.

83. Memling: Hans M., ?1430-1495, a painter of the early Flemish school known for his religious subjects.

84. Elskamp: Mac E., 1862-1931, a Belgian symbolist poet who wrote on religious subjects. Thus the nonreligious tradition of Aucassin is contrasted with the religious tradition in art.

85. Danzig: City in N Poland; after WWI, an international free city and seaport.

86. Galla: G. Placidia, 388-450, Roman empress. Her mausoleum is the Church of St. Nazario Celso in Ravenna. Pound seems to be saying that the "rest" (sleep) of Galla was destroyed during WWII along with a great many works of art. Galla wasn't destroyed, although rumor may have said so. Pound endorses a friend's opinion, which he translates: "every self-respecting Ravennese is procreated, or at least receives spirit or breath of life, in the Mausoleum of Galla Placidia" [SP, 322].

87. Crawford: This same list of U.S. presidents with Crawford is given at 74/436 [cf. 74:264].

88. Tout . . . fortune: F, "Everyone says that fortune does not last."

89. Joyce et fils: F, "Joyce and son." James Joyce with his son, Giorgio, came to meet Pound for the first time at the town of Desenzano on the southwestern bay of Lake Garda. He came in spite of a bad storm. Joyce wrote: "Mr. Pound wrote to me so urgently from Sirmione (lake of Garda) that in spite of my dread of thunderstorms and detestations of travelling I went there bringing my son with me to act as lightning conductor" [Letters of James Joyce, 142].

90. Catullus: Gaius Valerius C., ?84-54 B.C. Roman lyric poet whose work Pound much admired. He associates C. with Sirmio on Lake Garda because Catullus regarded Sirmio and environs as his favorite place, as Poem 31 makes clear. Says Quinn [Catullus, *An Interpretation*, 158]: "Clearly, arrival at Sirmio meant arriving home."

91. Gardasee: Lake Garda.

92. Miss Norton: Sara N., daughter of Charles Eliot Norton and editor of her father's letters. Pound met her in Venice in 1908.

93. Tout dit: [cf. 88 above].

94. Canal Grande: The Grand Canal of Venice [Ivancich].

95. Florian's: A famous café on the south side of the Piazza San Marco, Venice. Named in the earliest version of Canto I: "True it was Venice, / And at Florian's and under the North arcade / I have seen other faces, and had my rolls for breakfast . . ." ["Three Cantos," *Poetry*, June 1917].

96. La Figlia di Jorio: I, "Jorio's Daughter," A 1904 play by D'Annunzio.

97. Oedipus of the Lagoon: I, "O, of the Lagoons." Prob. a play that mocked the sentimental melodramatic characters in *La Figlia di Jorio*.

98. D'Annunzio: Gabriele D., 1863-1938, Italian novelist and playwright [93:134].

99. l'ara sul rostro: I, "the altar on the rostrum."

100. 20 years: Perhaps a reference to the dream of the great society of justice and help for people which Pound believed Mussolini was going to build [74:1].

101. young Mozart: [41/204]. On Oct. 16-17, 1777, M. wrote to his father describing the son of a local magistrate, an arrogant patrician who had been insulting him by making fun of an award M. had been given while at the same time offering him a pinch of snuff. M. got increasingly enraged and

in his turn offered the son a pinch of snuff along with a more pointed insult. This little scene went on through many a pinch and sniff. M. told his father he had decided that the whole company of patricians could get a better sniff by licking his arse. Say BK and TCDE, "Pound is surely remembering the incident as a little battle in the long war between the artist and the patronizing bourgeoisie" [*The Explicator*, 40 (1981), 43].

102. *prise*: F, "pinch of snuff."

103. *Ponce*: Juan Ponce de León, ?1460-1521, Spanish governor of Puerto Rico and discoverer of Florida, which he found while looking for the Fountain of Youth.

104. *alla fuente florida*: I, "to the" S, "flowery fountain."

105. *Anchises*: The father of Aeneas, to whom Aphrodite appeared as a beautiful woman, posing as the daughter of King Otreus [23:34].

106. *Cythera potens*: L, "powerful Cythera," an epithet for Aphrodite [24:30].

107. *Κύθηρα δεινά*: H, "dread [of fearful] Cythera."

108. *the crystal body*: Major metaphor for final manifestation of divinity in the universe [74:498], as "the great ball of crystal" [116/795] and "pure Light, we beseech thee / Crystal, we beseech thee" [Fragments/799], etc.

109. *Κόρη, Δελιά δεινά*: H, "daughter [Persephone], dread Delia [Δηλιά]"; or Artemis, so-called because she was the virgin goddess of the isle of Delos.

110. *et libidinis experts*: L, "to whom passion is unknown."

111. *πολλά παθεῖν*: H, "to suffer much" [*Od.* I, 4: "and his heart experienced many sufferings upon the sea"].

112. *dove sta memoria*: I, "where memory lives" [36:3].

113. *J. Adams*: John A. said, "But every bank of discount . . . is downright corruption" [71:35]. A major economic statement Pound recalls often in the *Pisan* and later cantos.

114. *Sergeant XL*: Poss. Sgt. Lauterback, disciplinary NCO at the DTC, whose nickname was "the Ripper."

115. *ac ferae familiares*: L, "and domesticated wild animals" [20:73].

116. *a destra*: I, "to the right."

117. *atal*: Prob. transliteration from Arabic, meaning "union with the divine." Pound in discussing the deficiencies of Aristotelian ethics as set forth in the *Nicomachean Ethics* sets certain precepts against "R. St Victor's gradation of processes: (1) the aimless flitting of the mind, (2) the systematic circling of the attention around the object, (3) contemplation, the identification of the consciousness WITH the object" [GK, 328]. The third stage here he then relates to "remarks on arabic ideas about *atal*, union with the divine." Fang [IV, 31] suggests the Pound "*atal*" comes from *ittisale* in Jalaluddin Rumi's couplet: "Ittisale bi-taquiayuf bi giyas / Hast baina 'nasa wa Rabb 'annas" [Union exists beyond all thought and speech between great Allah and the soul of each]. Eva Hesse believes the word derives from Avicenna, the Mohammedan physician and philosopher, as Pound suggests in *MIN*, 390.

118. *nec personae*: L, "nor people" (individuals in the flesh).

119. *hypostasis*: Pound uses the word not in the theological sense (the separate personal subsistence in one divine substance of each entity of the Trinity) but in the philosophical sense, "an entity conceived as a self-subsisting object" different from spirit, as in the line "whether of spirit or hypostasis" [81/520].

120. *Dione*: Consort of Zeus, mother of Aphrodite, derived from ancient earth-mother or sky-goddess deity. Thus, "her

planet" would be Venus. Bion's *Lament for Adonis* uses Dione as a name for Aphrodite herself [47:12].

121. *Helia*: Misprint for Delia [cf. 109 above].

122. *κύπρις*: H, "Cypris," i.e., the home of the Cyprian goddess Aphrodite.

123. "both eyes . . . his cow": Pound's daughter, while working in a German military hospital as the war in Italy came to an end, wrote her father about a young man of 23 sent home from the hospital blind. He disapproved "of his father letting the old cows get so thin he could count their ribs with his fingers" [M de R, *Discretions*, 221].

124. *Carrara*: A city in Tuscany.

125. *un terzo cielo*: I, "a third heaven" [*Par.* VIII, 37].

126. *Prefetto*: I, "prefect." Gioacchino Nicoletti was a local officer at Gardone near Salò on Lake Garda, where "a powerless Mussolini was . . . administering a Republic of Italy. . . . Pound made his way there more than once, talked to the Minister of Foreign Affairs, hoped to bring fiscal enlightenment into the dream, sat at nearby Gardone with the Prefect . . . where in sight of a mountain that looked like Fujiyama a quiet cat stalked a railing and quiet water moved southward" [HK, *Era*, 469; 74:49].

127. *La Donna*: Prob. Clara Petacci, the mistress of Mussolini, who followed him to Gardone and caused public concern [74:53].

128. *Bracken . . . to lie*: These five lines were prompted by *Time* articles in 1945 [June 4, 36 and June 11, 50]. Churchill (the "squeak-doll") resigned as premier at noon on May 23, 1945, but at 4 p.m. the same day he returned to Buckingham Palace to accept the invitation of King George to form a new government. Brendan Bracken was thus "out" only two days. He had been boss of the British Ministry of Information, which controlled wartime censorship of the

BBC. Pound's perception of Bracken is not the same as that of *Time*. *Time* reported that before Bracken ran the M.O.I. it "was sneered at as the Ministry of Misinformation. . . . He saw to it that censors blue-penciled only military information" [*Time*, *ibid.*].

129. *ego scriptor*: L, "I, the writer."

130. *Lucca*: Capital of Lucca Province, Tuscany, central Italy.

131. *Forti dei Marmi*: [Forte dei Marmi]: A small town in Lucca Province.

132. *Berchthold*: Unidentified. But if "after the other one" is construed as after WWI, the name may be a misspelling for Leopold Graf von Berchtold (1863-1942), Austro-Hungarian foreign minister, whose reckless policy made the war inevitable [87:8]. After the war, he was out of the government completely and retired to his private estate. Perhaps the parallel with Churchill suggested his name to Pound.

133. *Thetis*: A nereid, wife of Peleus and mother of Achilles. Her appearance here and 6 lines later associated with crystal, colors, and "tangibility" suggests some kind of visionary experience.

134. *spiriti questi*: I, "are these spirits."

135. *personae*: L, "people."

136. *atal*: [cf. 117 above].

137. *Maya*: Poss. the Hindu earth-mother personified as a maiden: the real world is conceived in Hindu philosophy as only illusion. Or poss. Maia, daughter of Atlas and Pleione and mother of Hermes. Maia is the oldest and most beautiful of the Pleiades [74:211].

138. *Ἀφροδίτη*: H, "Aphrodite" [1:26].

139. *Zoagli*: A town a few miles S of Rapallo [46:4].

140. *οἱ βάρβαροι*: H, "the barbarians."

141. *Sigismundo's Temple*: The Tempio built by S. Malatesta [8:43].

142. *Divae Isottae*: I [Variant], "Divine Isotta." Mistress and then third wife of Sigismundo who built the Tempio in her honor [9:59]. A marble bust of Isotta was installed on the N side of the burial ground, Campo Santo, at Pisa: hence, "her effigy" [Fang, II, 248].

143. *Ladder at swing*: Poss. a reference to a fresco in the Campo Santo at Pisa destroyed during WWII [M de R]. Or poss. memory of medieval Christian icons and paintings entitled "descent from the cross." This interpretation supposes the "he" ("the wing'd fish") of the phrase (7 lines before) "he comes out into the air" is a metaphor for Christ the "living arrow" [M. Shuldiner, *Pai*, 4-1, 73].

144. *La Cara: amo*: I, "the loved one"; L, "I love."

145. *Her bed . . . sapphire*: The notebooks [Yale, 11] contain a note which says: "Prester John, 1476= Throne of gold set with gems, 7 tiers, gold, ivory, crystal,—to the rubys, for this stone giveth sleep." The legend of Prester John derives from a letter, widely circulated in 16th-century Europe, in which he told of a Christian utopia he had founded. Among other great luxuries he listed his bed: "the bed I sleep on is entirely covered with sapphires, by virtue of which I maintain my chastity. I have many beautiful women, but I only sleep with them three months of the year . . . and then only for purposes of procreation" [Shuldiner, *Pai*, 4-1, 72]. Pound appears to use this stone as a metaphor for spiritual repose [74/426, 435; 74:37]. But the idea of 7 tiers is significant: it rhymes with the seven walls of Ecbatan [4:32], which according to Herodotus were built seriatim up the side of a great hill. Each one was of a different color of ascending value; the next to the top was made of silver, and the last on the crest (within which was the king's treasury and home) was made of gold [Herodotus I, 98, Loeb, I].

146. *hoi barbaroi*: [cf. 140 above].

147. *pervenche*: F, "periwinkle."

148. *et sequelae*: L, "and the consequences."

149. *Le Paradis . . .*: F, "Paradise is not artificial" [74:292].

150. *δακρύων*: H, "weeping" if pres. part. nom. masc. sing; if gen. pl., "of tears."

151. *L. P.*: Laval, Petain [RO].

152. *gli onesti*: I, "the honest ones" [7:14].

153. *J'ai . . . assez*: F, "I had pity for others, probably not enough."

154. *l'enfer non plus*: F, "hell isn't either."

155. *Eurus*: An east or southeast wind.

156. *la pastorella . . .*: I, "the little herdess of the swine."

157. *benecomata dea*: L, "the fair-tressed goddess." Circe [1:1].

158. *San Vio*: The Campo (field) San Vio, which runs to the Grand Canal of Venice, where the Church of San Vio is located [Ivancich].

159. *Salviati*: A glass shop where they still blow glass [M de R].

160. *Don Carlos*: The Bourbon Don Carlos, Duke of Madrid (1848-1909), who in 1908 was living at the Palazzo Loredan, Campo San Vio, Venice.

161. *le bozze*: I, "proofsheets."

162. "*A Lume Spento*": I, "With tapers [lights] quenched." The title of Pound's first book of verse published in 1908. The 8 lines ending with "or wait 24 hours," concern a dramatic moment in Pound's life as well as a turning point. According to his own account, he sat on the bank of the Grand Canal trying to decide whether he should throw the proofsheets of his book into the water and give up poetry, or shift to the other side of the canal and walk "by the column of Todero" on the way to deliver the proofsheets to the printer (presumably) or do neither, but wait for 24 hours before deciding [NS, *Life*, 47].

163. *Todero*: [Todaro]: "Theodore." The

column in the Piazza di San Marco where the statue of St. Theodore stands on a crocodile [26:1].

164. *the Era*: The Fascist era during which a number of public works which Pound approved of were completed. After WWI, a wooden bridge, *Ponte dell'Accademia*, replaced the iron bridge of 1854 [Ivancich].

165. *Vendramin*: Palazzo Vendramin-Calergi, on the right bank of the Grand Canal, famous as the place where Richard Wagner died in 1883.

166. *Contrarini*: [Contarini]: Several grand buildings on the canal have Contarini as part of their names. Also, Pound stayed at the Palazzo Contarini at San Trovaso during Christmas, 1939 [M de R].

167. *Fonda, Fondecho*: Poss. "Fonda," which means nothing, is an abbreviation of *fondamenta* ("foundation") or an attempt to spell the Venetian sound of *fondaco* ("warehouse"), which is "fontego." Two buildings on the canal have such a designation.

168. *Tullio Romano*: T. Lombardo, ?1455-1532, Italian architect and sculptor who did the Vendramini tomb in Venice [cf. 165 above]. The sirenes are the four marble figures in Santa Maria Dei Miracoli also in Venice [Ivancich].

169. *custode*: I, "guard."

170. *Santa . . . Miracoli*: Famous Venetian church: "the jewel box" [Fang, II, 276].

171. *Dei Greci, San Giorgio*: The Church of St. George of the Greeks.

172. *Carpaccio*: Vittore C., ?1455-1525?, Italian painter [26:93].

173. *San Marco*: I, "St. Mark." The cathedral on the square.

174. *Arachne*: I, "spider." Arachne was the name of the girl who challenged Athena to a weaving contest. Because of her effrontery, the goddess changed her into a spider and

thus condemned her to lifelong weaving [74:457].

175. *che mi porta fortuna*: I, "who brings me good luck."

176. *Unkle George*: [74:180] George Holden Tinkham, congressman from Massachusetts whom Pound met at the Hotel Excelsior in Venice in 1936 and again at the Lido in Washington in 1939. Pound corresponded with him over a number of years [M de R].

177. *Brassitalo*: Italian painter, Italo Brass, 1870-1943, who signed some of his work this way [Fang, II, 288].

178. *abbazia*: I, "abbey."

179. *voi . . . via*: I, "you who pass by this way." Perhaps a paraphrase, in part, of Dante's "O voi, che per la via d'Amor passate," from the second sonnet of *Vita Nuova* [Pound quotes the line in *SR*, 121].

180. *D'Annunzio*: Gabriele D. [cf. 98 above; 93:134]. He did live at the Casetta Rossa on the Grand Canal in 1920 while he wrote of his war experiences as an aviator in a book entitled *Notturmo*. Thus Katherine Heyman and Pound may have visited him, or tried to, in that year [Ivancich].

181. *K.H.*: Katherine Ruth Heyman, a concert pianist for whom Pound acted as an impresario in 1908 [Bowers, *Pai*, 2-1, 53-66].

182. *Veneziana*: I, "Venetian woman."

183. *Non combaattere*: I, "Don't fight."

184. *Giovanna*: Poss. the name of the "Veneziana." Or the name of a servant in a Venetian house where Pound used to stay.

185. *Arachne*: [cf. 174 above].

186. *Athene*: From Sappho's "Hymn to Aphrodite."

187. *τίς ἀδικεῖ*: H, "Who wrongs [you]?" Reminiscent of Aphrodite's question to Sappho: *τίς τ', ὦ Ψάπφ', ἀδικεῖ* ("Who is it Sappho that does them wrong?") [*Lyra Graeca* I, fr. 1, 184, *OBGV*, No. 140].

188. butterfly: Along with other flying insects, the butterfly is a wide-ranging metaphor for the soul in flight from the body, as well as for spiritual aspirations or feelings [cf. 48:42, 50, 53].

189. smoke hole: Old army pyramidal tents had a smoke hole through which the pipe of a crude, funnel-shaped stove could be fitted in the winter. The literal smoke hole of the tent may have evoked the thought of the smoke hole in Faust's laboratory later in the canto [cf. 217 below].

190. Unkle George: [cf. 176 above].

191. Ct/Volpe: Count Giuseppe Volpi, 1877-1947, was finance minister under Mussolini, who created him Conte di Misurata: "He was supposedly responsible for the rural electrification of the Adriatic Coast and for the development of the port of Venice, where he was born" [Fang, III, 88].

192. Lido: Resort town on the N end of the island outside the Lagoon of Venice.

193. "Rutherford Hayes: The 19th president (1877-1881) of the U.S. Besides the 3 times on this page, Tinkham is mentioned a number of other times in the *Pisan Cantos*, always with a Venetian setting [74:180; 80/509]. Either Pound himself said that Tinkham looked like some statue of Hayes, or he overheard the phrase in quotes.

194. princess: Prob. Princess Winnaretta Eugenia (1870-1943), widow of Prince Edmond Melchior de Polignac (1834-1901), whom she married in 1893 after a previous marriage was annulled by the Holy See, Feb. 1, 1892. She was the daughter of Isaac Merritt Singer, the wealthy inventor of the Singer sewing machine. She helped Pound obtain the Janequin music of Canto 75, for which he thanked her in a letter from Rapallo [L, 254]. He mentioned her in another letter [L, 249].

195. Dafne's Sandro: Sandro Botticelli's painting of Daphne, who while being chased by Apollo was turned into a laurel tree. Such a word inversion is a type of metonymy ("misnamer").

196. Trovaso, Gregorio, Vio: The Church of San Trovaso, the Abbazia San Gregorio, and the Church of San Vio are all on the canal—Rio de San Trovaso—which is named after the church [Ivancich].

197. Dottore: I, "doctor." Alexander Robertson, D.D. Cavaliere of the Order of St. Maurice and St. Lazarus, Italy, was the bearded minister of the Scotch Presbyterian Church in Venice. Pound once told an anecdote in broad dialect about him [GK, 259]. He also mentioned him in a letter to Marianne Moore, dated Feb. 1, 1919: "I have seen/Savarola still swinging a crucifix,/down from Salò for the week-end of exhorting/the back-sliders of Venice; and the Reverend Cavaliere Dottore Alessandro/Robertson denouncing the Babylonian woman/and the Rrrroman releeigion/with fervour:::" (the first half of the letter is cast in verse [L, 147]).

198. Babylonian intrigue: From 1309 to 1378, the popes, all French and supported by France, resided at Avignon, rather than Rome, a period known as the Babylonian Captivity because of its parallel with the 586-536 captivity of the Jews after the fall of the Temple. Before, during, and after this period intrigue of both the Italian and French factions in the dispute became pandemic.

199. Squero: I, "shipyard."

200. Ogni Santi: A canal in Venice. In 1908 Pound lived near the conjunction of the San Trovaso and Ogni Santi canals [Ivancich].

201. ends and beginnings: Based on Pound's interpretation of a Confucian text in *The Great Digest*: "Things have roots and branches; affairs have scopes and beginnings. To know what precedes and follows, is nearly as good as having a head and feet" [CON, 29]. The theme recurs at 77/465 and other places in the later cantos.

202. cassoni: I, "treasure chests." Here, bas-relief panels at Rimini.

203. the hidden nest: A large abstract painting done for Pound by Tamiosuke

Koumé [Michio Ito: 77:86], which Pound called "Tami's dream." In a letter to Katue Kitasono [May 24, 1936], Pound said: "I had all Fenollosa's notes and the results of what he learned.... But since Tami Koumé was killed in that earthquake [1923] I have had no one to explain the obscure passages or fill up the enormous gaps of my ignorance" [L, 282]. When Pound vacated his Paris studio, he sent the painting to a friend in Auteuil. In 1931 it was brought to Venice, but it was sequestered as alien enemy property during WWII and disappeared as did "the great Ovid" [Ivancich].

204. the great Ovid: Ovid's *Fasti*, printed by a successor of Bodoni, which Pound bought from Sig. Cassini, seller of rare books, and had bound in wooden covers.

205. bas relief of Ixotta: Yriarte attributes a bas-relief of Ixotta [9:59] (now with Olga Rudge) to Agostini di Duccio [9:78]. A picture of the bas-relief with a picture of Ixotta's tomb in the Tempio Malatestiano was published in 1761 [Fang, II, 250].

206. Olim de Malatestis: L, "Once of the Malatestas."

207. Fano: A city near Rimini once under control of the Malatestas [9:3].

208. 64 countries . . . sargent: Prob. a remark of one of the DTC cadre overheard by Pound, who may be estimating the number of countries involved in WWII. He also mentions his prewar occupation, the illegal nature of which strikes an ironic note.

209. vino rosso: I, "red wine."

210. mountain oysters: A locution sometimes used to label a dish made from sheep testicles.

211. lisciate con lagrime: I, "smoothed with tears."

212. politis lachrymis: L, "elegant [or polished] tears."

213. ΔΑΚΡΥΩΝ: H, "tears."

214. ex nihil: L, "out of nothing." Prob. meant to evoke phrase from scholastic

dichotomy concerning the creation of the universe. One side said, "ex nihilo, nihil fit" ("out of nothing, nothing is made"); the other, "ex nihil ens creatum" ("out of nothing, being is created").

215. la concha: S, "conch."

216. ΠΟΙΚΙΛΟΘΡΟΝ: H, "richly enthroned, immortal." Opening words of Sappho's hymn to Aphrodite [*Lyra Graeca*, 182; *OBGV*, No. 140].

217. that butterfly . . . smoke hole: [cf. 188 above]. The source for the smoke hole here and the German quote 7 lines later is the laboratory scene [ll. 6819-7004], Part Two, Act II of Goethe's *Faust*. In that scene, Mephistopheles and Wagner, amidst fantastic medieval alchemical apparatus, are busy making a human being. According to the notes that Passage, the translator, derived from Witkowski's edition of the German text, to create a human being was the "supreme objective of the alchemists." For a few years (1768 and in the late 1790s), Goethe was a passionate student of the history of alchemy, particularly the work of the previous three centuries. Passage translates lines from the opening of the scene thus: "In the retort a fire dot grows, / And like a living coal it glows." He has a note that says: "To the alchemists, 'living coals' took fire from their own inner spark." What for the alchemists may have been scientific fact becomes for Pound a metaphorical rhyme with all the other fire and light images in *The Cantos*. Wagner continues: "Yes, like a splendid ruby's spark / It flashes lightnings through the dark. / A clear white light begins to brighten!" With a loud rattling of the door, Mephisto comes in and asks: "What are you making there?" Wagner says: "A human being!" Mephisto: "A human being? And what loving pair / Have you got hidden in the smoke hole there?" ("Habt ihr in's Rauchloch eingeschloffen," [l. 6837]). Wagner says, "none," and keeps on with his work in a scene evocative of Frankenstein movies. Within a few minutes he has completed a nine months' process and created a homunculus, following somewhat

the recipe of Paracelsus's work *De generationibus rerum naturalium*, Book I. A note by Passage says in part: "Allow male sperm to putrefy for forty days in a covered jar until it visibly stirs with new life and somewhat resembles a man's form . . . ; keep warm for weeks (9 months) and feed daily with *arcano sanguinis humani* . . . after which time it will become a . . . homunculus" [Passage, 238]. Shortly, Wagner has spirited one up out of the retort and free of the smoke hole. The homunculus then talks to him and Mephisto.

218. *saeva*: L, "cruel."

219. *Leonello*: Prob. Lionello d'Este [24:17].

220. *Petrus Pisani pinxit*: L, "Peter Pisano painted [it]." Poss. Antonio Pisano [26:78], a painter employed by Sigismundo and patronized by Lionello d'Este. He was also known as Vittore Pisano.

221. *cameo should remain*: Focuses Pound's interest in seals, cameos, and fragments [GK, 159].

222. *Arezzo*: City in central Italy [44:26].

223. *Cortona*: Town in Tuscany where

churches have paintings by Fra Angelico [45:12].

224. *po'eri di'aoli*: I, "poor devils." RO's text has a marginalium (presumably given by Pound) which says "Favai," but this word, unless it is slang, means nothing in Italian. *Fava*, ("bean") is used in slang expressions such as "not worth a bean." Perhaps, "beans," in this sense, is intended.

225. *Knecht [e] gegen Knecht [e]*: G, "Slave against slave." From *Faust* [cf. 217 above]. Continuing the *Faust* scene, Wagner, Mephisto, and the homunculus come to talk about such things as destiny, pleasure, struggle, and fate, until Mephisto says, "Spare me / That clash of servitude with tyranny! . . . The struggle is, they say, for freedom's rights, / Look closer, and it's *slave with slave* that fights" [ll. 6962-6963].

226. *METAΘEMENΩN*. . . : H, "changing." Key word of quote from Aristotle's *Politics* concerning the results of changing one currency from another [74:343].

227. *NHΣON'AMYMONA*: H, "a noble island." From lines in which Odysseus is telling of his approach to the island where his companions killed the cattle of the sun [20:69].

CANTO LXXVII

Sources

EP, *CON*, 277, 29, 233, 264, 173, 20, 87-89, 201; *CNTJ*, 113-121; *SR*, 160; Horace, *Odes* III, *Satires* II; Dante, *De Vulgari Eloquentia* II, *Inf.* X; Marcus Aurelius, *Meditations* IV; G. R. S. Mead, "Ceremonial Game-Playing and Dancing in Mediaeval Churches," *Quest*, vol. 4, no. 1, Oct. 1912, 91-123; De Mailla, *Histoire générale* . . . , Paris, 1777-1785, X, 23; Pauthier, *Chine ou Description historique, géographique et littéraire* . . . , Paris, 1853 [*Chine*]; *The Wanderer*, line 81.

Background

EP, *GK*, 188, 79, 93, 89, 127; *SP*, 172, 339, 96, 408, 230-231, 179, 341, 448; *GB*, 17; *PD*, 115; *LE*, 288; *PE*, 129; Voltaire, *Le siècle de Louis XIV*, 1751; *New Age*, Oct. 16, 1913, 728; *Dial.*, Dec. and Oct. 1920; W. B. Yeats, *Plays and Controversies*, London, Macmillan, 1923 [*Plays*]; J. E. Cirlot, *A Dictionary of Symbols*, New York, Philosophical Library, 1962 [Cirlot]; Sisley Huddleston, *Paris Salons, Cafés, Studios*, Philadelphia and London, 1928, [SH, *Paris*]; James Wilhelm, *Dante and Pound*, Orono, 1974; James Legge, *The Four Books*, Shanghai, 1923 [Legge]; Francis Trevelyan Miller, *History of World War II*, Philadelphia and Toronto, 1945; Helen Caldwell, *Michio Ito: The Dancer and His Dances*, Berkeley, Los Angeles, and London, University of California Press, 1977; T. S. Eliot, "Whispers of Immortality"; Achilles Fang, "Materials for the Study of Pound's Cantos," Ph.D. dissertation, Harvard University, 1958, II, III, IV; James G. Fraser, *The New Golden Bough*, ed. Theodor H. Gaster, New York, 1959; CFT, *Basil Bunting: Man & Poet*, Orono, 1980; M de R, *Discretions*, 35-37, 194-196, 44, [M de R]; Lord Byron, *Works*, ed. Rowland E. Prothero, London, I, 173; Leonard Doob, ed., *Ezra Pound Speaking*, Connecticut, Greenwood Press, 1978 [Doob, *Speaking*].

Exegeses

Sieburth, *Pai*, 6-3, 382; Anderson, *Pai*, 6-2, 235-250; Nassar, *Pai*, 1-2, 211; Riccardo M. degli Uberti, "Ezra Pound and Ubaldo degli Uberti: History of a Friendship," *Italian Quarterly*, XVI, 64, Spring 1973, 95-107.

Glossary

1. *Abner* . . . *action*: Prisoner at the DTC who apparently had little enthusiasm for manual labor.

2. *Von Tirpitz*: German admiral [74:377].

3. *Maukch*: Gothardt Maukshk, an Italian bookdealer, still living, who worked for Sansoni, a publisher in Florence. Pound visited him there with Riccardo degli Uberti in 1959 [M de R].

4. *Katin*: Katyn. A Russian village west of Smolensk occupied by the Germans in WWII. It is the location of the mass grave of about 10,000 Polish soldiers whom the Russians and Germans have ever since accused each other of killing. The Soviets

refused to allow an international investigation, but Pound had reliable inside information that told him that the Russians directed and carried out the massacre [M de R].

5. *le beau monde gouverne*: F, "society governs."

6. *toujours*: F, "always."

7. *Chung*: [M1504] "the middle" [76:54].

8. "and having got 'em . . .": "He said: How can one serve a prince along with these village-sized (kinky) minds? Until they get on they worry about nothing else, and, when they have, they worry about losing the advantages. When they are afraid of losing

(advantages, privileges) there is nothing, absolutely nothing they will not do to retain (them) (no length they won't go to)" [CON, 277].

9. **Kungfutseu:** Confucius [13:1].

10. **Bros Watson's . . . scope:** These 12 lines seem to record a memory of Pound's of a scene he observed at the age of 19 when he was attending Hamilton College in Clinton, New York, 1903-1905. The Watson Drug Co. (located on the north side of College St., about a mile east of Hamilton) was founded by Col. James T. Watson in 1904. It dispensed drugs and sundries and had a telegraph office and chess tables in the rear [V. Mondolfo, letter, March 13, 1979].

11. (a.d. 1904 . . . : The missing closing parenthesis should prob. be after "1904."

12. **Ideogram:** Hsien [M2702]: "first, foremost." Pound explicates the characters at end of the canto, p. 476. They are taken from *The Great Digest* (TA HIO). The lines around the characters paraphrase Pound's trans. of the Confucian text: "Things have roots and branches; affairs have scopes and beginnings. To know what precedes and what follows is nearly as good as having a head and feet" [CON, 29].

13. **Ideogram:** Hou [M2143]: "afterwards; to follow."

14. **process:** Pound's sense of an ideogram not given: "Tao" [M6136]: "the way; the truth" [74:9].

15. **vide:** L, "see."

16. **Epictetus:** Stoic philosopher (fl. 55-135) who wrote *Lectures*, on the value of endurance. "He taught that the universe is the work of God, and that Divine Providence manifests itself in its unity and order" [OCD].

17. **Syrus:** Publius S., a writer of Latin mimes and maxims in the first century B.C.

18. **Arcturus:** Major star in the constellation Boötes.

19. **bloke . . . open:** Source unknown.

20. **camion:** A military truck (derives from F).

21. **Awoi:** The Lady Awoi in the Noh play *Awoi no uye* which Pound translated from Fenollosa's notes [CNTJ, 113-121]. Awoi, the first wife of Genji, is consumed with jealousy of his later wives [110:43].

22. **hennia:** Hannya. An evil spirit in Noh plays. In *Awoi no uye* the hannya appears "Clothed in a scarlet hakama" and joins "the great dance climax of the play," during which she is exorcised [CNTJ, 120-121].

23. **der im Baluba:** [38:41].

24. **Faasa . . . 4 times:** Also Agada, Ganna, Silla [74:134].

25. **Il Scirocco . . . :** [Io Scirocco]: I, "the South Wind is jealous."

26. **χθόνος:** H, "of the earth." Gen. sing. of χθών.

27. **Mt Taishan:** [74:46].

28. **Ideogram:** Ho [M2109], "how."

29. **Ideogram:** Yüan [M7734], "far."

30. "How . . . it": From the fragment of a poem on which Confucius commented: "1. The flowers of the prunus japonica deflect and turn, do I not think of you dwelling afar? 2. He said: It is not the thought, how can there be distance in that" [CON, 233].

31. **Boreas:** H, "the North Wind."

32. **kylin:** [ch'i-lin]: C, "A fabulous animal which has the body of a deer, the tail of an ox, the hooves of a horse, one fleshy horn, parti-colored hair on its back, and a yellow belly" [EH].

33. **Ideogram:** Tan [M6037], "dawn." Since *tan* is pronounced "dahn," it's almost a homophone of *dawn*.

34. **Scudder's Falls:** On the Schuylkill River, N of Philadelphia.

35. **Ideogram:** K'ou [M3434], "mouth, hole, opening."

36. **Regent's canal:** A canal along the N edge of Regent's Park in London.

37. **Theodora:** Private reference to a lady not to be named.

38. **Daimio's:** Tami Koumé [76:203]. "The Tailor's bill was \$100" [RO].

39. **Grishkin:** The last half of Eliot's "Whispers of Immortality" concerns the feline promise of Grishkin, whose "friendly bust / Gives promise of pneumatic bliss." The photo still exists (at Hamilton in 1980).

40. **Mr Eliot:** T. S. Eliot.

41. **dance . . . medium:** The several references to the dance here, on the next page, and elsewhere in the Pisan Cantos [78/477; 79/491; 81/518] derive from Pound's memory of an article by Mead [74:448] in *Quest* entitled, "Ceremonial Game-Playing and Dancing in Mediaeval Churches" [vol. 4, no. 1, Oct. 1912, 91-123], especially the sections on "The Pelota of Auxerre": "one of the choir-boys used to bring to church a whipping-top. . . . When the moment came in the service . . . the boy, whip in hand, scourged the top down the pavement of the church and out of doors" [Fang, IV, 25].

42. **native mountain:** "a well-known Sino-Japanese term meaning one's place of birth" [Fang, IV, 153].

43. **Ψυχάριον αἰ . . . :** [the αἰ should be εἰ]: H, "You are a tiny soul supporting a corpse." Saying attributed to Epictetus in the *Meditations* of Marcus Aurelius [IV, 41].

44. **Justinian:** Byzantine emperor [65:126]. Pound seems to believe that the emperor included religious dancing in his great codification of the law [94:45].

45. **Padre José:** José Maria de Elizondo, the Spanish priest who helped Pound get a photostat of the Cavalcanti MS in the Escorial, Madrid [GK, 158].

46. **sumne . . . othbaer:** OE, "The ship [or bird] carried one of them away." *The Wanderer*, line 81 [27:3].

47. **Corpus:** I, (Corpus Domini), or L, (Corpus Christi): A feast day honoring the institution of Eucharist.

48. **Auxerre:** Capital of Yonne department, NE central France [cf. 41 above].

49. **καλλιπλόκαμα:** H, "with beautiful locks [hair]."

50. **Ida:** The mountain where Aphrodite and Anchises were married and where the Judgment of Paris took place. Also, at the end of every eight years King Minos of Crete "retired for a season to commune with his divine father Zeus on Mount Ida" [Fraser, *The New Golden Bough*, 234].

51. **Nemi:** In the opening chapter of *The Golden Bough*, the King of the Wood is seen prowling the sacred grove on the shore of Lake Nemi defending the tree of the golden bough. The priest-king will keep his office until his successor succeeds in plucking the golden bough and then murdering him and becoming priest in his stead: "In his hand he carried a drawn sword, and he kept peering warily about him as if at every instant he expected to be set upon." So it went on from day to day until his murderer arrived [ibid., p. 3].

52. **liars . . . Siracusa:** Syracuse, the port in Sicily, where sailors still tell "yarns from the *Odyssey*" [GK, 79]. A recurrent theme [74:39; 80:363].

53. **dum . . . scandet:** L, "As long as he goes up the Capitol hill" [Horace, *Odes* 3, 30]. The seven words are the Latin quote plus "the rest is explodable," a reference to the atomic bomb.

54. **Shun:** Chun [74:91].

55. **King Wan:** Wen Wang [53:49].

56. **two halves of a seal:** The 13 lines around this recurrent theme of the halves of a tally stick derive from a passage of Mencius: "Shun was born in Choo-fung . . . a man near the wild tribes of the east. King Wan was born in Chow by Mount K'e . . . a man near the wild tribes on the west. . . . Those regions were distant from one another more

than a thousand li [97:243], and the age of the one *sage* was posterior to that of the other more than a thousand years. But when they got their wish, and carried their principles into practice throughout the Middle Kingdom, it was like uniting the two halves of a seal. When we examine the sages,—both the earlier and the later,—their principles are found to be the same.” Legge’s notes say one of the characters “should be called a tally or token, perhaps, rather than ‘a seal’.” Anciently, the emperor delivered, as the token of investiture, one half of a tally of wood or some precious stone, reserving the other half in his own keeping. It was cut right through a line of characters, indicating the commission, and their halves fitting each other when occasion required, was the test of truth and identity” [Legge, 730-731].

57. *directio voluntatis*: L, “direction of the will” [Dante, *De Vulgari Eloquentia* II, 2]. A recurrent theme, the opposite of “*abuleia*” [5:44; 54:192], “paralysis of the will.”

58. *Ideograms*: The 8 characters from top to bottom are translated at the end of the canto, p. 476. Their English sounds and Matthews numbers are Fei [M1819], Ch’i [M525], Kuei [M3634], Erh [M1756], Chi [M465], Chih [M935], Ch’an [M174], Yeh [M7312], Chih [M971]. The two characters on the next page are Fu [M1922], and Chieh [M795].

59. *Lord Byron*: Pound got the idea from Pauthier, who said, “Quel malheur que Confucius n’ait pas rédigé en Vers ses admirables préceptes de morale!” [*Chine*, 172]. At least, after reading this Pound wrote: “Byron regretted that Kung hadn’t committed his maxims to *Verse*” [GK, 127]. Byron also said, “In morals, I prefer Confucius to the Ten Commandments, and Socrates to St. Paul” [Byron, *Works*, vol. 1, p. 173]. With this Pound would agree with enthusiasm.

60. *Voltaire*: Francois Marie Arouet de V., 1694-1778, French philosopher and historian.

61. *Louis Quatorze*: *Le Siècle de Louis*

XIV, 1751, by Voltaire. The last chapter of this book deals with Chinese rites and Christian practices and asks whether they are compatible. He compares the tolerance of the Emperor K’ang Hsi [59:21] with the violent repression of both Protestants and Jansenists by the bigot King Louis [Sieburth, *Pai*, 6-3, 382].

62. 1766 ante Christum: L, “... before Christ.” In 1766 B.C. the emperor Ch’eng T’ang opened a copper mine and made money which he gave to the people to buy grain [53:40].

63. *Salamis*: [74:109, 110].

64. *Thales*: Fl. 6th century B.C. One of the Seven Sages, said by Aristotle to be the founder of physical science. Pound relates a story from Aristotle about Thales “wishing to show that a philosopher could easily ‘make money’ if he had nothing better to do.” He foresaw a bumper crop of olives so he “hired by paying a small deposit, all the olive presses on the islands of Miletus and Chios. When the abundant harvest arrived, everybody went to see Thales” [SP, 172].

65. *Siena*: In *Gold and Work* Pound wrote; “The true basis of credit was already known to the founders of the Monte dei Paschi of Siena at the beginning of the seventeenth century” [SP, 339].

66. *interest ... nothing*: A recurrent theme in *The Cantos* and in many of Pound’s economic writings [46:26].

67. *METATHEMENON*: [74:343; 97:77].

68. *Le Paradis ...*: [74:292].

69. *Κύθηρα*: H, “Cythera”; Aphrodite.

70. *ὑπὸ χθονός*: H, “under the earth” [cf. 26 above].

71. *γέα*: H, “earth.” Reference to men rising out of the earth in full battle-gear in the Cadmus myth. They turned and fought each other until all but five were killed. These assisted Cadmus in building Thebes.

72. “like an arrow ...”: From *Analects*

XV, 6: “He said: Straight, and how! the historian Yu. Country properly governed, he was like an arrow; country in chaos he was like an arrow” [CON, 264.].

73. “Missing ... himself”: Said Pound in “Mang Tsze”: “The ethic of Confucius and Mencius is a Nordic ethic. ... It is concentrated in the Mencian parable: ‘An Archer having missed the bullseye does NOT turn round and blame someone else. He seeks the cause in himself’” [SP, 96].

74. *total sincerity*: In *Chung Yung* Pound said: “Only the most absolute sincerity under heaven can bring the inborn talent to the full and empty the chalice of nature” [CON, 173]. And in “Terminology,” for the word “Sincerity,” he said: “The precise definition of the word, pictorially the sun’s lance coming to rest on the precise spot verbally” [CON, 20].

75. *Tellus*: Roman goddess of the earth; the Greek Rhea.

76. *Pirandello*: Luigi P., 1867-1936. Most significant of the modernist Italian dramatists [Freud, 91:55]. Pound wrote: “Pirandello was worried at the news that Cocteau was trying an Oedipus; for a moment he ‘feared’ or ‘had feared’ that M. Jean wd. fall into psychoanalysis, and caught himself the next moment with ‘No, he won’t fall into that mess. It est trop bon poète’” [GK, 93].

77. *Campari*: Cafe C. at Galleria Vittorio Emanuele, Milan. Perhaps Pirandello told the story of Cocteau there.

78. *Dieudonné*: [74:178].

79. *Voisin*: [74:179].

80. *Gaudier*: G-Brzeska, 1892-1915, Vorticist sculptor killed in WWI, and celebrated by Pound: “Among many good artists ... there was this one sculptor already great in achievement at the age of twenty-three, incalculably great in promise and in the hopes of his friends” [GB, 17].

81. *Miss Lowell*: Amy L., 1874-1925, an

American poet and critic who went to London in 1914 to become involved in imagism. With her money, dynamic energy, and mass (some 250 lbs.), she drew many into her circle and transformed the movement into “amygism.” She held a formal dinner at Dieudonné 17 July 1914 to celebrate the first imagist anthology. Miss L. had 12 guests, including Ezra and Dorothy Pound, Allen Upward, and Gaudier-Brzeska, who seems to have measured the planes and angles of her massive breasts (see “two teats of Tellus” above) with—amazement? G-B whispered to Pound as Amy stood up to speak, “God! I’d like to see her naked.” MSB says, “Pound really stressed the GAWD when he told me this anecdote.”

82. *Upward*: [74:275]. Pound wrote: “Of course, it is very irritating: if you suggest to Mr. Upward that his mind is as clear as Bacon’s, he will agree with you. If you suggest to Mr. Upward that his middles are less indefinite than Plato’s, he will agree with you” [SP, 408].

83. *Haff ... basshunts?*: “Have you no political passions?” in a Russo-German accent.

84. *Demokritoos, Heragleitos*: Democritus, Heraclitus.

85. *Doktor Slonimsky*: Henry S., 1884-1970. Born in Minsk, he was a classmate of Pound’s at U. of Penn. 1902-1903. In 1912, he received a Ph.D. degree from the University of Marburg with a dissertation entitled *Heraklit und Parmenides*. Pound speaks of him as “A Russian, who had taken degrees ... on prehistoric Greek philosophers ... who, ... said he was going ‘to convert England to philosophy’” [PD, 115]. Also, he wrote, “Slonimsky [sic] looked at me in 1912: ‘... Boundt haff you gno bolidigal basshuntz?’ Whatever economic passions I now have, began *ab initio* from having crimes against living art thrust under my perceptions” [SP, 230-231].

86. *Miscio*: Michio Ito (ca. 1892-1961), a Japanese dancer from a samurai family who

trained in Japan, in Paris (with Nijinsky and the Ballet Russe), and at a school of eurhythmics in Germany. When WWI broke out he fled to London and was reduced to poverty. He lived in a rooming house run by an Irish woman. After pawning about all he had including neckties, he finally went for three days without any hot water or light. "Out of the sixpence he realized from his neckwear he put two pennies into the gasometer and went out to buy some bread with the remainder of his fortune." That night a painter took him to a party at Lady Ottoline Morrell's where Lady Cunard invited him to dinner the next day. He began dancing at parties, thereafter, for literary and artistic audiences. Once, after he had danced before an audience of 100, a distinguished gentleman asked him about Japanese art. Ito could not speak English but said that if he might speak German he could answer. The gentleman, no less than Prime Minister Asquith, concurred and they spoke quite easily in German [Caldwell, *Michio*, 40-41].

87. **Ainley:** Henry A., an actor who played the part of Cuchulain in *At the Hawk's Well*, by Yeats. Allan Wade played the Old Man and Michio Ito the Guardian of the Well. The line in quotes is probably a remark made by Ito during a rehearsal. The play was performed on the afternoon of April 2, 1916 in Lady Cunard's drawing room. Yeats said later of these days: "I shall not soon forget the rehearsal of *The Hawk's Well*, when Mr. Ezra Pound, who had never acted on any stage, in the absence of one chief player rehearsed for half an hour" [Plays, 214].

88. **Mrs Tinkey:** Prob. the Irish landlady of Ito.

89. **"Jap'nese . . . :** This remark of Ito certainly impressed Pound. In a letter to Katue Kitasono, 22 Jan. 1940, he said: "Ito's first remark to me in 1914 or '15 [was] 'Jap'nese dance all time overcoat'" [L, 335].

90. **Jack Dempsey:** William Harrison D., 1895-1983, American heavyweight boxing champion, 1919-1926.

91. **Mr Wilson:** Tom Wilson, DTC trainee [74:257]. A popular song sung by Mr. Wilson had these lines: "My girl's got great big tits / Just like Jack Dempsey's mitts" [DG].

92. **old Dublin pilot:** In a piece entitled "John Synge and the Habits of Criticism" [*The Egoist*, Feb. 2, 1914], Pound said: "She was so fine and she was so healthy that you could have cracked a flea on either of her breasts," said the old sea captain bragging about the loves of his youth. It seems a shame that the only man who could have made any real use of that glorious phrase in literature is dead."

93. **precise definition:** [cf. 74 above].

94. **bel seno:** I, "beautiful bosom." in *rimas escarsas*: P, "in rare rhymes." *vide supra*: L, "see above."

95. **Arno:** River in central Italy. The 2 mountains so divided make an enormous, if not beautiful, bosom.

96. **Δημήτηρ:** H, "Demeter." Goddess of harvest [47:3].

97. **copulatrix:** L, "one who copulates."

98. **Ciano:** Conte Galeazzo Ciano di Cortellazzo, 1903-44, Italian statesman, secretary of state of press and propaganda (1935), minister of foreign affairs (1936-43), ambassador to the Holy See (1943). He was the son-in-law of Mussolini, and according to many, a treacherous stuffed-shirt type guilty of corruption and profiteering [Anderson, *Pai*, 6-2, 244].

99. **the admiral:** Ubaldo degli Uberti, 1881-1945, a longtime Italian naval officer who retired in 1931 but returned to service during WWII, at which time he was promoted to admiral. Since early 1934 Uberti and his family had been friends of Pound. They had similar political and literary sympathies, and Uberti assisted in translating Pound and getting his work published. Pound saw Uberti often during his last months in Rome. His son Riccardo provided the ski shoes he wore on his walk (after the fall of the government) north to join his

daughter. The "he" in the line is Mussolini. The Italian fleet was surrendered to the Allies 8-10 Sept. 1943. Admiral Uberti was ambushed and shot by a platoon of Russian-German soldiers who thought his car belonged to partisans. He died in hospital 28 April 1945, a few days before Pound arrived at the DTC [Uberti, "History of a Friendship," 105].

100. **Chilanti:** Felice C., 1914-1982, a journalist and novelist Pound knew and visited often in the early 1940s. He was a member of a group of dissident Fascists Pound listened to but didn't agree with. In 1972 he wrote "Ezra Pound among the Seditious in the 1940s" [Anderson, *Pai*, 6-2, 235-250].

101. **12 . . . daughter:** Tati C. During Pound's many visits to Chilanti's group, she used to listen avidly to all the talk and sometimes "sat on his knees while he cast about for answers which would satisfy him" [ibid., 240].

102. **Sold . . . Gais:** The village in the Tyrol where Mary, the daughter of Pound and Olga Rudge, was brought up and about which Mary de Rachewiltz (M de R) writes so memorably in *Discretions*: "All that is gone now. In its place there is a new school, a post office, a hotel and a cement factory near the river" [for the quote and the cattle bedding see *Discretions*, 35-37].

103. **Chung Ni:** Confucius [53:148]. Reprise of "Mongols are fallen / from losing the law of Chung Ni" [56/308], which derives from De Mailla, *Histoire*, X, 23.

104. **alpino's statue:** "The monument to the *Alpini* in the Piazza in Bruneck has always been one of the Tyrolean Targets for anti-Italian manifestations. In September 1943 they placed beside it an empty valise, to remind Italians it was time to pack up and leave" [M de R, 194].

105. **Brunik:** [Bruneck]: A town in the Italian Tyrol.

106. **Dalmatia:** Territory on the east shore of the Adriatic Sea which became Yugoslavia and Albania; its indigenous people had no enthusiasm for Italian encroachments.

107. **treasure of honesty . . . :** A recurrent theme in Confucian writings: "A state does not profit by profits. Honesty is the treasure of states" [CON, 87-89].

108. **dog-damn . . . labour:** These several lines concern the conviction of many of Mussolini's followers (prob. including Pound) that his government fell not because of his shortcomings (or the difficulty of Fascism as an ideology) but because of fraud and corruption in the bureaucracy. By September 23, 1943 M had formed La Repubblica de Salò. Although the 20 years' labour of the old had been ruined, M's new program would work. Pound seemed to hope and dream so. Jactancy (ostentatious public boasting) would be replaced by work [M de R, 194-196].

109. **Petano:** Since there is no town in Italy of this name, it is prob. an error for Adano. John Hersey's novel *A Bell for Adano* (1945) may have evoked the line. Mary de Rachewiltz remembers that her father read the book around 1945.

110. **Alice and Edmée:** Edmée refers to Edmund Dulac, 1882-1953, a French artist, who married Alice May de Marini in 1903. He had done colored illustrations for *The Arabian Nights* (1907), *The Tempest* (1908), and *The Rubáiyat of Omar Kháyyam* (1909). Although born in Toulouse, he settled in London in 1905 and became a British citizen in 1912. Pound knew him when they were both on the faculty of "The College of Arts" in 1914, an outfit organized to serve students during the difficult years of WWI. Pound mentions him in a number of letters in this connection [L, 42n, 47, 93, 95, 104]. Maybe Ed and Alice had a multicolored mutt named Arlechino.

111. **Arlechino:** I, "Harlequin." Central character in the Commedia del Arte who usually appears in a bright, multicolored costume. Perhaps a multicolored mutt at the DTC was so named by Pound.

112. **καὶ Ἴδα, θεά:** H, "and Ida goddess" [cf. 50 above].

113. **Apollo:** Helios, the sun.

114. **E la Miranda:** I, "and the Miranda." Isa Miranda (Ines Isabella Sampietro, b. 1909), famous Italian actress who did stage work in Italy, France, the U.K., and the U.S.A., as well as films for famous directors in all these countries. Her first film role, *La Signora di tutti* (1934), established her reputation. She had done 10 major films before 1945, including one in Hollywood opposite Ray Milland: *Hotel Imperial* (1939).

115. **Romano Ramona:** Prob. a guard in the DTC cadre.

116. **ὕλη:** H, "shit."

117. **Margherita:** An abandoned child brought up by the same family Mary was housed with. Everyone called her Margit. On a visit once Pound brought little Mary "a diapason" (tuning fork) as a gift: "He said it served to set the right tone when singing or playing an instrument. I said Margherita could give the right tone by ear and if we sang at two voices she first started out on my note and then found hers" [M de R, 44].

118. **O . . . griefs:** Reminiscence of Hopkins, "Spring and Fall: To a young child," a 15-line lyric which starts, "Márgarét, are you grieving." [MSB note: "Margaret Cravens committed suicide back in 1912."]

119. **Lanier:** Sidney L., 1842-1881, American poet and musician who wrote *The Symphony*, a long epic poem in which he discusses the interaction of trade and ethics [89:123].

120. **Jeff Davis:** Jefferson D., 1808-1889, president of the Confederate States of America (1861-1865).

121. **Atrous:** King of Mycenae. Son of Pelops, who brought a curse on his house. Thyestes, Atrous's brother, seduced Atrous's wife; Atrous murdered three of the four sons of Thyestes and served them to their father. Thyestes laid a curse on the house of Atrous which descended upon his sons, Agamemnon and Menelaus: hence, the doom which seemed to haunt the South as a similar curse.

122. **Mercury:** The Roman equivalent of the god Hermes; the caduceus of Mercury, the insignia of the medical branch of the U.S. Army, is a wing-topped staff with two snakes winding about it.

123. **Buddha:** The past participle of the verb *budon* ("to enlighten"). Thus Gautama Siddhatha became "the Enlightened One" and the central prophet of certain branches of Hindu-Sino-Japanese religions. Pound's anti-Buddhist bias [98: 65-67] makes the phrase "Born with B's eye" pejorative.

124. **Mason and Dixon:** The imaginary line that separated slave states in the South from nonslave states in the North. From the English astronomers Charles Mason and Jeremiah Dixon, who surveyed the line between Pennsylvania and Maryland.

125. **Ils . . . existence:** F, "They don't exist, their surroundings confer an existence upon them."

126. **Emanuel Swedenborg:** 1688-1772, the Swedish scientist and inventor who after 1747 became a visionary and religious writer because of what he took to be divine revelation. His theosophic system as set forth in *Divine Love and Wisdom* rhymes with Pound's light / intelligence metaphors for divinity manifest in the universe. In ES a divine sphere, which emanates from God, appears in the spiritual world as a sun from which flows the sun of the natural world: "The spiritual sun is the source of love and intelligence, or life, and the natural sun the source of nature or the receptacles of life." There are three spheres all deriving from God incarnate as the Word in Scripture: "This word is an eternal incarnation, with its threefold sense—natural, spiritual, celestial." It is in the celestial sphere that one should not argue.

127. **the lotus:** In Oriental religions, the lotus rhymes somewhat with the "multi-foolate rose" of the West. Pound may conceive it as above the "celestial sphere" because it stands finally for the source of all spheres: "The lotus flower growing out of the navel of Vishnu symbolizes the universe

growing out of the central sun—the central point or the 'unmoved mover'. . . . In lotus symbolism, the idea of emanation and of realization predominated over that of the hidden Centre, which is a Western accretion" [Cirlot, 185].

128. **nenuphar:** The European water lily or lotus.

129. **Kuanon:** [74:81].

130. **Lethe:** [74:505].

131. **Barzun:** Henri-Martin B. (b. 1881), a French poet and critic who advocated *simultanéisme*, an idea Pound discussed in "The Approach to Paris, VII": "Barzun has an idea that we should write poems like orchestral scores with a dozen voices at once . . . I suppose one could learn to read five or ten at once. . . . Of course, there are any number of objections" [*New Age*, Oct. 16, 1913, 728]. But in a letter to John Quinn in 1918, Pound refers to Barzun as among the lunatics with the Lowells and Lindsays [L, 134].

132. **anno domini:** L, "year of the Lord."

133. **raison:** F, "argument" or "proof." Pound valued Barzun's maxim "Pourquoi doubler l'image?" and may well be referring to this idea rather than *simultanéisme* [cf. 131 above] [HK].

134. **old André:** A. Spire, 1868-1966, French poet and strong advocate of Zionism. Said Pound: "(I have not counted the successes in Spire's new volume *Le Secret*, but it contains abundant proof that André Spire is a poet, however much time he may spend in being a Zionist, or in the bonds of necessity" [*Dial*, LXIX, 4 Oct. 1920, p. 407]. Also, "Allowing for personal difference, I should say that Spire and Arcos write 'more or less as I do myself'" [LE, 288]. Again in "Retrospect: Interlude": "There was in those days still a Parisian research for technique. Spire wrangled as if *vers libre* were a political doctrine. De Souza had what the old Abbé called *une oreille tres fine*, but he, the Abbé, wrapped up De Souza's poems and asked me to do likewise

in returning them lest his *servante* should see what I was carrying" [PE, 129].

135. **Rousselot:** Abbé Jean Pierre R., 1846-1924, French pioneer in experimental phonetics and in the study of dialect as related to geography and genealogy; author of *Précis de Prononciation Française* (1902). Said Pound: "M. Rousselot . . . had made a machine for measuring the duration of verbal components" [ibid.]. Pound wrote in 1920: "M. l'Abbé made such handy little discoveries for . . . the locating of submarines, . . . the cannon is just a large beast that roars, and the submarine is someone walking who cannot absolutely muffle the sounds of his footsteps" [*Dial*, Dec. 1920].

136. **De Sousa:** Robert de Souza, 1865-1946, a minor French symbolist poet [cf. 134 above].

137. **fin oreille:** [fine oreille]: F, "a good ear."

138. **"Un curé . . . déguisé:** F, "A disguised priest . . . Looks to me like a disguised priest." At the door / "Don't know, Sir, he looks like a disguised priest."

139. **Cocteau:** [74:246].

140. **Maritain:** Jacques M., 1882-1973, French neo-Thomist theologian and philosopher.

141. **men of letters:** Cocteau is disguised as "Z" here: "I thought I was among men of letters," said Z. 'and suddenly saw they were garage assistants'" [GK, 89].

142. **Daudet:** Leon D., 1867-1942, son of Alphonse Daudet, was a leader of the Royalist *Action Française* and one of the ten members of the Goncourt Academy who held an annual meeting in the Restaurant Drouant [SH, *Paris*, 343]. An arch conservative, he would be unlikely to help elect Cocteau as a member.

143. **Académie Goncourt:** F, "the Goncourt Academy," founded in the will of Edmond G. to encourage letters. The Academy elects meritorious writers as members and makes

an annual award for fiction known as the Goncourt Prize.

144. La Comtesse . . .: Nadajda de la Rousselière-Clouard, who married in 1901 Guillaume-Joseph-Marie, Comte de Rohan-Chabot. Her salon is mentioned by Huddleston [*ibid.*, 156].

145. Mr Martin: The Comtesse de Rohan lived in Paris at 39 av. Henri-Martin. Pound may have recalled the address, which suggested another Martin, Joseph William M., 1884-1968, Republican representative from Mass. (from 1925) who became a powerful leader during WWII. His wrong was to be against Uncle George Tinkham [76:176].

146. "30,000 . . .": Pound said he had heard that someone's manager spent \$30,000 "gettin' the nomination" when he could have had it for \$6,000, which showed the "temporary debility of a so-called great party" [EP, *Speaking*, 208]. Prob. Alf Landon is the nominee [BK].

147. Landon: Alfred Mossman L. (b. 1887), American businessman, governor of Kansas (1933-1937), and Republican nominee for president in 1936.

148. Wendell Willkie: Wendell Lewis W., 1892-1944, Republican nominee for president in 1940. Pound mentioned him 10 times in the broadcasts in unflattering terms as another weak victim of the international monetary conspiracy; e.g., "And when you have got six hundred billion in debt . . . then will come Wee Willie Willkie or some other trump card . . . and quadruple the burden, by putting you back onto a solid dollar, worth five or ten the one wherein you got indebted" [Doob, *Speaking*, 328].

149. Roi . . . daigne: F, "I am not the king; I do not condescend to be the prince." This is one of the several variants of the motto of the House of Rohan. Pound's version seems to derive from a reported reply of Mussolini to the king's offer to make him a noble. M said: "No . . . a title of that kind would make me ridiculous. . . . I shan't be so vain as to say: Roi ne puis, prince ne daigne,

Rohan je suis, but I beg of you not to insist" [Fang, II, 189].

150. Citizen . . . ginocchion': Mussolini had been made an honorary citizen of Florence, June 12, 1923, a fact which recalls Farinata degli Uberti of the *Commedia*, about whom Mussolini had written: "he who, after the battle of Arbia, had saved the city of Florence from destruction at the hands of the Ghibelline Council, after their victory. Here he says: 'But I was the sole one there who, when all consented to destroy Florence, defended her with open face'" [Fang, II, 190].

151. Arbia: River near Siena.

152. "in gran dispetto": I, "with great disdain" [*Inf.* X, 36]; description of Uberti. Continuing the quote [150 above], we have: "Scornful, as if he held hell in great disdain . . . he rises from his torture to a battle of wits with his political enemy." The passage is a favorite with Pound: "It is part of Dante's aristocracy that he conceded nothing to the world, or to opinion—like Farinata, he met his reverses, 'as if he held hell in great disdain'" [SR, 160; 78:79].

153. King: Victor Emanuel. These lines concern Mussolini's henchmen, including Ciano [cf. 98 above], who used to obey orders, but who in the Fascist Grand Council meeting held during the night of July 24-25, 1943, divested M of his power. The king had to (and did) sign the decrees which also authorized Italy's surrender to the Allied Forces [78:1].

154. se casco . . .: I, "If I fall, I do not fall on my knees." Bianca Capello, a Medici duchess of Florence, made this proud statement which Pound seems to think reflects the attitude of Mussolini, who did not surrender but went north to establish the Salò Republic.

155. Schifanoja: Schifanoia. The palace built by Alberto d'Este in Ferrara in 1391, and extended by Borso d'Este [10:20], which is famous for the frescoes of Cosimo Tura and Francesco del Cossa.

156. (del Cossa): Francesco del C., fl. 1435-1477, Italian painter who did the Glorification of March, April, and May frescoes in the Schifanoia Palace.

157. St. Louis Till: [74:116].

158. Green: [74:256].

159. Hobo Williams: DTC trainee.

160. Crawford: DTC trainee. The fragments in quotes here and elsewhere in the Pisan Cantos are meant to characterize the quality or nature of the repartee floating to Pound's ears as he sat typing in the medical tent. He said that you can tell who is talking by the noises they make.

161. Roma . . . terras: L, "Fleeing to Rome from the land of the Sabines," variant spelling of Horace line [*Satires* II, 6; 78:34].

162. Sligo: County in Ireland Yeats was fond of.

163. uncle William: W. B. Yeats. He lived at Rapallo (about one-half of each year from 1928 to 1934), which is situated on the Gulf of Tigullio. He seems to have remarked once that the misty scene evoked a kind of paradisaic Sligo.

164. Mr Joyce: James J., the Irish novelist Pound spent years promoting.

165. Kitson: Arthur K., 1860-1937, British author who wrote a number of works on money and monetary systems which Pound publicized, such as *The Money Problem*, *Trade Fallacies*, and *A Fraudulent Standard*. Pound mentions him often among the truth-tellers about money [SP, 179, 339, 341, 448].

166. Vetta: I, "summit." Name given to the Portofino Promontory, a public park near Rapallo.

167. Tellus-Helena: [cf. 75, 81 above].

168. Arno: [cf. 95 above].

169. "How is it . . .": [cf. 30 above].

170. Basil: B. Bunting [74:153], English poet who knew Pound in Paris and visited

him for lengthy periods in the late 20s and early 30s in Rapallo. Pound dedicated *Guide to Kulchur* to Bunting and Zukofsky. Bunting learned classical Persian in order to translate parts of the *Shah Namah* for Ezra and Dorothy Pound. By this means, he became overwhelmed by the musical nature of Persian poetry [CFT, *Bunting*, 53-55; 81:19].

171. Shah Nameh: or *Shah Namah* [The book of kings], the great Persian epic composed during the years around A.D. 1000.

172. Firdush': Firdausi, ca. 940-1020, the nom de plume of Abul Kasim Mansur, author of the *Shah Namah*. The characters are his name in Persian.

173. Kabir: One of the 12 disciples of Ramananda and a notable reformer who flourished in northern India 1400-1450. Myth has it that he was exposed as an infant and found on a lotus in a pond near Benares. His teaching aimed at the fusion of Hinduism and Islam and he was famous for speaking in the tongue of the people, a quality that may have endeared him to Pound, who, with Kali Mohan Ghose, translated some of his poetry: "Certain Poems of Kabir" appeared in *The Modern Review* (Calcutta), vol. 13, no. 6, Jan. 1913, 611-613 [Fang, IV, 30]. The refrain "Thus said Kabir" occurs often in the poems.

174. Rabindranath: R. Tagore, 1861-1941, the Bengali poet who was awarded the Nobel Prize for Literature in 1913. Pound knew him over the years and admired and promoted his work. He also (with Evelyn Underhill) translated Kabir (*Songs of Kabir*, 1915).

175. Sir Montagu: Sir Montague de Pomeroy Webb [74:32]. The "every peasant" concerns Indian farmers who ought not be politically inactive no matter how hot the day or how many flies are around.

176. bunya: [banya]: Hindu, "money-lender."

177. hypostasis: [81:55].

178. **Hancock's wharf:** [71/414].

179. **Kohinoor:** The most famous Indian diamond now among the British crown jewels.

180. **Tom:** A DTC trainee. The "tin disc" prob. refers to dog tags, the identification tag all service men are required to wear around the neck. It gives name and serial number.

181. **Wanjina:** [74:42].

182. **obstruct future wars:** A theme developed at length in later cantos [88/passim; 89/passim].

183. **Frascati:** Town in Roma Province, central Italy. After Italy signed an armistice on Sept. 8, 1943, but before Eisenhower announced her unconditional surrender at 5:30 P.M. that day, "Flying Fortresses bombed the Roman suburb of Frascati, destroying German headquarters" [Miller, *History*, 702].

184. **Das Bankgeschäft:** G, "The banking business."

185. **Wabash:** Fragment of popular American song heard over DTC sound system: "The Wabash Cannonball."

186. **Ferrarese:** Around Ferrara [8:30].

187. **Taishan:** [74:46].

188. **Del Cossa:** [cf. 156 above].

189. **Schifanoja:** [cf. 155 above]. The constellations Ram and Bull are shown in the Cossa paintings used as end papers in *Dante and Pound*, by J. Wilhelm.

190. **house-boats . . .** [19:33; 19/88].

191. **plenum:** L, "full."

192. **Cassandra:** Trojan prophetess who was considered mad. Apollo gave her the gift of true prophecy but later ordained she should never be believed.

193. **Sorella . . . zecchin':** I, "Sister, my sister / who danced on a golden sequin [coin]." Perhaps, an Italian popular song heard on the DTC loudspeaker [78:3]. It connects with the "Io son la Luna" theme [Nassar, *Pai*, 1-2, 211].

194. **Ch'èng:** [M379] "to perfect." The right component of [M381] is also "Ch'èng," which Pound uses for sincerity: "The precise definition of the word . . ." etc [76:57].

195. **Zagreus:** One of the various names of Dionysus [17:3].

196. **Explication:** *Analects*, Two, XXIV: "1. He said: To sacrifice to a spirit not one's own is flattery. 2. To see justice and not act upon it is cowardice" [CON, 201].

CANTO LXXVIII

Sources

The Bible, Micah 4.5; EP, CON, 247, 248; Homer, *Od.* VI, XXIV, I; James Legge, "The Works of Mencius," *The Four Books*, Shanghai, 1923 [Legge]; Virgil, *Aeneid*, trans. Bishop Gawin Davis.

Background

EP, SP, 313, 272, 261, 306, 311, 89, 274-282, 87; LE, 245, 265; P, 252; ABCE, 119; PE, 101, 126; *Exile*, no. 4, Autumn 1928, 5,

and no. 2, 1927, 117; MIN, 232; SR, 120, 160; CON, 247, 248; GK, 247, 166, 246; Michael King, "Ezra Pound at Pisa: An Interview with John L. Steele," *Texas Quarterly*, Vol. XXI, no. 4, Winter 1978, 49-61 [King, "Steele"]; Ivancich, *Ezra Pound in Italy*, New York; Rizzoli, 1978; Thomas Taylor, *the Platonist: Selected Writings*, eds. Kathleen Raine and George Mills Harper, Princeton, 1969; Achilles Fang, "Materials for the Study of Pound's Cantos," Ph.D. dissertation, Harvard University, 1958, Vols. II, III, IV; H. Finer, *Mussolini's Italy*, New York, 1935; M. I. Rostovtzeff, *History of the Ancient World*, 1924-26, *Social and Economic History of the Hellenistic World*, 1941; Lady Anne Blunt, *The Celebrated Romance of the Stealing of the Mare*, 1892; NS, *Life*, 243; Odon Por, *Finanzia nuova (Italy's Policy of Social Economics, 1939-1940)*, Bergamo; Istituto d'Arte Grafiche, 1941; Harriet Wilson, *Memoirs*, 1825 (ed. J. Laver, 1929).

Exegeses

Peck, *Pai*, 1-1, 3-37; Anderson, *Pai*, 6-2, 244, *Pai*, 5-1, 47; M de R, *Discretions*, 190; Riccardo M. degli Uberti, "Ezra Pound and Ubaldo degli Uberti: History of a Friendship," *Italian Quarterly*, XVI, 64, Spring 1973, 95-107; Flory, *Pai*, 5-1, 45-52.

Glossary

1. **Ida:** [77:50] Perhaps a scene at the DTC with a number of people arguing (or gabbling like geese) reminded Pound of the Judgment of Paris which was made on Mt. Ida and resulted in the abduction of Helen, the Trojan War, the enslavement of Cassandra, and so on. Or maybe an ironic reference to the peace treaty signed by King Emmanuel with the Allies [77:153].

2. **pax mundi:** L, "peace of the world."

3. **Sobr'un zecchin':** [77:193]. Italian equivalent of "on a saxpence" [HK].

4. **Cassandra:** [77:192]. The image of eyes becomes more pronounced from here on in the Pisan Cantos [Peck, *Pai*, 1-1, 3-37].

5. **war . . . come to an end:** The bankers and munitions makers who promote and maintain wars in order to sell guns and ammunition. A recurrent theme early and late in the poem.

6. **del Cossa:** [77:156].

7. **ter flebiliter:** Ityn: L, "thrice mournfully: Itys" [4:8, 9].

8. **Janus:** The god who was guardian of the gate, usually represented as having two faces, looking both before and behind. The closing of the *Janus geminus* ("twin") in the Roman forum signified peace.

9. **bifronte:** I, "two-faced." The "Janus bifronte," because of its sound, may suggest Ciano, Mussolini's son-in-law, because Janus in Italian is Giano and the phrase is quite common for "traitor" [Anderson, *Pai*, 6-2, 244]. Pound certainly thought Ciano "was a two-faced bastard" for betraying M and signing the fall of his government [77:153].

10. **Napoleon . . . Mussolini:** [104:100]. In *A Visiting Card* Pound recounts overhearing these lispings words: "Let them erect a commemorative urinal to Mond, whose

brother said in the year of the Sanctions: 'Napoleon with a goodth man . . .,' adding as an afterthought, 'and the economic war has begun.' I know that drawing-room; that sofa where sat the brother of Imperial Chemicals. I know it. It is not something I read in some newspaper or other; I know it by direct account. Fortunately these messes have no sense of proportion, or the world would already be entirely under their racial domination" [SP, 313]. By "their" Pound means Jewish money barons such as the Rothschilds and Mondes.

11. **via Balbo**: A street in Rome.

12. **Avignon**: [21/96; 21:8]. Cosimo's red notebook contained details of debts to be called in.

13. **pax Medicea**: L, "the peace of the Medici."

14. **Naples**: Concerns Lorenzo's heroic mission to King Ferrante of Naples to obtain peace [21:35].

15. **inoltre**: I, "also." As did Sigismundo and other Renaissance men, Lorenzo wrote poems.

16. **"alla . . . abbandonata"**: I, "to the abandoned earth" [cf. 17, 18 below].

17. **Metastasio**: Pietro M., 1698-1782, adopted name of P. Bonaventura Trapassi, Italian poet and dramatist, who became the court poet in Vienna from 1729. He wrote the lyrics and librettos of a number of operas, including *Didone Abbandonata* (1724).

18. **"alla" non "della"**: I, "'to the' not 'of the'" [86:63]. MSB's note says, "The rights to property not the rights of property. Pound's admiration of M is here centered in his use of the precise word."

19. **il . . . Verona**: I, "the Program of Verona." The manifesto written by Mussolini and adopted in November as the principles of action of his new republic at Salò.

20. **Sirmio**: [74:50]. On Lake Garda.

21. **Foresteria**: I, the part of a monastery where visitors are housed.

22. **Salò, Gardone**: Place where Mussolini lingered to dream the Republic. In establishing the "Repubblica Sociale" at Salò, M said that Fascism had made a romantic mistake in not doing away with the monarchy in 1922: "The Fascist Revolution stopped short of the throne. . . . As things have turned out, the Crown has expiated with its fall the dagger it stuck in the back of the Fascist regime and the unpardonable crime it perpetrated upon the nation. But the nation can come to life again only under the auspices of a republic" [Fang, III, 70].

23. **San Sepolchro**: Town in Arezzo Province, central Italy, but also the name of the square in Milan (Piazza San Sepolcro) where M launched his Fascist career.

24. **four bishops . . . altar**: On his long walk north from Rome [77:99], Pound stopped in Milan and saw the results of bombing attacks.

25. **la fede**: I, "the faith." An important slogan of Fascism.

26. **Goedel**: Carl G., member of the English section concerned with radio broadcasting, 1942-1943, and later with the propaganda agencies of the Salò Republic.

27. **Naxos**: [2:14]. Naxos was the island Dionysus stopped at on his way home. Before that, Theseus had stopped there on his return home from slaying the minotaur in Crete. Pound thus sees himself, as did both Dionysus and Theseus, on his way home. The 15 lines concern his walk from Rome to Gais [M de R, 190].

28. **Fara Sabina**: A locality a little north of Rome. The lines following in quotes are scraps of phrases people said to him on his walk.

29. **minestra**: I, "soup."

30. **il zaino**: I, "the knapsack." Pound said this.

31. **branda**: I, "folding bed" or "camp bed."

32. **Bologna**: City he walked through on his way north.

33. **Gruss Gott . . . gekommen**: G, "God bless us," "The Master!" "Daddy has come!" South German dialect [EH]. The first half was a greeting to Pound when he arrived at Gais and the last half was said by his daughter Mary.

34. **Roma . . . terras**: [77:161].

35. **and . . . Latium**: These 4 lines are quoted from the *Aeneid*, translated by the Scottish Bishop Gawin Douglas. In 1917 Pound quoted from the same passage about the trials of Aeneas: "Grete payne in batelles, suffered he also / On he his goddis, brocht in Latio / And belt the ciete, fra quham of nobil fame / The Latyne peopil, taken has thare name" [LE, 245].

36. **bricabrac**: Pound said: "Literature that tries to avoid the consideration of causes remains silly bric-a-brac" [SP, 272].

37. **"each one . . ."**: [74:353; 76:60]. A quote from Micah 4.5.

38. **Gaudier**: [77:80].

39. **Hulme**: [16:27].

40. **Wyndham**: Percy W. Lewis, 1882-1957, a British writer and painter Pound defended and promoted for a lifetime. Lewis joined with Gaudier-Brzeska and Pound to establish Vorticism and publish *Blast*. His birth-date is often given as 1884 because he made himself two years younger to enhance his precocity [HK].

41. **Mana aboda**: Title of a poem by T. E. Hulme [P, 252].

42. **Steele . . .**: Lt. Col. John Steele, commanding officer of the DTC. Col. Steele later "could understand" the accusation of sadism. The record seems to show that he went quite a way beyond express orders to allow Pound privileges [King, "Steele," 50].

43. **Blood**: Probably the name of a DTC "trainee" all of whom had their names stencilled on their prison garb. Steele says he "could have been 'the cheerful reflective nigger' in the latrine" [Pai, 12-2 & 3, 297].

44. **Slaughter**: Colonel Steele remembers him as "a black soldier" [ibid].

45. **Pallas**: Athena [21:53].

46. **Δίκη**: H, "justice." This epithet is used because of Athena's function at the end of the *Oresteia*, where the chorus acts as a jury and the goddess casts the determining ballot and finds Orestes innocent in the name of justice.

47. **"definition . . ."**: A camera may record a scene but not define meaning.

48. **front name . . .**: A recurrent axiom of Fascist thought which Pound repeats often in his prose: "We are tired of a government in which there is no responsible person having a front name, a hind name and an address" [*Exile*, no. 4, Autumn 1928, 5; see also *PE*, 101; *Exile*, no. 2, 1927, 117; *ABCE*, 119; *SP*, 261].

49. **"not a right . . ."**: A Mussolini statement, "La libertà non è un diritto: è un dovere" (Liberty is not a right but a duty), was a part of the Fascist credo Pound endorsed; he had it printed on his stationery. He used *Libertà un Dovere* as the epigraph for *Carta da Visita* [SP, 306].

50. **"Presente!"**: I, "Present." A significant word at Fascist gatherings: "It [Fascism] even has the mystery of Transubstantiation. For members who have died in great exploits. . . . When the roll is called, and the unbreathing lips remain silent, his circle of Fascist comrades reply, 'Presente!'" The prayer of the Fascist militia says in part: "Oh, God, who lights every flame and strengthens every heart, renew my passion for Italy in me day by day! Make me worthier of our dead, so that they themselves—ever strongly—shall answer to the living, 'Presente! . . . Amen'" [Finer, *M's*].

Italy, 360; quoted Fang, III, 83]. M de R objected to this as a gross overstatement.

51. **merrda . . . swine**: Presumed accomplishments of Mussolini Pound mentions often [41/202].

52. **Sitalkas . . . Upward**: [74:272].

53. **Pellegrini**: Giampietro P. (b. 1899), finance minister of Salò Republic. On November 27, 1943 he told M he would allot 125,000 lira a month to him as chief of state. M refused the money, saying that "4000 lira for his family of four would be more than ample." But Pellegrini insisted and M "agreed to the sum, but on December 27, 1944 he had the further payment of the money stopped." M seemed suspicious that that much money should honestly be there [Fang, III, 87-88].

54. **Justinian**: [65:126; 77:44; 94:45].

55. **Titus**: T. Flavius Vespasianus, A.D. 9-79, Roman emperor (69-79) noted for administrative and financial reforms that salvaged the empire from the critical state it was left in by Nero. "He was industrious, and the simplicity of his life was taken as a model. . . . He cultivated a bluff manner, characteristic of the humble origins he liked to recall. His initial appointments . . . reflect his astuteness in building a powerful party, of which the core was his own family" [OCD, 1116]. Prob. Pound believed M was a 20th-century Vespasian [94:118].

56. **Antoninus**: A. Pius, 86-161, Roman emperor; adopted son of Hadrian, whom he succeeded in 138. He was followed by Marcus Aurelius, whom Hadrian persuaded him to adopt. The reign of Antoninus was marked by reason, restraint, fiscal wisdom, and vastly improved administrative techniques. "The general tone of harmony and well-being under Antoninus is well expressed by Aristides . . . [who] pictures the Empire as a congeries of happy, peaceful, and prosperous city-states under the aegis of Rome's beneficent hegemony and protection. . . . Deified by universal accord, he received all the usual honours, including a commemora-

tive column in the Campus Martius" [OCD, 76]. Pound mentions A. often in his prose: "[One] can . . . find the known beginnings of usury entangled with those of marine insurance, sea lawyers, the law of Rhodes, the disputed text of Antoninus Pius on the limits of his jurisdiction" [SP, 272; cf. 58 below].

57. **lex Rhodi**: L, "the law of Rhodes" [42:4].

58. **private misfortune**: Said Pound: "the cultural tradition with regard to money . . . may be traced . . . from the indignation of Antoninus Pius, that people should attempt to exploit other people's misfortunes (e.g., shipwrecks . . .)" [SP, 311].

59. **Rostovseff**: Michael Ivanovich Rostovtzeff, 1870-1952, American historian; professor of classical philology and ancient history at St. Petersburg, Fla. (1901-18), professor of ancient history at U. of Wisconsin (1920-25) and at Yale (1925-39); author of *History of the Ancient World* (1924-26) and *Social and Economic History of the Hellenistic World* (1941).

60. **Mencius . . . verse 7**: In quoting from the passage indicated, Pound said in "Mang Tsze" [Mencius]: "'Nothing is worse than a fixed tax.' A fixed tax on grain is in bad years a tyranny, a tithe proper, no tyranny" [SP, 89].

61. **T'ang Wan Kung**: C, "Duke Wan of T'ang": title of Book III of *The Works of Mencius*.

62. **grillo**: I, "cricket."

63. **quattrocento**: I, "fifteenth century."

64. **o-hon . . . tout**: F, imitation of colloquial language: "It is sometimes said in the village / that a helmet has no use / none at all / It is only good to give courage / to those who don't have any at all" [29:30].

65. **Salzburg**: Austrian city famous for its annual Mozart festival.

66. **Qui . . . gamba**: I, "Here sings Wolfgang the cricket / Piano (softly), the bass viol."

67. **Wolfgang**: W. Amadeus Mozart.

68. **Lake Garda**: [76:90].

69. **Tailhade**: Laurent T., 1854-1919, French poet.

70. **"Willy"**: Henri Gauthier-Villars, 1859-1931, a French novelist, essayist, and biographer, nicknamed "Willy."

71. **Mockel**: Albert Henri Louis M., 1866-1945, Belgian-French poet and critic, the founder (1886) and editor of *La Wallonie*, a magazine of the Belgian symbolists. His strange aesthetic came to a climax in *The Immortal Flame* (1924).

72. **en casque . . .**: F, "in pink crystal helmets the mountebanks," from *Ballet*, by Stuart Merrill [cf. "Essay on French Poets," *MIN*, 232], a poem first published in *La Wallonie*.

73. **cakeshops . . . Nevsky**: [16:42; 74:183].

74. **Sirdar**: [74:175].

75. **Armenonville**: [74:236].

76. **Kashmiri**: I, "of Kashmir." [19:34].

77. **Mozart's house**: Not the house in which he was born but the Mozart-Haus in the Schwarz-Strasse (Salzburg), "built in 1912-14 by the international 'Stiftung mozarteum' . . . with two concert-rooms, an academy of music, and archives" [Baedeker's *Austria*, 1929, 251; Fang, III, 118].

78. **San Zeno**: [74:483]. A romanesque church in Verona which Pound visited with Edgar Williams (W. C. Williams's brother), which had a signed column [45:14]. In his "Paris Letter" [*Dial*, vol. 74, 1923, 89], Pound ends his tale of the visit with: "Williams looked at the two simple spirals of red marble cut in one block, and burst out, 'How the hell do you expect us to get any buildings when we have to order our columns by the gross?'"

79. **Farinata**: F. degli Uberti. The great Ghibelline leader of Florence. He was born in Florence at the beginning of the 13th century and saw the development of the

Guelph-Ghibelline factions. When he became the head of his house in 1239, he became the leading Ghibelline and in 1248 took part in the expulsion of the Guelphs. The Guelphs returned and in 1258 expelled the Ghibellines. But with the help of the Sienese, Farinata led his men to the battle of Montaperti (1260) and crushed the Guelphs. At the council at Empoli afterwards, it was proposed that Florence be completely destroyed and reduced to the status of a village. According to Villani, "When this proposal was made, the valiant and wise knight, Messer Farinata degli Uberti, arose and opposed it . . . saying . . . that such talk was madness. . . . So long as there was life in his body, he said, he would defend the city with sword in hand." He prevailed. But because he was posthumously condemned as a heretic, Dante places him in the 6th circle of Hell. When F. rises up out of his tomb in Hell to speak with Dante, his arrogance is described by his attitude: "Com' avesse l' inferno a gran dispetto" ("As if he had a great scorn of Hell"). The lines here prob. refer to a statue of Farinata in the courtyard ("cortile") at San Zeno. "Ubaldo" refers to Pound's friend, a descendant of the Farinata, Ubaldo degli Uberti, an admiral in the Italian Navy [cf. "Ezra Pound and Ubaldo degli Uberti: History of a Friendship," by Riccardo M. degli Uberti (his son), *Italian Quarterly*, XVI, 64, Spring 1973, 95-107]. Pound refers to him occasionally in his prose [SR, 120, 160].

80. **cortile**: I, "court, patio." Prob. a statue of Farinata kneeling which Pound remembered in a church at San Zeno, Verona.

81. **Ubaldo**: [77:99].

82. **Can Grande**: C. G. della Scala, 1291-1329, lord of Verona and greatest member of the Ghibelline family that ruled Verona from 1277-1387. He was a friend and protector of Dante. The face on an equestrian statue surmounting his tomb outside the Church of Santa Maria Antica in Verona is striking because of a broad grin [Ivancich, *Ezra Pound in Italy*, has picture].

83. **Tommy Cochran:** Said Pound: "just a nice kid I knew in Wyncote" [ibid.].

84. "E fa . . . tremare": I, "And makes the air tremble with light" [74:425].

85. **we sat there:** The "we" included Pound, T. S. Eliot, and D. M. G. Adams [RO; DG]. The visit took place in the early 20s [Pai, 5-1, 47].

86. **Thiy:** Bride Scratton. Pound called her Thiy after an early Egyptian queen [NS, Life, 243].

87. **il decaduto:** I, "the decadent one." T. S. Eliot [EH].

88. **Rochefoucauld:** La R. Perhaps a memory of the Eliot poem that ends, "I mount the steps and ring the bell, turning / Wearily, as one would turn to nod good-bye to Rochefoucauld / If the street were time and he at the end of the street, / And I say, 'Cousin Harriet, here is the Boston Evening Transcript.'"

89. **Cafe Dante:** A cafe in Verona. Pound recalls with fondness the great literary plans they made there by the arena, even though they came to naught.

90. **Griffith:** [19:10].

91. **Aram vult nemus:** [74:441].

92. **under . . . (confusions):** *Analects* XXI, 1: "Fan Ch'ih walking with him below the rain altars . . . said: Venture to ask how to lift one's conscience in action; to correct the hidden tare, and separate one's errors?" [CON, 247].

93. "Chose . . . off": *Analects* XXII, 3-6: "He said: Promote the straight, and grind the crooked. . . . Shun had the Empire, picked out Kao-Yao [53:29] from the multitude, promoted him, and wrong 'uns departed. T'ang . . . picked out I Yin [85:5] from all the hordes, promoted him, and the wrong 'uns departed" [CON, 248].

94. **One hell of a fight . . . :** The next dozen lines concern U.S. Senate fights over the League of Nations and the 18th amendment.

Pound turned against the League because it voted sanctions against Italy for invading Ethiopia: "America (the U.S.) has not paid its debt even in thought to the men who kept the U.S. OUT of the league at Geneva. If we have Susan B. Anthony . . . shoved onto our postage stamps, we shd. think up something better . . . for Lodge, Knox, Borah, and George Holden Tinkham for having kept our fatherland out of at least one stinking imbroglio. The League of Two Measures" [GK, 247].

95. **Lodge:** Henry Cabot L., 1850-1924, American legislator; member of the House of Representatives (1887-93), and of the Senate (1893-1924); as chairman of the foreign affairs committee of the Senate, he was opposed to the peace treaty and the League of Nations (1919).

96. **Knox:** Philander Chase K., 1853-1921, American political leader, member of the U.S. Senate (1904-09; 1917-21); against entry of the U.S. into the League of Nations.

97. **Bacchus:** Dionysus. Here as a god of wine.

98. **Number XVIII:** The 18th amendment to the Constitution of the United States, prohibiting the manufacture and sale of intoxicating liquors; ratified in 1919, repealed in 1933.

99. **Mr Tinkham:** [74:180].

100. **Odon:** O. Por (b. 1883). One of Pound's favorite Italian writers on social and economic problems. "In six weeks Por had two articles out" [GK, 166]; "Odon Por has kept a level head, being in Rome and keeping tab on international knowledge" [GK, 246]. The volume referred to here is probably *Finanzia nuova*, which Pound translated: *Italy's Policy of Social Economics, 1939-1940*, Bergamo, Istituto d'Arte Grafiche, 1941, in the Library of Congress.

101. **METATHEMENON:** [74:343; 77:67; 97:77].

102. **Churchill:** [41:33].

103. **return to Midas:** As chancellor of the exchequer in 1925, Churchill restored the gold standard. The act created a devastating depression at home and great suffering in other places in the empire [74:32].

104. **taxes:** A major premise of social credit is that if the government controls the extension of credit and receives interest for extending it, the people of a nation will collect dividends rather than pay taxes.

105. **cancelled:** A premise of Gesell [74:368], who recommended that hoarding of money could be avoided and its velocity maintained by fixing stamps that had to be purchased: the cost of the stamps cancelled a proportion of the face value of a bank note [SP, 274-282].

106. **Ideogram:** Tao [M6136], "the process," or "the Taoist Way."

107. **à la Wörgl:** F, "in the manner of W" [41:44; 74:345].

108. **Sd/ . . . efficiently:** Pound tried to persuade Mussolini to adopt the Gesellite economy as Wörgl had. M said he'd have to think about it.

109. "For a pig . . .": Ref. to M's death [74:4].

110. **Jepson:** Edgar J., 1863-1938, English novelist.

111. **The Stealing . . . : The Celebrated Romance of the Stealing of the Mare,** translated from the original Arabic by Lady Anne Blunt, done into verse by Wilfred Scawen Blunt, 1892. A medieval romance popular in Egypt and N Africa for over 800 years. It tells how Emir Abu Zeyd stole a treasured mare from the stable of the Agheyli Jaber with the help of Jaber's daughter, Princess Alia, whose life he once saved. The act was a cause of war but none took place.

112. **casus bellorum:** L, "cause of wars."

113. "mits": A popular song popular with Mr. Wilson had these lines: "My girl's got

great big tits / Just like Jack Dempsey's mitts" [77:91].

114. **Mr Wilson:** [74:65].

115. **Harriet:** Harriette Wilson, 1789-1846, her *Memoirs* (1825; ed. J. Laver, 1929) have a discussion between Wellington and her concerning the propriety of a man having sex with his boots on. The story Pound's text seems to refer to is usually associated with the duke and duchess of Marlborough.

116. **Wellington:** [33:24].

117. **mannirs:** "Manners." Early variant spelling as in Gawin Douglas, whose translation of the *Aeneid* Pound liked [LE, 245].

118. **videt et urbes:** L, "he saw and cities." [cf. trans. *Odyssey* I, 2: *qui mores hominum multorum vidit et urbes*, LE, 265].

119. **πολύμητις:** *Polumetis* [9:38].

120. **ce rusé personnage:** F, "this shrewd character." Said Pound: "Dr. Rouse has at last translated 'polumetis.' Salel in 1543 found a living phrase when he called Ulysses 'ce rusé personnage'" [PE, 126].

121. **Otis:** James O., 1725-1783, American lawyer and patriot who resigned as advocate general of Boston in protest against the issuing of writs of assistance. He was head of the State Committee of Correspondence, opposed the Stamp Act, and did scholarly work on Latin and Greek prosody [71:89].

122. **Nausikaa:** Nausicaa, daughter of the Phaeacian king Alcinous [Od. VI]; Odysseus approached her as she was playing ball on the beach, just after she had finished washing the household linen.

123. **Bagni Romagna:** Bagno di Romagna is a commune in Forlì Province, N Italy.

124. **Cassandra:** [77:192]. At 23/109 we have the waves of the sea "a glitter of crystal. . . . No light reaching through them" [cf. 4 above].

125. **the asphodel:** Homer said: "But they passed beyond the flowing waters of ocean,

and the rock Leucas, and the gates of the sun, and the people of dreams; and they immediately came into meadows of asphodel, where souls the images of the dead reside" [Od. XXIV, 10-14]. Pound may have made Neoplatonic connections from Thomas Taylor's translation of Porphyry's *De Antro Nympharum* [Concerning the Cave of the Nymphs]: "Now these meadows of Asphodel form the supreme part of Pluto's dominions: for, according to Pythagoras . . . the empire of Pluto commences downward from the Milky Way; so that these meadows are most probably situated in the Lion, the constellation into which souls first fall, after they leave the tropic of Cancer" [Thomas Taylor *the Platonist: Selected Writings*, Bollingen Series LXXXVIII, Princeton University Press, 1969, p. 316n].

126. **Lope de Vega**: Felix L. de V., 1562-1635. Most prolific of the Spanish playwrights. Pound's teacher Hugo Rennert was an authority on L. de V., a fact which resulted in Pound's intention at one time to do a doctoral dissertation on his work. He received a fellowship to visit Spain to do the research, but when the fellowship was not renewed he gave it up.

127. **No hay . . . celos**: S, "There is no love without jealousy."

128. **Sin . . . amor**: S, "Without secrecy there is no love." The title of a play by Lope de Vega which was edited by Hugo Rennert and published by the MLA, 1894.

129. **Dona Juana**: 1479-1555, daughter of Ferdinand of Aragon and Isabella of Castile and mother of Emperor Charles V. She was driven mad by the death of her husband Philip. But during his later years her passionate jealousy, for which she had "just cause, led to deplorable scenes."

130. **la loca**: S, "the mad woman." According to Rennert, "La loca was an actress by the name of Lucia de Salcedo who was at one time a sweetheart of Lope de Vega" [Fang, III, 141].

131. **Cunizza**: [6:34; 29:14].

132. **al triedro**: I, "in the corner" [76:24].

133. **Tre . . . mente**: I, "three ladies around in my mind." Paraphrase of Dante's "Tre donne intorno al cor son venute" [Three ladies have come around my heart], an allegorical poem presenting a vision of Justice, Generosity, and Temperance reduced to beggars by the evil society around them. Most critics believe that Pound has three particular ladies in mind but disagree about who they are. Dorothy Pound and Olga Rudge are in most lists; there are several candidates for third place [Flory, *Pai*, 5-1, 45-52; Fang, III, 114]. The "Tre donne" may be anticipated by "and the three ladies all waited" [74:439].

134. **that roman**: Unidentified.

135. **Olivia's stairs**: Prob. Olivia Rossetti Agresti [76:3].

136. **Dr Williams**: William Carlos Williams, 1883-1963, American poet and friend of Pound from their student days together at the University of Pennsylvania.

137. **put in the cart**: A major tenet of Williams's poetic theory was "no ideas except in things," which became a tenet also of *The Objectivists*. The cart is suggested by the much-anthologized red wheelbarrow.

138. **Lucca**: [76:130].

139. "The Spring and Autumn": *Spring and Autumn Annals*, the *Ch'un Ch'iu*. This, the last of the Five Classics, is a chronological record of the chief events in the state of Lou (Lu) between 722 and 484; it is generally regarded as the work of Confucius, whose native state was Lou. Pound mentions it in "Mang Tsze" [SP, 87]. In Mencius VII, ii, 2, 1-11, we read: "Mencius said, 'In the *Spring and Autumn* there are no righteous wars. Instances indeed there are of one war better than another'" [Legge, 977].

CANTO LXXIX

Sources

Time, Aug. 27, 1945, Aug. 6, 1945; Homer, *Od* IX, X, XII; EP, *CON*, 269, 207; Dante, *Inf*. XIV.

Background

EP, *Odes*, 143; SP, 119-120, 407; GK, 182, 82; SR, 62, 101; Ivancich, *Ezra Pound in Italy*, New York, Rizzoli, 1978; *The Oxford Companion to Music*, 2d ed., 1938 [OCM]; Raymond Post, *That Devil Wilkes*, New York, 1929, 204.

Exegeses

Achilles Fang, "Materials for the Study of Pound's Cantos," Ph.D. dissertation, Harvard University, 1958, Vols. III, IV; HK, *Era*, 8-10, 13; JW, *Medieval Song*, 197-203; Hughes, *Pai*, 2-1, 39; CFT, *Pai*, 3-1, 93-94; CE, *Ideas*, 145-147; DP, *Barb*, 268-274; WB, *Rose*, 136-138.

Glossary

1. **battistero**: I, "baptistery." A two-page spread in Ivancich shows a church at Pisa with baptistery and leaning tower, all in whiteness, in the background.

2. **Del Cossa**: [77:156].

3. **you wd / gain**: The "you" is prob. Dorothy Pound or Olga Rudge.

4. **I had not . . . womankind**: Paraphrase from "To Althea From Prison," by Lovelace, in which the last line of the quatrain is "Loved I not honor more."

5. **Salzburg**: [78:65]. *Time* [Aug. 27, 1945] said: "Last week the Salzburg Festival was on again. . . . Inside the Festspielhaus some 50 hand-picked Austrians . . . were carefully segregated from U.S. soldiers who filled two-thirds of the auditorium."

6. **Amari-li**: A famous solo song composed by Giulio Caccini, who with Jacopo Peri invented opera around 1600. "Amarili mia

bella" was published at Florence in 1602 [Hughes, *Pai*, 2-1, 39].

7. **her hair . . . thirty**: Poss. Constanze Weber, Mozart's wife (a younger sister of his real love), whom he married Aug. 16, 1782 when he was 26 years old. M. died Dec. 5, 1791 when not quite 36 years old; and Constanze was "not yet 30."

8. **Spielhaus**: G, "theater."

9. **Astafieva**: Serafima A., 1876-1934, a Russian dancer and teacher. She was a member of the corps de ballet of the Maryinsky Theatre (1895-1905) and of the Diaghilev Company (1909-1911). She opened a ballet school in London.

10. **Wigmore**: Wigmore Gallery, Marylebone, London.

11. **wd / . . . cart**: W. C. W. would have [78:137].

12. **G. Scott:** A trainee at the DTC.
13. **Lili Marlene:** Most popular German war song during WWII.
14. **Goedel:** [78:26].
15. **in memoriam:** L, "in memory."
16. **G. P.:** Giorgio Paresce, Italian Fascist whom Pound knew.
17. **Où sont?:** F, "Where are?" First half of "Where are the snows of yesteryear?" Context suggests, Where are all of Mussolini's former followers, and which ones will adapt and survive?
18. **Pétain:** [80:34]: Henri Philippe P., 1856-1951, marshal of France. He was convicted of "intelligence with the enemy" (1945) and sentenced to life imprisonment [*Time*, Aug. 6, 1945]. The vote not to execute was close: 14 to 13.
19. **Scott & Whiteside:** [74:258]. Black prisoners at DTC.
20. **8 birds . . . :** Janequin's bird song of Canto 75 receives graphic visual illustration all through 78. Birds sitting on the barbed wires that Pound could see from his tent seemed to form a musical score. As the birds took off and landed, a different tune seemed to be carved in the air.
21. **Mr Allingham:** A trainee at the DTC.
22. **Bechstein:** A make of piano.
23. **quattrocento:** I, "15th century."
24. **a cavallo:** I, "on horseback."
25. **Cosimo Tura:** [24:87].
26. **Del Cossa:** [77:156]. One of the Schifanoia muralists at the palace in Ferrara.
27. **Beethoven:** Ludwig von B., 1770-1827, the German composer whose piano works are considered by many to be his crowning achievement.
28. **Piazza S. Marco:** I, "St. Mark's Square," a famous location in Venice.

29. **papal major:** Ironic question suggested by something Pound sees outside his tent.
30. **castrum romanum:** L, "Roman fort."
31. **"went . . . quarters":** Paraphrase of the line that ends Book I of Caesar's *Gallic Wars*.
32. **Janequin:** [75:8].
33. **per esempio:** I, "for example."
34. **Orazio Vecchi:** O. Vecchi, ?1550-1605, Italian composer known mainly for his *L'Amfiparnasso: Commedia Armonica*.
35. **Bronzino:** Il Bronzino (Agnolo di Cosimo), 1502-1572, Florentine painter at the court of Cosimo I.
36. **Hagoromo:** Japanese Noh play [74:124].
37. **Kumasaka:** A Noh play [74:363].
38. **Troas:** The Troad, the territory surrounding the ancient city of Troy.
39. **Ismarus . . . :** Odysseus attacked Ismarus soon after he left Troy, but after an initial defeat, the Ciconians rallied and drove the Greeks back to their ships [*Od.* IX, 39ff.]. An example of the "Greek rascality" just mentioned, which justified the gods' 10-year delay of his nostos [80:364].
40. **e poi basta:** I, "and then nothing else." In *Analecets* XV, 40, Pound says: "He said: Problem of style? Get the meaning across then STOP" [*CON*, 269].
41. **Ideogram 1:** Tz'u [M6984], "words, speech, message."
42. **Ideogram 2:** Ta [M5956], "intelligent . . . to apprehend." As drawn, one component in the right of the character is missing. Pound said to Kenner: "What Confucius has to say about style is contained in two characters. The first says 'Get the meaning across,' and the second says 'Stop.'" When Kenner asked what he saw in the first character, he said, with protestations and a Jamesian pause: "lead the sheep out to pasture" [*HK, Era*, 13].

43. **what's his name:** Attempt to recall the name of Guido d' Arezzo, fl. 1000-1050, who devised the system of Hexachords which lasted about 500 years: "he improved the notation, developing the two-line staff into the present one of five lines" [*OCM*, 866]. Pound recalls "the name of that bastard" a page later [cf. 62 below].
44. **aulentissima . . . :** I, "most odorous, fresh rose." Inverted order of the beginning words of a poem by the Sicilian poet Ciullo d' Alcamo, fl. 1230-1250 [cf. JW, *Medieval Song*, 197-203; *SR*, 62, 101]. A recurrent musical phrase [98:107; 100/719; 107:1].
45. **Assisi:** [74:490].
46. **Goncourt:** [77:143].
47. **"paak . . . ":** [74:442]. The voice of the Japanese sentry telling arriving dignitaries where to park is heard several more times as background in Canto 79.
48. **bacon-rind banner:** A military flag seen flying with the Ugolino palace as background.
49. **Ugolino:** [74:240].
50. **San . . . Cavalieri:** A church in Pisa richly hung with Turkish and Arabian banners, trophies of the victories of the Knights of San Stephano.
51. **Attlee:** Clement Richard A., 1883-1967, British statesman and leader of the Labour party who took over from Churchill July 26, 1945 [*Time*, Aug. 6, 1945]. Since Attlee's program included the nationalization of the Bank of England, Pound doubtless had some hope for him [80:406], that is, if he didn't do "a Ramsey."
52. **Ramsey:** James Ramsey MacDonald, 1866-1937, the British statesman and leader of the Labour party who several times became prime minister briefly. Perhaps because he gave support to the abortive labor strike of 1926, or, later, joined with Conservatives in the economic crises of 1931, Pound sees him (as did many others) betraying his cause to the money barons.

53. **"Leave the Duke . . . ":** [50:28].
54. **"in less . . . epoch":** H. L. Mencken wrote a letter to Pound in 1937 which he quotes with approval. Saying first that because a politician messes something up doesn't prove it's wrong, H. L. M. adds: "Nevertheless, I believe that all schemes of monetary reform collide inevitably with the nature of man in the mass. He can't be convinced in anything less than a geological epoch." Pound comments: "Above statement does not invalidate geological process" [*GK*, 182].
55. **Fleet . . . Salamis:** [74:109].
56. **Wilkes:** John W., 1727-1797, onetime lord mayor of London. A book by Raymond Postgate entitled *That Devil Wilkes* [New York, 1929] said: "His chief power to tip the balance in favor of the poor lay in his authority to fix the price of bread—or rather since the loaf was fixed at a penny, to fix the size of the loaf" [p. 204]. In 1775, Wilkes did it [Fang, III, 22].
57. **ἦθος:** H, "moral bent" or "cultural force," or prob. both.
58. **Athene:** [17:16] In speaking of the Greek pantheon of women [*Patria Mia*], Pound talks of "Ceres, the mother" type; then, "Juno, the British matron" type, "propriety and social position to be maintained, no one's comfort considered. Women of this type have been always, and, thank God, always will be, deceived by their husbands. Aphrodite—enough said. Pallas Athene, the much pitied intellectual" [*SP*, 119-120].
59. **caesia oculi:** L, "gray eyes."
60. **γλαύξ:** H, "the owl . . . so called from its *glaring* eyes" [*L & S*]. Pound quotes from Allen Upward thus: "How hard the old cloistered scholarship . . . has toiled to understand the word glaukopis given to the goddess Athene. Did it mean blue-eyed or grey-eyed, or—by the aid of Sanskrit—merely glare-eyed? And all the time they had not only the word glaux staring them in the

face, but they had the owl itself cut at the foot of every statue of Athene and stamped on every coin of Athens, to tell them that she was the owl-eyed goddess, the lightning that blinks like an owl. For what is characteristic of the owl's eyes is not that they glare, but that they suddenly leave off glaring like lighthouses whose light is shut off" [SP, 407; 74:302].

61. mah?: I, "but then?"

62. D'Arezzo: [cf. 43 above].

63. chiacchierona: I, chiachierona, "cackler."

64. Ideogram 1: Huang [M2297], "yellow."

65. Ideogram 2: Niao [M4688], "bird."

66. Ideogram 3: Chih [M939], "rests." Pound translates the refrain of Ode 230 in the *Book of Poetry* thus: "the silky warble runs in the yellow throat, bird comes to rest on angle of the hill" [EP, *Odes*, 143]. The three characters are taken from this ode.

67. auctor: L, "author."

68. Tellus: [77:75].

69. si come . . . dispetto: I, "as if he held Hell in great disdain" [77:152; 78:79].

70. Capanaeus: Capaneus. One of the seven against Thebes who defied the divine command of Zeus by attempting to scale the wall. Zeus zapped him with a thunderbolt and Dante placed him among the blasphemers in Hell [*Inf.* XIV, 43ff.].

71. γέα feconda: H, "earth"; I, "fruitful." For Helen's breast see 106/752 [106:9].

72. "each one . . .": Recurrent phrase from the Bible [74:353].

73. mint, thyme and basilicum: Plants associated with paradise [CFT, *Pai*, 3-1, 93-94].

74. "half dead . . .": From "Blood and the Moon," by W. B. Yeats: "In mockery I have set / A powerful emblem up / . . . In mockery of a time / Half dead at the top."

75. goyim: Yiddish epithet for non-Jews.

76. Yu-en-mi: The Youanmi Gold Mines. Ltd., promoted by Herbert Hoover in 1912.

77. Mr Keith: Poss. William Keith, 1838-1911, an American painter.

78. Donatello: Donato di Niccolo di Betto Bardi, ?1386-1466, Italian sculptor.

79. O Lynx: One of the feline animals sacred to Dionysus. The lyric refrains and appeals to the lynx in the rest of the canto may be conceived as a generalized prayer to the god of sex and wine, but as imagining a particular woman. Scholars debate whether Pound had Dorothy Pound or Olga Rudge or Bride Scratton or even someone else in mind. One might note that, as far as the poetry is concerned (here and in a number of other identifications), it doesn't matter.

80. Manitou: The Algonquin Indian name for the natural power that permeates all things.

81. Khardas: Poss. Persian Khārbāt, the lead donkey in the *Shah Nameh* [77:171] of Firdausi [EH].

82. "Prepare . . .": [Od. X, 450].

83. How is it far . . . : Recurrent leit-motif [77:30].

84. Lidya: Lydia Yavorska, 1874-1921, a Russian-born actress (and erstwhile wife of Prince Vladimir Bariatinsky) who acted in London, 1910-1921. She prob. told Pound the story of the executioner. Pound may have seen her accost Henry James: "Men of my time have witnessed 'parties' in London gardens where . . . everyone else (male) wore grey 'toppers.' As I remember it even Henry James wore one, and unless memory blends two occasions he wore also an enormous checked weskit" [GK, 82].

85. Mr. James: [7:13; 74:191].

86. "Cher maître": F, "Dear Master."

87. fish-tails: The Sirens.

88. ἐνὶ Τροίῃ: H, "in Troy." From the song of the Sirens to Odysseus [Od. XII, 189-190].

89. Eos nor Hesperus: The Morning and Evening stars here [80:110].

90. Silenus: A satyr, sometimes called the son of Hermes or Pan, who was a companion of Dionysus.

91. Casey: Corporal at the DTC.

92. bassarids: Thracian maenads.

93. Maelids: Tree nymphs [3:12].

94. cossak: [cf. 84 above]. He executes because he likes to.

95. Salazar . . . : Trainees at DTC. Presumably many of the trainees, especially black soldiers, had names of early presidents of the United States and even of famous non-presidents such as Calhoun.

96. Calhoun: [34:48]. The "Retaliate" theme, developed in detail in Cantos 87-89, is first sounded here.

97. Priapus: God of fertility, son of Dionysus and Aphrodite.

98. Ἰακχος, Io! . . . : H, "Hail Iacchos [another name for Dionysus], Hail Cythera [Aphrodite]."

99. having root . . . : Perhaps the idea of *Analects* IV, 16: "The proper man understands equity, the small man, profits" [CON, 207].

100. Io!: A Greek salute usually translated, "Hail!"

101. you can make . . . converts: The China missionary heard here may be the one at 28/136.

102. Sweetland: Prob. one of the trainees at the DTC.

103. ἐλέησον: H, "have mercy."

104. Kyrie eleison: H, "Lord, have mercy." Phrase from Orthodox liturgy and Roman Mass.

105. Astafieva: [cf. 9 above].

106. Byzance: Byzantium.

107. "Ἰακχε . . . : H, "Iacchos, Rejoice!"

108. "Eat if it not . . . error: Because Kore ate the pomegranate seeds that Dis gave her, Zeus condemned her to return to Hades for four months each year.

109. AOI: MF(?), occurs 172 times in ms. of *La Chanson de Roland*: meaning unknown. Perhaps it means "Hail" as in "Io."

110. Κόρη: H, "Daughter." Persephone, the daughter of Demeter.

111. Pomona: Ancient Italian goddess of fruit trees.

112. fire . . . flame: The potent sexuality all nature is alive with, particularly fruit, in which the seed is concentrated.

113. Melagrana: I, "Pomegranate."

114. Heliads: [76:6].

115. crotale: I, "the rattlesnake's rattle."

116. γλαυκῶπις: H, "with gleaming eyes." Epithet for Aphrodite, Cythera [Kuthera] [cf. 60 above].

117. crotales: I, "castanets." Made from the rattle of the rattlesnake and used in the dances of the bassarids.

118. ἰχώρ: H, "ichor." The juice that flows in the veins of the gods. It was conceived to be different from blood, but came to be blood.

119. kalicanthus: The calycanthus flower.

120. Ἀφροδίτην: H, "Aphrodite."

121. Ἥλιος: H, "Helios." The sun at dawn. The "red glow in the pine spikes" anticipates the Na-Khi flora and ambience in *Thrones* and Cantos 110, 112 [102:49].

122. δεινὰ . . . : H, "You are fearful, Cythera."

123. Κόρη . . . : H, "Daughter [Persephone],

and Delia [Artemis/Diana], and Maia [mother of Hermes]."

124. Κύπρις . . . : "Cyprus Aphrodite."

125. Κύθηρα: H, "Cythera [Aphrodite]."

126. aram . . . vult: L, "The grove needs an altar." Recurrent theme which climaxes at 90/607 when, in a visionary passage, the grove gets its altar [74:441].

127. Cimbica: Writing about the work of W. H. Hudson, Pound said: "He would lead us to South America . . . for the sake of meeting a puma, Cimbica, friend of man, the most loyal of wildcats" [SP, 431]. A rhyme with other animals of the cat family who have significance as manifestations of the divine presence in nature.

CANTO LXXX

Sources

Time, Aug. 13, Aug. 6, Jul. 2, 1945; Homer, *Od.* X, V; Horace, *Odes* I; James Legge, *The Four Books*, Shanghai, 1923 [Legge]; Thomas Lovell Beddoes, *Death's Jest-Book*; T. S. Eliot, *The Waste Land*, *Ash Wednesday*; Horace, *Ars Poetica*; Dante, *Inf.* V. IX; Shakespeare, *Twelfth Night* IV, *Julius Caesar* III, sc. 2; Samuel Johnson, *The Plays of William Shakespeare*, 1765; Pierre de Ronsard, *Sonnets pour Hélène*, II; Wyndham Lewis, *Blasting and Bombardiering*, London, 1937 [Blasting]; Enrico Pea, *Moscardino*, trans. Ezra Pound, New York, New Directions, 1955; EP, *CON*, 218, 257, 229, 99, 247, 145; *P*, 271, 257, 39, 192, 28; Morris Speare, *The Pocket Book of Verse*, 1940 [Spear].

Background

EP, *L*, 21, 95, 131, 331, 333, 338, 341, 179, 52, 228; *GK*, 199, 88-89, 200, 80-81, 309-310, 179, 185, 189, 110, 180-181, 227, 31, 79, 146; *PE*, 23, 29, 205, 11; *NEW*, 163; *SP*, 414, 378-383, 24, 115-117, 124, 418; *ABCR*, 43, 79-80; *LE*, 431-440, 276; *SR*, 161, 84, 208; Michael Holroyd, *Augustus John*, New York, 1974 [Holroyd, *John*]; *Dictionary of Literary Biography*, vol. 4; *American Writers in Paris, 1920-1939*, by George Wickes, Detroit, 1980; John Gould Fletcher, *Life is My Song*, New York, 1937; George Santayana, *Persons and Places*, vols. 1, 2, New York, 1944-45; Ford Madox Ford, *Portraits from Life*, New York, 1937; *Poetry*, March 1918; Julian Franklin, *Heraldry*, London, ARCO, 1965.

Exegeses

Chilanti, *Pai*, 6-2, 245; Shuldiner, *Pai*, 4-1, 73-78; Nassar, *Pai*, 1-2, 210; Davie, *Pai*, 6-1, 102; Kimpel, *Pai*, 10-2, 308; CFT, *Pai*, 3-1,

94-100; Peck, *Pai*, 1-1, 9; Flory, *Pai*, 5-1, 45-46; HK, *Pai*, 2-3, 492; CFT, *Pai*, 5-1, 69-76; Surette, *Pai*, 6-1, 111-113; BK, *Pai*, 5-2, 350; JW, *Pai*, 12-1, 55-75; DP, *Barb*, 274-284; WB, *Rose*, passim; HK, *Era*, 72-74, 113-114, 476-481, 488-489, passim; Achilles Fang, "Materials for the Study of Pound's Cantos," Ph.D. dissertation, Harvard University, 1958, Vols. II, III, IV; Michael King, "Ezra Pound at Pisa: An Interview with John L. Steele," *Texas Quarterly*, XXI.4, Winter 1978, 49-61 [King, "Steele"]. NS, *Life*, 45, 322; R. Sieburth, *Instigations*, Cambridge, Harvard University Press, 1978, 15; Charles Norman, *Ezra Pound*, New York, Macmillan, 1960 [CN, *Pound*]; CB-R, *ZBC*, 106.

Glossary

1. Ain' committed . . . : Opinion of why he's in the DTC expressed by Mr. A. Little—or one of the trainees.

2. Θέμις: H, "law (not as fixed by statute, but) as established by custom: justice, right" [L&S]. The vagaries of justice come from murderers and rapists receiving sentences similar to ones received by those guilty of minor transgressions.

3. Amo ergo sum: L, "I love; therefore I am." Rephrasing of the Cartesian *cogito*. A musical figure often used by Pound.

4. Margot: M. Asquith [38:22]. *Time* [Aug. 6, 1945] carried her obituary: "Died. Margot Asquith, 81, The Countess of Oxford and Asquith, witty widow of British Prime Minister (1908-16) Herbert H. Asquith, longtime society *enfant terrible*. . . . Her lifetime of audacities included writing a note in pencil to Queen Victoria, declining to stay at a dinner party despite King Edward's request." Pound was fond of her. She ordered copies of *Blast* in advance [Fletcher, *Life is My Song*, 137] and had her portrait sketched by Gaudier-Brzeska [Fang, II, 82].

5. Walter: W. Morse Rummel, 1887-1953, German pianist and composer who was much interested in 12th- and 13th-century French songs. Pound lived with him for months at a time in Paris and mentions him often [L, 21, 95, 131; *GK*, 199]. Like Michio Ito [77:86], he seems to have lacked a coin for the ga meter at times.

6. Finlandia: A tone poem by the Finnish composer Sibelius.

7. Debussy: Claude D., 1862-1918. French composer.

8. pains au lait: F, "milk rolls"

9. eucalyptus: On the day Pound was arrested by the Partisans, he picked up a seed of the eucalyptus tree on the salita and carried it as a good luck charm.

10. "Come pan, niño!": S, "Eat bread, boy."

11. Spanish bread: Before adulteration [45:5].

12. senesco sed amo: L, "I age, but I love."

13. Madri' . . . : Spanish cities Pound remembered from his younger days as a guide there.

14. Gervais: Brand name of a French dairy company.

15. Las Meniñas: A painting by Velasquez of "the page girls" of the queen, which Pound saw at the Prado Museum along with several others he lists here.

16. Philip . . . : Portraits of Philip III on horseback, ca. 1635; Philip IV on horseback, ca. 1635; Philip IV hunting wild boar, ca. 1638; Philip IV in hunting suit but not on horseback, etc.

17. **the dwarfs:** Portrait of the dwarf Sebastian de Morra, ca. 1643-1649; portrait of the dwarf El Primo, 1644.

18. **Don Juan:** Painting so named.

19. **Breda:** *Las Lanzas*, or *The Surrender of Breda*, a painting in which lances are prominently displayed; done ca. 1635.

20. **the Virgin:** *The Virgin Delivering the Chasuble to St. Ildefonso*, ca. 1618-1620.

21. **Los Boracchos:** *The Drinkers*, 1629.

22. **Las Hilanderas:** *The Carpet Weavers* (female), painted ca. 1655-1660.

23. **the Prado:** The National Museum of Painting and Sculpture in Madrid.

24. **"Las Américas":** Bazaar in Madrid.

25. **Symons:** Arthur S., 1865-1945, British poet and critic important in the development of symbolism in the 1890s. He may have told the story Ernest Rhys [74:434] reported in *Everyman Remembers*. "One droll impression connects Symons with Paul Verlaine. It was at a Paris party given by Verlaine in his tiny bedroom. He had been ill. . . . But Verlaine was a humorous host. He produced . . . a ten-franc note, and said . . . 'I have money: I will have pleasure. Go, Jean—and buy a bottle of rum.' When the rum arrived, as there was only one tumbler, they all drank from it in turn" [pp. 111-112]. Symons or Rhys probably told this or a similar anecdote at the Tabarin.

26. **Tabarin:** The Bal Tabarin was a Montmartre nightclub at 58 rue Pigalle, on the Right Bank.

27. **Hennique:** Léon H., 1851-1935, French dramatist and novelist. Speaking of literary lights in France, Pound said: "A few more than middle aged gents had reminiscences. Hennique remembered Flaubert and Maupassant. Men distinctly of the second line conserved this, that, or the other" [GK, 88-89].

28. **Flaubert:** Gustave F., 1821-1880, French novelist.

29. **Turgenev:** Ivan T., 1818-1883, Russian novelist who was much influenced by his many years of friendship with Flaubert. The sentiment about death comes from his *Une Nichee de Gentilshommes*, which Pound frequently cited [PE, 23; GK, 200; SP, 414].

30. **Tiresias:** [1:7]. Prob. invoked here in the capacity of seer and prophet.

31. ἀγλαός . . . : H, the 4 words do not construe. Pound is trying to recall a line from Homer [Od. X, 490-495] which says, "Bright Persephone has granted reason to the blind man" [Tiresias; 74:366]. MSB's note reads: the blind see to whom Persephone still provides intelligence."

32. **Still hath:** Recurrent epithet for Tiresias [39:18; 47:1].

33. **X———y:** Quisling [RO].

34. **Pétain:** [79:18].

35. **Verdun:** [16:37].

36. **Blum:** Léon B., 1872-1950, French socialist, statesman, and writer. After he became premier in 1936, he reorganized the Banque de France into the Banque de la France. Prob. Pound meant "bank" by "bidet." Writing about books one should have in an Oriental series, he said in 1938: "We need the economics volume of the Chinese encyclopedia among other now unavailable works. Probably contains a bit more dynamite to blow up Blum, and the Banque with him" [NEW, Dec. 15, 163; Fang, III, 79].

37. **bidet:** F, "sitz-bath."

38. **To communicate . . . :** [79:40].

39. **simplex . . . :** L, "plain in her neatness" [Horace, *Odes* I, 5].

40. **Legge:** James L., 1815-1897, Scottish missionary and sinologist; editor of *The Chinese Classics*, a translation with critical and exegetical notes, prolegomena, and copious indexes, in 7 vols. (London: 1861-86), of which Vol. I contains the *Confucian*

Analects, the *Great Learning*, and the *Doctrine of the Mean*. These plus *Mencius* make up the *Four Books*.

41. **Tsu Tsze:** Tzu Hsi, empress dowager of China and actual ruler, 1898-1908. Pound tells an anecdote from Katherine Carl's book, *With the Empress Dowager*: "Under the insistence of the Empress she turned out . . . an excellent work of art, in the course of producing which she observed the Dowager charming birds, definitely luring at least one down from a tree. . . . Mrs. Carl also describes the old lady painting or writing the ideograms, writing them large and with great and delicate perfection" [GK, 80-81].

42. **Confucius:** *Analects* VI, 26: "He went to see (the duchess) Nan-tze. Tse-Lu was displeased. The big man said: Well, I'll be damned, if there's anything wrong about this, heaven chuck me" [CON, 218].

43. **Nancy:** N. Cunard, 1896-1965, contemporary American poet and patron of the arts. Nan-tze in the *Analects* above suggests this Nancy who had a violent love affair with Henry Crowder, an American Jazz musician [84:9], which scandalized the expatriates in Paris during the late 20s.

44. **Hartmann:** Sadakichi Hartmann, 1867-1944, American poet, playwright, and art critic whom Pound thought highly of. He wrote: "Sadakichi Hartmann sends me a sort of helter-skelter table . . . and Aristotle is among the 'near great' on his list. I mention this because Sadakichi has lived. Has so lived that if one hadn't been oneself it wd. have been worth while to have been Sadakichi. This is a tribute I can pay to few men (even to those listed in his table of glories)" [GK, 309-310].

45. **Manhattan:** Hartmann noted on the title page of his *A Tragedy in a New York Flat* that it was "written in a New York flat, '95-'96, on nothing a week" [Fang, II, 56].

46. **Hovey:** Richard H., 1864-1900, American poet.

47. **Stickney:** Trumbull S., 1874-1904, American poet.

48. **Loring:** Frederic Wadsworth L., 1848-1871, American poet and journalist.

49. **Santayana:** George S., 1863-1952, b. Madrid, Spain, but moved with his family to the U.S. in 1872. He graduated from Harvard in 1886 and taught philosophy there from 1889 to 1912, except for a year at Cambridge and the Sorbonne. After 1912 he became an expatriate recluse and lived mostly in Italy. His early works, *The Sense of Beauty*, 1896, and *The Life of Reason*, 5 vols., 1905-1906, were traditional. But he developed new theories in the 1920s and 30s in such works as *The Realms of Being*, 4 vols.; *The Realm of Truth*, 1937; and *The Realm of Spirit*, 1940. He appears to have been an avowed materialist, but his doctrines about faith and the "essences" are difficult to fit into so restricted a mold. He was also a poet whose prose style was called poetic. A novel, *The Last Puritan* (1935), was a best-seller among the literate. Pound met Santayana in Venice late in 1939 and was much taken with his honesty and corresponded with him thereafter [L, 331, 333, 338]. Pound prob. read the MS of his memoirs, *Persons and Places* (Vols. I-II, 1944-1945), sometime in 1940 [81:37, 40].

50. **Carman:** Bliss C., 1861-1929, Canadian poet and journalist. He spent much time on the open road in the U.S., singing his poems for food and a place in the barn to sleep.

51. **Whitman:** In his book *Conversations with Walt Whitman*, Hartmann mentions "a can of lobster" they ate together. In a letter to H., Pound said: "On the strength of the oysters to Walt (who died before the body emerged from the-----of time) you might git a sandwich" [L, 341]. Pound is telling H. that, because of his meeting with and book about Whitman, he might receive some kind of grant from the American Academy of Arts and Sciences he has just been elected to. He confused the lobster with oysters.

52. **Nenni . . . :** Pietro N., 1891-1980, head

of the Italian Socialist party, who took an important role in Italian governments after the fall of Mussolini in 1943 [*Pai*, 6-2, 245]. *Time* [July 2, 1945] carried a note about the government of Feruccio Parri: "Most restive was Vice Premier Nenni, who had hoped to be Premier himself. But liberal philosopher Benedetto Croce had voiced a general opinion: 'Nenni, you cannot be Premier. First, because you are Nenni, second, because you have no idea of administration'" [pp. 34-35].

53. **Tseng:** Tzu Kung, disciple of Confucius who was important in diplomacy. He asked, "What shall we add . . ." [74:11].

54. **Benito:** B. Mussolini [41:2; 74:3]. The next 20 lines contain Pound's perception of Mussolini in relation to the people around him who Pound thinks helped destroy a great and idealistic humanitarian.

55. **Billyum:** W. B. Yeats, who for a while served as senator in the Irish Free State, and flirted, briefly, with the Fascist movement there.

56. **O woman . . .**: First line of a Padraic Colum poem: "O woman, shapely as the swan, / On your account I shall not die."

57. **Padraic Colum:** 1881-1972, an Irish poet Pound much admired.

58. **Ulster:** Northernmost province of Ireland, which, being mainly Protestant, did not join the Irish Free State during the revolution.

59. **If a man . . .**: Yeats wrote in "A Packet for Ezra Pound" [1929]: "My dear Ezra, Do not be elected to the Senate of your country. . . ." This is Pound's response.

60. **Palio:** I, "horserace" [20:24]. Annual event in Siena.

61. **"Torre! . . .":** I, "Tower! Tower! Owl!" cries at the horserace. But the words are also names of the districts of the town [M de R].

62. **giribizzi:** I, "fancies."

63. **dove . . .**: I, "where is Barilli?"

64. **Barilli:** Bruno B., 1880-1952, Italian music critic and composer.

65. **calvario:** I, "calvary."

66. **prete:** I, "priest."

67. **carrocchio:** I, "flag car of an army." Here, the lead float in the parade, in which each city ward has its symbols or flags [JW]

68. **contrade:** I, "districts"

69. **"non è una . . .":** I (Sienese dialect), "it's not a district, it's a complex." Siena is divided into 17 *contrade* [JW].

70. **arti:** I, "guilds."

71. **hamomila de hampo:** I (Sienese dialect), "camomile of the fields."

72. **Osservanza:** I, the Church of the Observants outside Siena, containing many art works from the Della Robbia family. Some were destroyed in WWII.

73. **de la Robbia:** [Della Robbia], the Florentine family of sculptors and ceramists. Their terra cotta enamels bear the name "Della Robbia ware."

74. **busted:** The church had a Coronation of the Virgin by Andrea della Robbia at the second altar on the left. A postwar report stated: "Direct bomb-hits caused the complete collapse of the roof, the vaulting of the nave, the aisles, the Chapels, and the Sacristy. . . . Fragments of the reliefs by Della Robbia and Cozzarelli have been recovered" [Fang, II, 256]. The Della Robbia has since been so finely restored that the lay eye can detect no damage [HK].

75. **Li Saou:** Li Sao [56:24]. Since Pound has confused certain characters, Fang says: "The enigmatic phrase 'and near what? Li Saou' probably means the same as 'near what pine trees?' [80/512]. If so, it may refer to 'The pine at Takasago / grows with the pines of Ise' (4/15) and 'Grow with the Pines of Ise' (21/99)" [IV, 151-152]. Lacking any other cue at all, perhaps so.

76. **Tempio, Rimini:** [8:43]. The facade was damaged in WWII.

77. **Mutholini:** Said by Sir Robert Mond [78:10].

78. **35 via Balbo:** I, "35 Balbo Street." It appears that Pound met Mond in the drawing-room of 35 via Balbo in Rome in 1935.

79. **Waterloo:** The battle of 12 June 1815 in which Napoleon was defeated by Wellington.

80. **Leave the Duke . . .**: [50:28; 79:53].

81. **"Will never be used . . .":** Remark of Lenin [74:113].

82. **Mosqu:** Attempt to get Slavic sound of the name Moscow.

83. **Andy Jackson:** Andrew J., 1767-1845, seventh president of the U.S. He was a member of the House of Representatives (1796-1797) and of the U.S. Senate (1797-1798). He defended New Orleans against the British in 1814, was a two-term president (1828-1836), and led the struggle against the Bank of the United States [37:passim; 88, 89:passim; 103:76].

84. **Napoleon:** [31:53].

85. **a partial resurrection:** These several lines through *luz* may concern medieval conceptions of the Resurrection at the Last Judgment as reflected in paintings, theology, and pious belief [cf. Shuldiner, *Pai*, 4-1, 73-75].

86. **Cairo:** The city in Egypt. Beddoes's song in *Death's Jest-Book* [see 90 below] entitled "The Song that Wolfram Heard in Hell" has two lines: "Old Adam, the carrion crow, / The old crow of Cairo. . ." [reprinted in *The New Book of English Verse*, p. 683; Fang, IV, 47].

87. **Sadducees:** A sect of Jews at the time of Christ. Urban and aristocratic, the Sadducees were firm upholders of the prescriptions of the law and were religiously conservative, denying immortality and resurrection.

88. **Mr. Eliot:** T. S. Eliot [46:1].

89. **Beddoes:** Thomas Lovell B., 1803-1849, English poet whom Pound believes is greater than anyone else believes he is ["Beddoes and Chronology," *SP*, 378-383].

90. **luz:** Beddoes wrote that, like a seed which can raise up a green herb again, "So is there in such a man, a seed-shaped bone, / Aldabaron, called by the Hebrews Luz, / Which, being laid into the ground, will bear / After three thousand years the grass of flesh, / The bloody, soul-possessed weed called man" [*Death's Jest-Book*, Act III, sc. 3, ll. 447-454]. According to rabbinical teaching, the "os coccygis" is the only bone in the human body which resists decomposition after death. The bone has the shape of a hazelnut (H, *kókkos*). The idea that if you could find and destroy the bone Luz, you could condemn a person to perpetual hell, was the reason Amalric [74:104], or in Pound's mind, Erigena, was dug up out of sepulture.

91. **Mr. Eliot:** Prob. a reference to Eliot's question in *Ash Wednesday*: "And God said / Shall these bones live? Shall these / Bones live?"

92. **(T.L.):** Thomas Lovell Beddoes, whose major subject was death.

93. **(and pearls):** Evokes "Those are pearls that were his eyes," of *The Waste Land*.

94. **croce . . . sol:** I, "Cross of Malta, figure like the sun." Pound considered his eucalyptus pip a sort of magic talisman because the markings on it suggested a cat face, a maltese cross, and/or the sun with rays [74:232].

95. **Ideograms:** [77:28, 29]: "How is it far."

96. **"Hot . . . cat":** Sound of drill sergeant counting cadence.

97. **Prowling night-puss . . .**: The remainder of this page and some of the next is a comic interlude addressed to a wandering cat, Pound's favorite animal. The hungry cat climbs into a box that bacon came in, which has its contract number (W-110090) stamped on it, etc. This passage is just one of

many human/comic notes all through the poem and especially the Pisan Cantos. They are important as they connect with the paradisaical theme of "hilaritas," perhaps most specifically underlined in the Bible with the recurrent refrain "Be glad and rejoice for the Lord is with thee." But since it's rather officious to keep saying "that's a joke man," I'll take this one liberty and henceforth practice faith and silence.

98. Confucius: One of the three books Pound had at Pisa.

99. kitten on the keys: A popular piano composition of the 20s by Zez Confrey.

100. Calliope: The muse of eloquence and epic poetry, but here, ironically, a steam organ, a musical instrument made up of steam whistles played on a keyboard. Prob. as with other music or songs referred to in the passage, the lines are prompted by things played over the loudspeaker.

101. Battle Hymn . . . : Pound used this and the phrase "mi-hine eyes hev" as examples in explaining his technique to the DTC censors, who in passing the manuscripts began to suspect (because of his reputation as a spy and traitor) that they contained coded messages for the enemy [King, "Steele," 59].

102. crooning: In 1945 Rudy Vallee's "crooning" was still pandemic.

103. temporis acti: L, "bygone days" [Horace, *Ars Poetica*, 173].

104. ΟΥΤΙΣ: H, "No Man" [74:17].

105. ἄχρονος: H, "without time."

106. p.c.: Postcard

107. Bingen: A city located on the Rhine above a whirlpool known as the Bingerloch.

108. Perkeo. A fool in the court of Karl Philip; Perkeo's tub is the Great Vat of Heidelberg, which according to Scheffel's song was emptied by Perkeo alone; a wooden figure of Perkeo stands on the wall of the vat room.

109. Ideogram: Ch'üan [M1650], "dog." Here Canis Major or Sirius the dogstar.

110. Eos: Dawn or Venus at Dawn [cf. *Pai*, 5-1, 45].

111. Jones: The lieutenant who was the provost officer at the DTC.

112. man and dog: Prob. the constellation Orion and the dogstar, Sirius, the brightest in the sky.

113. bloke in the . . . : The ideogram should be placed after "the" as object of the preposition "in".

114. Kwan Chung: *Analects* XIV, 18, 2: "He said: Kwan Chung . . . aided Duke Hwan as prime minister. . . . But for Kwan Chung we'd be wearing our hair loose and buttoning our coats to the left" [CON, 257]. Legge has a note interpreting this passage: "The sentiment of Confucius is, that but for Kwan Chung, his countrymen would have sunk to the state of the rude tribes about them" [Legge, 202].

115. ma/cosi . . . maligno: I, "But thus I descended through the malignant air" [*Inf.* V, 1].

116. on doit . . . vient: F, "One must take the weather as it comes" [*Inf.* V, 86].

117. take the sheep out . . . : [79:42]; "g.r." is "gentle reader."

118. leaving America: He landed in Gibraltar, after a trip on a cattleboat, with \$80 and (so he said in notes written to L. Untermeyer) "lived on the interest for some time" [NS, *Life*, 45].

119. Thomas Hardy: 1840-1928, English poet and novelist to whom Pound in 1908 sent a copy of *A Lume Spento*. The letter he took from England contained Hardy's objection to Pound's title: "Homage to Sextus Propertius." He would have preferred something like "Propertius Soliloquizes." Note the diminuendo: \$80 → letter → pip. Or is it a crescendo? [HK].

120. "a S. . . . sembianza: I, With a couple

of changed endings we can read: "At St. Bartholomew's I saw myself with the little boy, / Who was nailed to the ground with his arms spread apart / in the form of a cross. He groaned and said, 'I am the moon.' With his feet on a silver scythe / he seemed to me to have a pitiful look" [cf. *Pai*, 1-2, 210].

121. S. Bartolomeo: The church in the town of S.B. in Galdo, S Italy.

122. the young Dumas . . . : When asked if by young Dumas he meant himself, Pound said that he didn't: he meant young Dumas [King, "Steele," 59]. Says HK: "He told me it was Dumas the younger, who said, 'Je pleure parce que j'ai des larmes.'"

123. semina motuum: L, "seeds of motion." A recurrent leitmotif that will occur frequently in later cantos [90:24].

124. hagoromo: Several lines around this word involve the plot of the Noh play by the same name [74:124]. Nautili are seashells.

125. At Ephesus: She (Diana) was the patron of silversmiths, who made silver shrines in her honor. But the zeal of St. Paul affected their livelihood. Acts 19:24-28 tells the story of how the silversmiths rebelled and cried out, saying, "Great is Diana of the Ephesians."

126. paraclete: [74:93].

127. Monte Gioiosa: Prob. town on N coast of Sicily named Gioiosa: "Mount Joy."

128. Allegre: [Frag. 802]. Mont'allegre, above Rapallo, now reached by a funicular. Pound once saw a whole field of larks rise there [HK].

129. Cythera egoista: L, "Aphrodite"; I, "selfish."

130. Actaeon: He received the wrath of Diana [4:12].

131. Fano Caesaris: [9:3] Roman colony built at an ancient Etruscan site by Caesar Augustus and named after an ancient *Fanum Fortunae* ("Temple of Fortune") there. The

Malatestas possessed it for a while but it was later annexed by the Pope. Cesare Borgia founded there a printing press, which did books in Greek, Hebrew, Latin, and Italian [30:12].

132. olim de: L, "Formerly of" [9:3].

133. wan: Wên [M7129]. In *Analects* IX, 5, 2; Pound translates as "the precise knowledge" [CON, 229].

134. caritas: L, "love, esteem."

135. XAPITEΣ: H, "the Graces."

136. like an arrow: Pound gives *Analects* XV, 6.1 as: "He said: Straight, and how! the historian Yu. Country properly governed, he was like an arrow; country in chaos he was like an arrow" [CON, 264; CB-R, ZBC, 106].

137. Ade du: A pun: G, *Ade du* and F, *Adieu*, "farewell." From British war song "Tipperary".

138. Piccadilly: Famous square in London.

139. Lesterplatz: German for Leicester Square in London.

140. Bellotti: Owner of Bellotti's Ristorante Italiano, 12 Old Compton Street, London, where Pound and friends congregated, 1910-1920.

141. "There is no darkness . . .": A quotation from *Twelfth Night* IV, ii, 45-47 engraved on the sculpture of Shakespeare in Leicester Square. The bard is leaning on a pile of books and pointing to the quote on the pedestal. In the play the clown says: "Madman, thou errest: I say, there is no darkness but ignorance; in which thou art more puzzled than the Egyptians in their fog." The reader should ponder the line carefully as it is at the heart of Pound's monism and light-philosophy. Divinity manifests as the light descending and reveals itself as intelligence in man [CON, 20]. Darkness is not different from light but the absence of light.

142. Lady de X: Lady Grey [RO], appar-

ently one of the many lady friends of Edward while he was the Prince of Wales. The "he" of "he sd" is old Bellotti telling of incidents at his restaurant.

143. Caressor's: The Prince who is about to become Edward VII.

144. 3 penny bits: An ironically small gratuity.

145. Rothschild: Since it's a memory of Bellotti covering many years, it might have been any one of several English Rothschilds in a moment of distraction. Most of the time all, except for the early Nathan R., gave very large gratuities.

146. DeLara: Prob. Isidore de Lara, 1858-1935, the English composer.

147. risotto: I, Milanese rice dish requiring saffron.

148. Sam Johnson's: Dr. Johnson's *The Plays of William Shakespeare*, 1765, and subsequent English editions based on his work do not have the lines of the clown [cf. 141 above].

149. Julius Caesar: Act III, sc. ii.

150. Rubicon: Caesar crossed the Rubicon (present day Ugone) in 49 B.C. Sigismundo M. of Rimini erected a stone pedestal in honor of the event in an old forum now named Piazza Giulio Cesare. Nearby is the Arco d' Augusto (Arch of Augustus).

151. Rimini: [24:2].

152. Augustus: First Roman emperor, who ruled 27 B.C.-A.D. 14.

153. H. Cole: Horace de Vere C., 1874-1935, "the country's most eminent practical joker, who claimed descent from Old King Cole" [Holroyd, *John*, 406], friend of the painter Augustus John. The dialogue is one Cole reported took place between him and John, the "he" of "thought he wd/." Holroyd wrote of Cole: "He was a commanding figure, with needle blue eyes, a mane of classic white hair, bristling upswept moustaches and the carriage of a regimental

sergeant-major. . . . What John liked about Cole was his way of repunctuating life with absurdity. . . . When John learnt how Cole, dressed as 'the Anglican Bishop of Madras,' had confirmed a body of Etonians, he laughed out loud. But when Cole took some of John's drawings, sat in the street with them all day in front of the National Gallery, and having collected a few coppers, came back with the explanation that this was their value on the open market, John was less amused" [ibid., 536]. Pound's memories of several practical jokes played by Cole are the substance of the next 15 lines.

154. Innes: George Inness, 1825-1894, American landscape painter and member of the Hudson River School, or his son George, 1854-1926, also a painter.

155. Zanzibar: The then British protectorate of Tanganyika, E Africa. Holroyd said: "A young friend . . . Horace de Vere Cole, who, in the guise of Sultan of Zanzibar had ceremonially inspected Cambridge, now . . . recommended a castle in Spain. 'I met the Sultan of Zanzibar in Bond Street yesterday,' Augustus reported . . ." [ibid., 286].

156. Kardomah: A chain. There are dozens of Kardomah tea rooms in London.

157. Soho: A district in West End, London, famous as the haunt of bohemians in the manner of Greenwich Village in New York or the Left Bank in Paris.

158. Italy's entry: Italy declared war on Germany and Austria on May 23, 1915.

159. Napper . . . Gaddy: Pound used the old Remington typewriter in the medical tent. These trainees pass him on the way to sick call.

160. belladonna: A medicine prescribed for control of acid conditions and stomach ulcers.

161. Achilles: Achille Ratti, 1857-1939, who became Pope Pius XI. Pound's prose references to him were favorable [GK, 179, 185, 189]. Pound knew him when he was

librarian of the Ambrosiana in Milan [HK, *Era*, 114].

162. Hannibal: Carthaginian general [9:72].

163. Hamilcar: H. Barca, 270-228 B.C. Carthaginian general [40:31] who commanded in Sicily, 247-241, and in Spain, 237-228; the father of Hannibal [cf. 162 above].

164. "Jolly woman": The landlady is still, and happily forever, unidentified.

165. old Kait: Prob. the heroine of the Alfred Venison (pen name used by Pound in mid-30s) poem "Ole Kate," the charwoman who "died on the job" and "Fell plump into her pail" [P, 271].

166. Gt Titchfield: Venison was called "the Post of Titchfield Street" [P, 257].

167. sacerdos: L, "priest."

168. Ixion: A man from Thessaly who courted Hera, the wife of Zeus; for his effrontery he was condemned to eternal torment on a wheel in hell.

169. Trinacrian: Davie wrote: "Trinacria," the ancient Greek name for Sicily, is related to the legend of how Vulcan . . . solved the problem of perpetual motion by a wheel with three dog-leg spokes: its never ceasing to roll recalling the wheel that was the hellish and interminable torment of Ixion. (The same three-spoked wheel is the heraldic emblem of the Isle of Man.)"

170. manxman: A native of the Isle of Man.

171. Sauter: George S., 1866-1937, a Bavarian portrait painter who lived in London, 1895-1915. He was one of the sponsors of the International Society of Sculptors, Painters and Gravers founded in 1898. Whistler was its first president and Sauter acted as its honorary secretary for some time. He lived in Kensington near Pound [Fang, III, 133].

172. Bismark: Otto von B. [48:17].

173. Von Moltke: Helmuth Karl Bernard, Graf von Moltke, 1800-1891, Prussian

field marshal. He was responsible for the successes of the Prussian army in the Danish War (1864) and the Austro-Prussian War (1866) and the Franco-Prussian War (1870-71).

174. Boer war: British war against the Boers of South Africa, 1899-1902.

175. Whistler: James Abbott McNeill W., 1834-1903, the American painter who became a sort of lion in London toward the end of the century. His work was much honored by Pound [GK, 110, 180-181; SP, 24, 115-117, 124, 418].

176. Sarasate: Pablo Martin Meliton Sarasate y Navascues, 1844-1908, a Spanish violinist whose portrait was done by Whistler. The portrait entitled *Arrangement in Black: Señor Pablo Sarasate* (now in Carnegie Institute, Pittsburgh) centers on the violin, and according to Whistler "all is balanced by the bow."

177. Ysaye: Eugene Y., 1858-1931, a violin virtuoso from Belgium. It was he who, on seeing the painting, said, "What a fiddle!" [Fang, III, 134].

178. Homer: Said Pound: "The sheer literary qualities in Homer are such that a physician has written a book to prove that Homer must have been an army doctor" [ABCR, 43].

179. Holland Park: The site of Holland House on Kensington Road in London.

180. Mr Leber: Prob. Albert Leber, a confectioner of Notting Hill in Kensington, London, 1915. The name of the shop, mentioned again [80/504] is not known. He was apparently a harmless German victimized by wartime hysteria.

181. Dulac: Edmund D., 1882-1953, French artist and illustrator who was disgusted with the senseless beatings.

182. navy: British term for construction worker or longshoreman: brawn without brains is often implied.

183. Church St.: A street in the Royal

Borough of Kensington, London, in a court off which Pound lived (1909-1914).

184. *ne povans desraciner*: OF, "not being able to uproot."

185. *Tosch*: Like "Spot," a common name for a dog.

186. *Tolosa*: [76:21]. But Pound may mean Toulouse, a city in France which he visited in April 1919.

187. "Willy": Henri Gauthier-Villars, 1859-1931, French novelist, essayist, and biographer, known to his friends as "Willy" [78:70].

188. *papa Dulac*: The father of Edmund D. [181 above]. Concerning a postcard sent from Toulouse, April 24, 1919, Dorothy Pound wrote in 1970: "Papa Dulac found us a room and gave us many meals. . . . We stayed many weeks and took walks from this center" [HK].

189. *Leber's*: [cf. 180 above].

190. *Colonel Jackson*: Joseph Jackson. Said Pound: "Note, when I got to London the men who were old *enough* were all right. Col. Jackson . . . represented something hearty . . . something that Palmerston might have recognized as appertaining to men" [GK, 227]. A John Wayne type.

191. *Gaudier*: G-Brzeska [16:26].

192. "mes compliments": F, "my compliments."

193. *la Patrie*: F, "the Fatherland" (Gaudier was French).

194. *Ulster*: [cf. 58 above].

195. "la bonne . . . soldat": F, "good soup makes a good soldier."

196. *Yeats*: [74:166].

197. *Dolmetsch*: Arnold D., 1858-1940, French musician and instrument maker, especially of early stringed and key instruments, whom Pound honored for years. See "Arnold Dolmetsch" [LE, 431-436] and

"Vers Libre and Arnold Dolmetsch" [ibid., 437-440]. [81:48].

198. "Il est . . . pain": F, "It is good as bread." Proverbial: "It is as good as gold."

199. *Mockel*: Editor of *La Wallonie* [78:71].

200. *Willy*: [cf. 187 above].

201. *Gauthier*: "Willy."

202. *Dial*: American literary magazine, 1880-1929. Pound recalls Mockel wanting to get "Willy" to contribute to it.

203. *Gluck*: Christoph Willibald G., 1714-1787, best known for his operas such as *Iphigénie en Tauride*.

204. *Les mœurs . . . reste*: F, "Customs go and pain remains."

205. "En casque . . .": F, "In pink crystal helmets the mountebanks" [78:72].

206. *Mallarmé*: Stéphane M., 1842-1898, French symbolist poet.

207. *Whistler*: [see 175 above].

208. *Charles Condor*: C. Conder, 1868-1909, English decorative painter, described as "a wistful, tentative, ailing man, his hair luxuriant but lifelessly hanging, a brown lock perpetually over one malicious blue eye, who admitted, in a voice exhausted to the point of inaudibility, to being a little 'gone at the knees'" [Holroyd, *John*, 92]. This year he was 31.

209. *Degas*: [74:226].

210. *Follies*: [74:221].

211. *Manet*: [74:219].

212. "La Concorde": Place de la Concorde, central square of the Tuilleries, Paris.

213. *Judith*: J. Gautier, 1850-1917, French poet and novelist, the daughter of Théophile Gautier. Her junk shop was her apartment located at 30 rue Washington. She was the only woman member of the Académie Goncourt [77:143]. She lived "with her

monkeys, her bibelots (Chinese, Hindu, and prehistoric) and her cats" [Fang, II, 193]. The junk shop and bricabrac are mentioned earlier [76:48].

214. *Ca s'appelle . . .*: F, "That is called an attic."

215. *Rue Jacob*: Street on the Left Bank in Paris where for 60 years the house of Natalie Barney at number 20 was a landmark.

216. *à l'Amitié*: F, "to friendship." Refers to "Temple à l'Amitié," a small Doric gazebo in the garden of Natalie's elegant Parisian townhouse [Sieburth, *Instigations*, 15].

217. *M. Jean*: J. Cocteau [74:246].

218. *École Militaire*: F, "Military School." The building on the Champ-de-Mars, Paris, used as the French General Staff College.

219. "Il me paraît . . .": Repeat of anecdote about Maritain [77:138].

220. *Natalie*: N. Clifford Barney, 1876-1972, one of the most famous of the American expatriate writers, whose salon was a center of literary activity, especially during the 20s and 30s. She was known as "the Amazon," a sobriquet which inspired Rémy de Gourmont's *Lettres à L'Amazone*. Pound knew her first in pre-WWI visits to Paris, and since she was a close friend of Gourmont, he tried to arrange publications of his work in English as early as 1913. Since she was possessed of some wealth, Pound persuaded her to support some of his causes and authors such as "Bel Esprit," Valéry, George Antheil, etc.

221. *apache . . .*: The male apache of a bistro (nightclub) dance team who was purported to treat his partner violently, throwing her about the stage with sadistic intent. They were, and still are, popular tourist attractions. Since Miss Barney never went out to cafés, she may have imported such a team to entertain at her salon one evening.

222. *vous êtes . . .*: F, "You are very badly

brought up." Implying it is "ill-mannered" to treat a lady in such a way.

223. *Tiens . . .*: F, "Look, she's telling you."

224. *jambe-de-bois*: F, "wooden leg," meaning "The man with. . ."

225. "Entrez . . . monde": F, "Enter, then, go on in / it is everybody's house." Prob. Natalie's welcome to arriving guests.

226. *H. Liveright*: Horace Brisbin L., 1886-1933, American publisher and theatrical producer who, with Albert Boni, founded the firm of Boni and Liveright in 1918.

227. *vers le Noël*: F, "around Christmas." This visit was prob. after WWI.

228. *three small boys . . .*: The anecdote of the smacked young fanny (the incident occurred in Pound's presence according to M de R) was a story Natalie told of her early days in Paris. Her salon was known as a place liberated in talk and morals. She was famous as a writer: "But her reputation is due even more to the emancipated ideas by which she lived and to the personal magnetism which she exercised in her many love affairs. She was unquestionably the most candid, the most daring, and the most famous lesbian of her time . . . if they [younger people] listened, they might be surprised by her witty and unconventional remarks" [Wickes, *American Writers in Paris*, 23, 24].

229. *ce sont les . . .*: F, "These are the morals of Lutèce." *Lutetia Parisiorum* was the ancient name for Paris.

230. *Le Musée de Cluny*: The Cluny Museum. A 14th-15th-century Gothic and Renaissance structure in the Left Bank, Saint-Germain des Prés district, on the Boulevard St.-Michel. Built by the abbot of Cluny, it houses medieval and Renaissance art objects and curios.

231. *teatro romano*: I, "Roman theater."

232. *Uncle William*: W. B. Yeats [77:163].

233. **Ronsard**: Pierre de R., 1524-1585, a French poet and leader of the Pléiade. Earlier, Yeats had done his "When you are old . . ." on one of Ronsard's *Sonnets pour Hélène*.

234. **the ink's heir**: Eugene Ullman, 1877-1953 (whose father manufactured ink for printers), did a portrait of Pound around 1912 which was used as a frontispiece in Donald Davie's *Poet as Sculptor* [OP].

235. **Monsieur C.**: Cocteau [cf. 217 above].

236. **La Falange**: Prob. *La Phalange*, the Parisian literary magazine. Or possibly money paid to the Spanish Falangists [M de R].

237. **Arnold Bennett**: Enoch A. B., 1867-1931, English novelist.

238. **old Carolus**: Charles Auguste Emile Carolus-Duran, ?1837-1917, French portrait and genre painter.

239. **"vous . . . toile?"**: F, "Are you going to shave a canvas?" In a 1955 letter about the female nude in painting Pound described an event of 1912 in Paris. The authorities felt that three paintings of Carrière needed retouching because they were *too* nude. So he "putt on a few dabs of pastel." While he was doing it, Durand passed by and said, "Ah Monsieur, vous allez raser une toile?" [Kimpel, *Pai*, 10-2, 308].

240. **Puvis**: Pierre Puvis de Chavannes, 1824-1898, French muralist. Some of his best work is in the Sorbonne and the Panthéon.

241. **Carrière**: Eugène C., 1849-1906, French painter and lithographer; known for his portrait of Verlaine and for decorations in the Sorbonne.

242. **o-hon dit quelque fois au vi'age**: Recurrent phrase [29:30; 78:64]: "It is sometimes said in the village."

243. **Brisset**: Anecdote repeated [27:10, 11].

244. **Romains**: Jules R., pseudonym of

Louis Farigoule, 1885-1972, French poet and novelist who invented unanimism.

245. **Vildrac**: Charles V., pseudonym of Charles Messenger, 1882-1971, French essayist, critic, poet, dramatist, and author of children's books.

246. **Chennevière**: Georges C., 1884-1927, French poet.

247. **Quand . . . vieille**: F, "When you are very old." A line from *Sonnets pour Hélène* [II, 42] which inspired Yeats poem that starts, "When you are old and grey and full of sleep."

248. **mia pargoletta**: I, "my little girl." The phrase may be addressed to Pound's daughter, Mary. The manuscripts of the Pisan Cantos were sent directly to her to make clean copies for the publisher.

249. **Jugoslavian**: Yugoslavian.

250. **Schlag**: G, a Viennese idiom, "with whipped cream." Used to garnish Vienna coffee.

251. **that café**: The Vienna Café [cf. 255 below].

252. **Mr Lewis**: Percy Wyndham L. [78:40].

253. **Mr Binyon**: Laurence B., 1869-1943, English poet, keeper of the prints and drawings, British Museum, authority on Oriental art, and translator of Dante. His *Flight of the Dragon* [1911] made a big impression on Pound [*Pai*, 3-1, 94-100].

254. **Penthesilea**: Binyon's narrative poem in two parts ("The Coming of the Amazons" and "The Battle"), which concerns the battle between the queen of the Amazons (Penthesilia) and Achilles and dramatizes her defeat by the Greek hero. Pound heard the story from one of Binyon's three daughters (prodigies) and was prompted to hunt the story up at the British Museum. He wrote "demme if I remember anything but a word, one name, Penthesilia, and that not from reading it, but from hearing it spoken

by a precocious Binyonian offspring" [PE, 29].

255. **WIENER CAFÉ**: The Vienna Café at the corner of Oxford and Hart streets. Wyndham Lewis wrote: "When the Belgian fortresses fell to the 'Hun,' the Vienna Café tottered and fell, too. For it was staffed and owned entirely by Germans, or Austrians, 'Alien enemies.' It would not have survived under all-British management. So it became a Bank" [Lewis, *Blasting*, 280]. Lewis first met Pound there ca. 1910.

256. **Jozeff**: Prob. a waiter at the Vienna Café who returned to Austria to follow Emperor Franz Joseph.

257. **Neptune**: Name for Sturge Moore [HK].

258. **Laomedon**: Thomas Sturge Moore's *The Rout* (Pound recalls *Defeat*) of the *Amazons* (1903) opens with these lines: "*Faun*: Ahi, ahi, ahi, Laomedon! / *Laomedon*: It is the faun: He is in sore dismay: / That shrewd 'ah ee' denoteth grief or pain." The sonority of the lines so impressed Pound that he refers to them in an early article on Dante [SR, 161; rpt. PE, 205].

259. **Mr Newbolt**: Sir Henry John N. [12:5, 74:171]. His "A Ballad of John Nicholson" contained inversions Pound couldn't endure: "the captains passed in silence forth / And stood the door behind." He indicates profane thoughts about the line in a piece on Harold Monro: "*But* . . . (blanks left for profanity) . . . it, Hewlett, look at the line: 'He stood the door behind.'" [PE, 11].

260. **cummings**: e. e. cummings [74:157].

261. **meum . . . in tabernam**: L, "it is my intention . . . [to die, *mori*] in a tavern." First 2 lines of stanza 12 of the Goliardic confession poem *Estuans intrinsecus* (Burning up inside) attributed to the so-called Archpoet of the Middle Ages, included in the *Carmina Burana* [JW].

262. **Chinese food . . . débacle**: This seem-

ing nonsequitur has a Poundian logic about it: Any country so backward and uncivilized as not to have a Chinese restaurant is due for disaster.

263. **Mr Bridges**: Robert B., 1844-1930, English poet who became laureate in 1913. Pound said: "Anecdote: years ago when I was just trying to find and use modern speech, old Bridges carefully went through *Personae* and *Exultations* and commended every archaism (to my horror), exclaiming 'We'll git em all back; we'll git em *all* back'" [L., 179].

264. **Furnivall**: Frederick James F., 1825-1910, English scholar and philologist who edited the *Oxford English Dictionary* in the beginning (1861), founded the Early English Text Society, the Chaucer Society, etc.

265. **Dr. Weir Mitchell**: Dr. Silas W. M., 1829-1914, a noted neurologist and man of letters from Philadelphia. Pound prob. met him when young and approved some of his cultural projects, such as a Chaucer dictionary and the Franklin Inn Club, of which he was the guiding spirit and president from its foundation in 1902 until his death. He invented the "phantom limb" concept to describe the sense people have of an amputated limb still being there.

266. **old William**: W. B. Yeats [74:166]. His poem "Upon a House Shaken by the Land Agitation" contains the contention.

267. **Gesell**: [74:368].

268. **Mabel**: Mabel Beardsley, 1872-1913, sister of Aubrey B.

269. **Sligo in Heaven**: [77:162]. Sligo was one of Yeats's favorite places.

270. **old "da"**: John Butler Yeats, 1839-1922, Irish artist, father of W. B. Yeats, who spent many years in New York. Pound said in a letter of 1915 to John Quinn: "I have still a very clear recollection of Yeats père on an elephant (at Coney Island), smiling like Elijah in the beatific vision, and of you

plugging away in the shooting gallery" [L, 52].

271. **Mr John Quinn:** [12:18; 103:54].

272. **"Liquids and fluids!":** The Cuala Press in May, 1917, published a 60-page book: *Passages from the Letters of John Butler Yeats, Selected by Ezra Pound*. Norman says, "old J. B. Yeats, who used to worry that his son would run off with a ballet dancer, had begun to worry that he would never run off with anyone. He began to frequent fortune tellers to learn, if possible, what his chances were of becoming a grandfather..." [CN, *Pound*, 203]. Conversation between the palmist and J. B. Yeats was prob. reported in one of these letters.

273. **Warren Dahler:** A painter Pound knew during his 1910-1911 months in New York, when he visited J. B. Yeats often. Dahler is seen as the discoverer of Patchin Place, where Cummings lived at no. 4 for many years after WWI. Pound wrote to Cummings in 1930: "Does a venerable figure called Dahler still live at No. 7 Pat. Pl?" [L, 228].

274. **Hier wohnt:** G, "Here lives."

275. **Whitman:** Just as the tradition lived on in Camden, N.J. while Walt Whitman lived there.

276. **596 Lexington:** Address of a rooming house, the home of Pound's maternal grandmother Mary Weston from about 1887-1892. Pound was shown many family relics there, including pictures [PD, 6-8, 12, 18-19; JW, *Pai*, 12-1, 55-87].

277. **24 E. 47th:** Address of boardinghouse in New York that belonged to Pound's great uncle Ezra B. Weston and his wife Frances Amelia (Aunt Frank) Weston. Pound lived there as a boy [JW, *Pai* 12-1, 55-87].

278. **Jim:** [74:461].

279. **Aunt F.:** Aunt Frank. The Windsor Hotel, on Fifth Avenue between 46th and 47th streets, burned down March 7, 1899. Hence the time of her remark to Jim, the black servant boy, and prob. Pound, aged 13 [ibid.].

280. **Regents Park:** Regent's Park, London.

281. **Alma-Tadema:** Sir Lawrence Alma-Tadema, 1836-1912, English painter who lived at no. 34 Grove End Road on the west of Regent's Park. The "maison" was beautified "with a series of panels by eminent artists, and many other works of art" [Fang, II, 92].

282. **Leighton House:** The residence of Frederick, Lord Leighton, 1830-1896, at 12 Holland Park Road: "The beautiful Arab Hall, in the centre of which is a fountain, is decorated with Saracenic and Persian tiles, mainly of the 16th cent." [ibid., 93].

283. **Selsey:** The town, near the tip of Selsey Bill, S coast of England, where Ford Madox Ford and Violet Hunt lived and Pound used to visit. But after the Ford-Hunt separation, she packed the memorabilia away.

284. **Swinburne:** The story as told by Ford is that a cabby appeared and said to a housemaid, "I've got your master very drunk in my keb." Finally she said, "That's Mr. Swinburne. Help me carry him upstairs and put him in the bath" [*Portraits from Life*, New York, 1937, 186-187]. Pound refers to the story more obliquely in "Swinburne Versus Biographers" [*Poetry*, March 1918].

285. **Tennyson:** Pound said about him: "When he began to write for Vicky's [Victoria's] ignorant ear, he immediately ceased to be the 'Tennyson so muzzy that he tried to go out through the fireplace'" [LE, 276].

286. **Miss Braddon:** Mary Elizabeth B., 1837-1915, a prolific writer of sensational novels. She was admired by Thackeray and Stevenson. Fordie is Ford M. Ford who, being poor, marvelled at scenes of wealth.

287. **Richmond:** A suburb of London inhabited by people of wealth.

288. **Périgueux:** Capital of Dordogne department, SW France. The Cathédrale St-Front there [cf. "Provincia Deserta"]

may have reminded Pound of New York skyscrapers.

289. **si com' ad Arli:** I, "just as at Arles." So Dante describes the high walls of the "City of Dis" [Inf. IX, 112].

290. **sarascen:** The walls of Dis enclosed a vast cemetery. Arles, France, is the site of the famous Aliscans (Alys-champs; Elysian Fields) cemetery for warriors against the Saracens.

291. **"Surrender of Breda":** [cf. 19 above].

292. **Velásquez:** [cf. 15 above].

293. **Avignon:** The seat of popes from 1309 to 1377 and, after them, two antipopes. In the porch of the cathedral Notre-Dame des Doms at A., there are "dilapidated frescoes by Simone Martini" [Fang, II, 320].

294. **y cavals armatz:** P, "and horses all armed" [7:10].

295. **"Me Hercule!":** L, "By Hercules!"

296. **c'est nôtre comune:** F, "It's our bailiwick."

297. **"Borr":** Dialect pronunciation of Born, ancestral town in French Périgord of troubadour Bertran de Born, whose family moved to the castle of Altafort (Hautefort) when his brother married into the Delastours family [JW].

298. **Ventadour:** [6:29; 27:35; 74:73].

299. **Aubeterre:** [76:76]. Visited on the 1911 walking tour.

300. **Unkle George:** G. Holden Tinkham [74:180]. Pound visited Monte Grappa near the Piave with him [M de R].

301. **sul Piave:** I, "on the Piave." A river in NE Italy.

302. **Volpe:** Giuseppe Volpi [76:191].

303. **Lido Excelsior:** Excelsior Palace Hotel on the island Lido off Venice [76:192].

304. **Florian's:** Café on the south side of St. Mark's square in Venice [76:95].

305. **Sir Ronald:** R. Storrs, 1881-1955, British administrator and historian.

306. **the Negus:** Title of Haile Selassie, the sovereign of Ethiopia.

307. **Menelik:** [18:27]. For the gold bars in the palace, see "Sammy's nevvv" [104:24].

308. **Alessandria:** Alexandria. Pound's memories of his 1898 visit to Tangiers with his Aunt Frank evoke memories of data in Pea's novel.

309. **Pea:** Enrico P., 1881-1952, Pound translated his novel *Moscardino* and said: "the only time in my life that I have ever wanted to translate a novel" [SP, 318]. Pea tells about his talks with Pound while they worked together: "I was able to tell him how I made iron-bound wooden chests for the Ottoman Bank, for the shipment of gold sovereigns overseas; and, when the Anglo-Egyptian Bank sumptuously renewed its premises... how I had supplied the desks of red mahogany at a price of £60 each" [Pea, *Moscardino*, New Directions, 1955, 5].

310. **Whitcomb Riley:** James W. R., 1849-1916, an American poet whose dialectical sounds appealed to Pound from his earliest school days: some of his own juvenilia was written in the manner of Riley.

311. **Nancy:** N. Cunard, 1896-1965, poetess and wealthy patron of the arts visible in all the expected places in the 20s and 30s. In 1934, Pound contributed a piece on Frobenius to a book she edited called *Negro Anthology* [NS, *Life*, 322]. Both she and her money were valuable to many a struggling artist and poet. Her Hours Press was the first publisher of *A Draft of XXX Cantos* [HK].

312. **Whither . . . cislatons:** Based on the passage from chapter 6 of *Aucassin and Nicolette*, which Pound likes in Andrew Lang's version. The lover says he doesn't want to join the "priests and halt old men" in paradise but rather he'll head toward hell where goodly knights and ladies go and where "goes the gold, and the silver, and cloth of vair, and cloth of gris" ("et s'i va li ors et li

argens et li vairs et li gris"). Pound said Lang was born to translate the book [SR, 84]. The opening of "Blandula, Tenella, Vagula" comes from the Lang version [P, 39].

313. **vair:** P, "varicolored furs."

314. **cislatons:** P, "rich silk gowns."

315. **Excideuil:** Town in SW France [29:40].

316. **Mt Segur:** [23:25].

317. **Diocce:** [74:8].

318. **Que . . . lune:** F, "that every month we have a new moon."

319. **Herbiet:** Georges H., French poet who, in 1921 under the name of "Christian," translated Pound's "Moeurs Contemporaines" for the Dadaist journal 391 [105/746].

320. **Fritz:** F. Vanderpyl [7:22].

321. **treize . . . Lussac:** F, "13, Gay-Lussac Street." On the left bank. A circular stone bas-relief of Fritz is still visible on the balcony [HK].

322. **Orange:** Alfred Richard O. [46:17].

323. **Fordie:** Ford Madox Ford [74:165].

324. **Crevel:** René C. [41:35].

325. **de . . . vengam:** S, "out of my solitude let them come." From poem by Lope de Vega [cf. SR, 208].

326. **Rossetti:** Dante Gabriel R., 1828-1882, English painter and poet who was the founder and leader of the Pre-Raphaelite school. He found remaindered copies of Fitzgerald's *Rubaiyat* in a secondhand book shop. Pound mentions the discovery in several places: "Yeux Glauques" [P, 192; ABCR, 79-80].

327. **Cythera:** Here the planet Venus [Peck, *Pai*, 1-1, 9]. When Pound was at Pisa, the planet was bright in the autumn sky. Here he sees it with a crescent moon [Flory, *Pai*, 5-1, 46].

328. **Münch:** Gerhardt M. [75:2]. The anecdote suggests the Kommandant was a German in Italy because of the pronunciation of Puccini as "Speweini."

329. **man seht:** G, "one sees."

330. **Les hommes . . . beauté:** F, "Men have I don't know what strange fear / . . . of beauty."

331. **Beardsley:** [74:410].

332. **Yeats:** W. B. Yeats [74:166]. Yeats tells the anecdote about beauty. "I said to him once, 'you have never done anything to equal your Salome with the head of John the Baptist.' I think that for the moment he was sincere when he replied, 'Yes, yes; but beauty is so difficult'" [*The Autobiography*, Anchor A142, p. 223].

333. **Burne-Jones:** Sir Edward B.-J., 1833-1898, English painter and decorator, strongly influenced by the Rossettis and an exponent of Pre-Raphaelite principles.

334. **Arthur:** A. Symonds, 1865-1945, British poet and critic, author of *The Symbolist Movement in Literature*. His poem "Modern Beauty" has lines Pound always liked: "I am the torch, she saith, and what to me / If the moth die of me? I am the flame / of Beauty, and I burn that all may see."

335. **βροδοδάκτυλος Ἡώς:** H, "rosy-fingered dawn" [74:403].

336. **Κύθηρα δεινὰ:** H, "Fearful Cythera." Aphrodite, or here the planet Venus, which on this Pisan dawn appeared to be in the arms of the crescent moon [cf. 327 above].

337. **Sandro:** S. Botticelli [20:19].

338. **Jacopo:** J. Sellaio [20:17].

339. **Velásquez:** [cf. 15 above].

340. **Rembrandt:** R. Harmenszoon van Rijn, 1606-1669, Dutch painter.

341. **Rubens:** Peter Paul R., 1577-1640, Flemish painter.

342. **Jordaens:** Jacob J., 1593-1678, Flemish painter. All the names in this passage denote painters of Venus [HK, *Era*, 363-365]. For painters of our time [cf. 349 below] we have Cocteau (a hermaphrodite), a prepubescent girl, and 3 fat ladies [HK].

343. "This alone . . . the all: Chu Hsi comments on the opening lines of *Chung Yung* and says, among other things: "The main thing is to illumine the root of process. . . . The components, the bones of things, the materials are implicit" [CON, 99]. Fang is at a loss to see how Pound could derive leather from the characters but proposes a possibility: "it may . . . be conjectured that he either interpreted the lower part of *ku* as 'flesh' . . . or the lower part of *li* as 'bean' . . . which is conspicuous by the shell (i.e., leather)" [Fang, IV, 118].

344. **τὸ πᾶν:** H, "the whole, the all."

345. **Chu Hsi:** (rhymes with "juicy"), 1130-1200, Chinese philosopher and most important of the neo-Confucians of the southern Sung dynasty.

346. **luz:** [cf. 90 above]. This bone was considered the seed from which at the last judgment the whole physical body could be made to spring: a sort of medieval, eschatological cloning.

347. **Sigismundo:** Invokes Platina and the usual subject of conversation among intelligent men [11:26, 29].

348. **Cocteau:** [cf. 217 above].

349. **Marie Laurencin:** 1885-1956, French painter and illustrator. She did the 6 color plates for *Alice in Wonderland* [Black Sun Press, 1930]. The painting of Cocteau is mentioned by Nina Hammet [*Laughing Torso*, London, 1932], who saw it at the salon of Cocteau's mother [p. 190].

350. **Whistler:** [cf. 175 above].

351. **Miss Alexander:** Miss Cecily Henrietta A. In 1872 Whistler did a full-length standing portrait of her and entitled it *Ar-*

rangement in Grey Green: Miss Alexander [Fang, III, 144].

352. **Sargent:** John Singer S., 1856-1925, an American painter who did a number of paintings of three ladies together, with an occasional fat one—but none in which all the ladies can be called fat.

353. **Rodenbach:** Georges R., 1855-1898, Belgian poet of the symbolist group. The painting was done by Levy-Dhurmer [HK, *Era*, 479].

354. **L'île St Louis:** F, "St. Louis Island." One of the islands in the Seine at Paris.

355. **Abélard:** Peter A., 1079-1142, French philosopher and teacher who was such a favorite that "to hear him, his pupils crossed the Petit Pont by thousands." The Rodenbach self-portrait indicated places the poet at the center: "its background consists of a bridge, several gabled houses, two spires, but not trees" [Fang, III, 135]. But the bridge may have reminded Pound of the Petit Pont, which may be called Abélard's bridge.

356. **Elysium:** In Greek mythology, the Islands of the Blessed.

357. **πάντα ρεῖ:** H, "Everything flows." As the sage Heraclitus says [GK, 31, 79, etc.]. Pound associates the Greek aphorism with the Confucian process [96:168].

358. **rain altars . . . parapets:** *Analects* XII, 21, 1 says: "Fan Ch'ih walking with him below the rain altars . . . said: 'Venture to ask how to lift one's conscience in action'" [CON, 247].

359. **Aliscans:** [cf. 290 above].

360. **Mt Segur:** [cf. 316 above].

361. **Spencer:** H. Spencer, Pound's instructor at the Cheltenham Military Academy. Pound said: "A fellow named Spencer [sic] recited a long passage of *Iliad* to me, after tennis. That was worth more than grammar when one was 13 years old" [GK, 145].

362. **Bill Shepard:** William Pierce Shepard, 1870-1948, professor of romance languages at Hamilton College who was Pound's teacher 1903-1905.

363. **Siracusa:** [77:52].

364. *ὑπὲρ μόρον*: H, "beyond what is destined." A recurrent phrase in Homer. Perhaps here because of the word *γλαυκῶπις* used several times in the Pisan and earlier cantos; it come from *Od. V*, 536-537. The island attacked may be Ismarus of the Cicones [79:39].

365. **with a mind:** Speaking of savoir-faire in translating, Pound said about "polumetis" [9:38, 78:119]: "And as Zeus said: 'A chap with a mind like THAT! The fellow is one of us. One of US'" [GK, 146].

366. **Favonus, . . . benigno:** L, "west wind." I, "with kindly breeze."

367. **Je suis . . . forces:** F, "I am at the end of my tether." According to Wyndham Lewis, an expression frequently uttered by the owner of the Golden Calf Nightclub in London [EH].

368. **gates of death:** Pound means the gates of the DTC, but he adapts lines from the Bible taken from Speare's *Pocket Book*: "Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death" [Job 38:17].

369. **Whitman:** Walt W., 1819-1892, represented in Speare by 5 selections: "When Lilacs . . .," "O Captain . . .," "Mannahatta," "When I heard the Learn'd Astronomer" (8 lines), and "Out of the Cradle . . ." (complete).

370. **Lovelace:** Richard L., 1618-1658, represented in Speare by "To Althea, from Prison" and "To Lucasta, Going to the Wars."

371. **jo-house:** Latrine.

372. **Professor Speare:** Morris Speare, erstwhile editor of *The Pocket Book Of Verse*, New York, first published in 1940 but followed by many reprintings.

373. **the raft broke:** [*Od. V*, 365-369; 95:75].

374. **Immaculata, Introibo:** L, "Immaculate, I shall enter" (from preparation of the Roman Catholic Mass).

375. **Perpetua:** Saint Perpetua, d. 203, a Carthaginian martyr.

376. **Agatha:** Saint Agatha, 3d-century Sicilian virgin, martyred by Decius.

377. **Anastasia:** Saint Anastasia, 4th-century Roman noblewoman martyred under Diocletian. All 3 of these saints are recalled in the Mass.

378. **saeculorum:** L, "of the ages."

379. **repos donnez à:** F, "give rest to" (from Villon, "Grand Testament").

380. **cils:** OF, "those."

381. **senza termine funge:** I, "acts without end," from the end of Pound's Italian translation of *Chung Yung*. The passage reads: "The *unmixed* functions [in time and in space] without bourne. This unmixed is the tensile light, the Immaculata. There is no end to its action" [CON, 187]. The reader should note well. Here Pound states his perception of "the process" as the divine mystery in action.

382. **Immaculata Regina:** L, "Immaculate Queen" (from Roman Catholic Mass; the Virgin Mary).

383. **Les larmes . . . Tristesse:** F, "The tears that I created flood me / Late very late have I known your sadness" (from rondo after stanza 165 in "Grand Testament" of Villon) [cf. SR, 171-178].

384. **(Nadasky . . .):** Soldiers whose names are called out to do KP duty or who line up for sick call.

385. **hier:** I, *ieri*, "yesterday."

386. **no fortune:** A musical figure [1/4; 74:319].

387. **Bankers:** A corporal in the provost section, DTC.

388. **Seitz:** A captain in the provost section.

389. **Hildebrand:** Major in charge of post utilities.

390. **Cornelison:** Sergeant in provost section. Following names, unless identified, prob. soldiers at the DTC.

391. **K.P.:** Kitchen patrol.

392. **gratia:** L, "with thanks to." Pound seems to want to give thanks to these particular people at the DTC who helped make his imprisonment tolerable.

393. **Bedell:** Lieutenant in provost section.

394. **africanus:** L, "from Africa."

395. **souterrain:** F, "underground."

396. **Carleton:** Mark Alfred C., 1886-1925, agricultural scientist and cerealist who introduced hardy wheat strains from Russia and developed and introduced hardy and more productive groups of oat and barley seed, vastly increasing the yield per acre of these and other cereal grains. Internationally known expert in control of plant diseases. His work led to vast increases in the world food supply. In 1901 the French government recognized his service by creating him Chevalier du Merite Agricole. An inverse rhyme with usurers and "hoggers of harvest" [SP, 278-281; WB, *Pai*, 11-3, 442].

397. **celebrate Christ:** The lines may concern a mass with eucharist in memory of Carleton.

398. **Demeter:** Ceres [47:3] goddess of grain.

399. **(Zupp, Bufford, and Bohon):** Trainees at the DTC.

400. **men of no fortune:** [cf. 386 above].

401. **Elpenor:** [1:12].

402. **Zoagli:** [76:139].

403. **Pepitone:** Trainee.

404. **o. t. a.:** Of the army.

405. **Oh . . . out:** Paraphrase of the rhythms

of Browning's "Home-Thoughts from Abroad" [Speare, 227].

406. **Winston:** W. Churchill [41:33]. *Time* reported the defeat of Churchill in 1945 as "the biggest electoral upset in British history" [Aug. 6, p. 38]. The Labor party of Clement Attlee was expected to nationalize the Bank of England.

407. **the bank:** The Bank of England. *Time* [Aug. 13, 1945] carried a note which encapsulated its history from 1694 to the moment: "But last week many an Englishman hearing Labor's Harold Laski demand the immediate nationalization of the Bank of England wondered how long it would stay what it has been for over two centuries—the world's most powerful private bank" [p. 82].

408. **the tower:** A tower at Lacock Abbey in Salisbury Plain which Ezra and Dorothy once visited. Dorothy said about the visit: "My aunt took me there a couple of times, and once Ezra and I crawled over the roof to a turret to see a copy of the Magna Charta, kept there in a glass case" [HK, *Pai*, 2-3, 492].

409. **the old charter:** The copy of the Magna Charta once at Lacock. It is technically an "Exemplification of Henry III's reissue of Magna Carta, 1225" [CFT, *Pai*, 5-1, 69-76].

410. **John's first one:** A document presented to King John by the nobility who wanted confirmation of their rights—as expressed by the so-called Coronation Charter of Henry I, of 1100—was called "The Articles of the Barons." With changes and emendments, the document the king signed became known as "The Charter of Runnymede" [ibid., 70].

411. **and still there:** So far as Pound knew; but ironically, in the year he was writing the Pisan Cantos (1945) the Charter was presented by Miss Matilda Talbot to the British Museum, where it is now.

412. **Chesterton:** [46:19] The lines seem to imply a crossroads. The new government

could make money "free again" and return to the old England owned by right-wingers such as Chesterton [Surette, *Pai*, 6-1, 111-113].

413. Talbot: Charles Talbot was of the Shakespear family and a cousin of Dorothy Pound. It was he who inherited Lacock Abbey and left it to his niece, who, in order to pay the death duties, had to sell treasures such as paintings and the Magna Charta. "Dorothy's father had and Omar now has a beautiful gold seal of the Talbots: their dog emblem both as handle and in imprint" [HK, *Pai*, 2-3, 492].

414. Let backe . . . : The rhythms of this passage are based on a variety of 15th-century lyrics Pound saw in Speare, such as "Jolly good ale and old." "Back and side go bare, go bare, / Both foot and hand go cold; / But, belly, God send thee good ale enough, / Whether it be new or old."

415. boneen: Irish, *baneen* or *bainin*, a litter of pigs.

416. Claridge's: A most posh and fashionable hotel on Brook Street in West End, London.

417. Hewlett's: [74:170]. Hewlett lived at the Old Rectory, Broad Chalke, Salisbury. Pound wrote to his mother on Dec. 24, 1911 saying he was at Salisbury and expected to "motor over to see Henry Newbolt sometime or other" [BK, *Pai*, 5-2, 350].

418. Southampton: City on southwestern coast of England.

419. the green holly: "Heigh-ho! unto the green holly: / Most friendship is feigning, most loving mere folly," from *As You Like It* [Speare, 70].

420. Salisbury plain: In SW England, NW of Salisbury, an undulating chalk plateau noted for a number of ancient monuments, especially Stonehenge.

421. the Lady Anne: Lady Anne Blunt, wife of W. S. Blunt [81:61], who was born Lady Anne Isabella King-Noel, a descendant

of Lord Byron. The Noel may have provided the link in the chain of associations.

422. Le Portel: [82:9] French fishing port which Pound, erroneously, associates with Swinburne, who dramatized the assassination of Queen Mary Stuart's secretary, David Rizzio.

423. La Stuarda: Mary Stewart. Maurice Hewlett wrote a novel about her life (*The Queen's Quair*, 1903) as well as a play in 1912, which deals dramatically with the murder of Rizzio. In a small cabinet or boudoir, Mary was having supper with a small party. Darnley, her husband, and others came in to get Rizzio. "Suspecting their purpose, Rizzio threw himself behind the queen and caught hold of her dress, but was stabbed by George Douglas" [*Pai*, 5-1, 74].

424. Si tuit li dolh . . . : P, "If all the griefs, and the laments, and the pain." Imperfectly remembered 1st line from Bertran de Born's lament at the death of Henry the young king [84:1].

425. leopards: The struggle for power in the House of Plantagenet between Eleanor of Aquitaine and her husband Henry II was carried on by alliances among their children. Henry's eldest son, called the young king, was actually crowned in 1170 to rule with his father. Richard the Lion-hearted, the youngest son, at one time declared war against his brother. "The Leopard," as we recall from "Sestina: Altaforte," was "the device of Richard Coeur de Lion" [P, 28]. But later on during the War of the Roses, the heads of leopards became identified mainly with the House of York.

426. broom plants: The heraldic devices of the Lancasters had a plantagenet (sprig of broom).

427. Tudor: The royal family that ruled England beginning with Henry VII in 1485 to the death of Elizabeth in 1603. The stanzaic and rhythmic pattern of the three verses derives from the part of the *Rubāiyat* in Speare's *Pocket Book*.

428. Blood-red, blanch-white: The War of the Roses between the House of York (White) and the House of Lancaster (Red). When the duke of Richmond (Lancaster) became Henry VII and married Elizabeth of York and started the House of Tudor, the heraldic devices showed both roses: "The rose, either red or white, survived in sweet simplicity till Tudor times, when the one, of a small diameter, was superimposed upon the other, as a symbol that the Yorkists and Lancastrians were united" [Julian Franklin, *Heraldry*, 68].

429. Howard: Catherine H., ?1521-1542, queen of England, fifth wife of Henry VIII; she was accused of immoral conduct before her marriage and was beheaded.

430. Boleyn: Anne B., ?1507-1536, second wife of Henry VIII and mother of Queen Elizabeth I; she was beheaded.

431. York: The English royal house of

York, one branch of the Plantagenets, which came into prominence with Richard Plantagenet, 3d duke of York (1411-60); Yorkist kings of England were Edward IV (1461-70; 1471-83), Edward V (1483), Richard III (1483-85).

432. Lancaster: The House of Lancaster; the English royal house derived from John of Gaunt, who was created duke of Lancaster in 1362; Lancastrian kings were Henry IV, Henry V and Henry VI.

433. Serpentine: A curved pond in Hyde Park near Kensington and Church Walk, where Pound lived for a time.

434. couturier: A male dress designer. A grand one designs expensive costumes for royalty and the very wealthy. The Mediterranean sunset in which the roses glow at the top of this page has now transformed the whole landscape in spectacular fashion.

CANTO LXXXI

Sources

Loeb, *The Greek Bucolic Poets*, 26; George Santayana, *Persons and Places*, vols. 1, 2, New York, 1944-45; Morris Speare, *The Pocket Book of Verse*, 1940 [Speare]; *Poetry*, vol. 3, no. 4, Mar. 1914, 220-223.

Background

EP, *GK*, 53, 182, 155, 71, 248, 151; *J/M*, 47; *PE*, 79; *L*, 331, 333, 34; *LE*, 431-440; NS, *Life*, 352; George Orwell, *Homage to Catalonia*, Boston, Beacon Press, 1962; John Espey, *Ezra Pound's Mauberley*, Berkeley, 1974, 98; Claude Gernade Bowers, *Beveridge and the Progressive Party*, Cambridge, Mass., 1932, 112; Edith Finch, *Wilfred Scawen Blunt*, London, 1938; John Burnet, *Early Greek Philosophy*, 1892 [Burnet]; Augustin Cabanes, *The Erotikon*, trans. from French by Robert Meadows, New York, Anthropological Press, 1933.

Exegeses

LL, *Motive*, 121-123; CE, *Ideas*, 148-149; DD, *Sculptor*, 171-172; EH, *Approaches*, 340-347, 376-377; HK, *Era*, 132-133, 155-156, 489-492; Peck, *Pai*, 1-1, 3-36; Achilles Fang, "Materials for the Study of Pound's Cantos," Ph.D. dissertation, Harvard University, 1958, Vols. II, III.

Glossary

1. **Zeus . . . bosom:** Divine power abides in nature and manifests itself through the green world of Ceres (Demeter), the goddess of corn, the harvest, and fruitfulness.
2. **Taishan:** [74:46].
3. **Cythera:** Aphrodite, the planet Venus.
4. **Hay . . . desaparacen:** S, "Here is much Catholicism / . . . and very little religion / . . . I believe that kings disappear."
5. **Padre José:** [77:45].
6. **Dolores:** [37:61]. Perhaps the girl who told the young Pound to eat bread in 1907.
7. **Come pan . . . :** S, "eat bread, boy." A recurrent phrase [80:10].
8. **Sargent:** [80:352]. Perhaps the girl in Sargent's 1891 painting "La Carmencita" is Dolores [Fang, III, 136].
9. **Velázquez:** [80:292].
10. **Museo del Prado:** The Spanish National Museum [80:15].
11. **peseta:** Spanish monetary unit, similar to Italian lira.
12. **Bowers:** Claude Gernade B., 1879-1958, American historian and diplomat, ambassador to Spain, 1933-1939. Pound praised his historical study *Jefferson and Hamilton* in a number of places and wrote to him in 1938. Bowers's letter in reply, dated May 10, 1938, mentions "the atmosphere of incredible hate" in Spain [NS, *Life*, 352].
13. **London reds:** During the time of the Spanish Civil War, Moscow considered the collective security of the Allied nations to be

more important than any other issue. They wanted Britain, France, the U.S., and the Soviets to stand firm against the Nazi-Fascist threat. To that end, it was official policy not to upset the Western democracies by sponsoring worldwide revolution. Thus, at the time of the people's revolution against Franco and the Falangists in Spain, there were several Red or Communist groups. Some joined the fight against Franco, but because of the Moscow line, some were actually fighting on the side of Franco. The two groups were represented among the Marxists in London and the U.S. Some English units left for Spain to join the battle, as did the Abraham Lincoln Battalion from the United States. But some, following the Moscow line meticulously, would not expose the agents of Franco working in London [George Orwell, *Homage to Catalonia*, Boston, Beacon Press, 1962].

14. **Franco:** Francisco F., 1892-1975, Spanish general and dictator who was victorious with the help of Germany and Italy in the Spanish Civil War.

15. **Alcázar:** Alcazar de San Juan, town in central Spain which Pound visited in 1906. He lists it as one of the Islamic monuments that gave "a sense of man and of human dignity yet unobliterated" [GK, 53]. Ironically, it was the bloody siege of Alcazar that Franco said won the war for him.
16. **Eso es . . . muerto:** S, "that is mourning, Ha! / my husband is dead."
17. **locanda:** I, "inn."
18. **Cabranes:** Prob. Dr. Augustin Cabanès, 1862-1928, author of some 60 volumes, in-

cluding *Les Indiscretions de l'histoire*, 6 vols., Paris, 1903-1909, which is in Pound's library at Brunnenburg. A. C. was most famous for his research in sexual behavior, as reported in his last book *The Erotikon: Being an Illustrated Treasury of Scientific Marvels of Human Sexuality*, trans. by Robert Meadows and privately issued by the Anthropological Press, New York, 1933. An introductory note to the book says, "Dr. Cabanès, actuated by the spirit of the real scientist, has brought to light strange data which make vital contributions to our knowledge of the forces controlling the intimate life of men and women." Cabanès's work would thus interest Pound as a continuation of Remy de Gourmont's work on the sexuality of other species in *The Natural Philosophy of Love*. The meaning of the egg in his pocket is not known, though a weird theory has been suggested [Pai, 11-3, 451-453].

19. **Basil . . . Canaries:** B. Bunting, born in the Tyne Valley area of England, and still (in 1982) going strong. [For the story of his life and work see *Pai*, 9-1, Spring 1980, devoted to him and his Pound connections]. During the three days between the Crucifixion and the Resurrection, when Christ was supposed to have been harrowing Hell, the villagers—man, woman and child—were supposed to beat drums day and night nourished by little except wine. They did this until the hands of many became a bloody mess and hundreds were groaning with pain. They called the annual event a simple village fiesta. "As for life in the Canaries," says Bunting, "I suppose Ezra is thinking of my description of the sexual mores of the islands in those days, so very unlike those of New York and Philadelphia in his time, perhaps even a bit alarming to his fundamentally puritan soul" [Bunting, *Pai*, 10-3, 619-621].

20. **Possum:** T. S. Eliot.

21. **portagoose:** Portuguese.

22. **Cole:** [80:153]. Reprise of the demonstration Cole mounted at Italy's entrance into WWI.

23. **André Spire:** [77:134]. Pound wrote: "Old Spire who had sat on a Credit Agricole board said: 'Yes, very nice, communal credit, but when you get your board, every man on that board has a brother-in-law'" [J/M, 47]. The agricultural credit board was a device to extend credit to farmers for seed, fertilizer, etc. Since community credit for development is at the heart of Social Credit economics, note that Pound was aware of one of the most serious flaws in it as a program: influence and favoritism, which, being impossible to prevent, posed serious problems even with reasonable control.

24. **John Adams:** [31:15; 69:56]. JA said that TJ feared monarchy but that he (JA) feared an aristocracy.

25. **Mr Jefferson:** [31:2].

26. **To break . . . heave:** To bring poetry back to the speech of the people, it was necessary to get rid of artificially imposed rhythms: a first premise of Pound's revolution in poetry.

27. **Jo Bard:** Josef B., 1882-1975, Hungarian writer Pound knew in the late 20s and early 30s. Bard wrote essays for the *Dial*, the *New English Weekly*, etc. Pound mentions him in a review of W. C. Williams's *A Voyage to Paganry*. A book by Bard, *Shipwreck in Europe*, shows Americans not speaking: "I think the continental author mentions as a general and known post-war quantity: the American or Americans who comes or come to Vienna to find out why they can't enjoy life even after getting a great deal of money" [PE, 79]. Bard married Eileen Agar of the "trick sunlight" [76:50]. Pound visited them and saw the effect of the light when he went to London in 1938 for the funeral of Olivia Shakespeare. It was Bard who introduced Pound to Frobenius [HK].

28. **La Rouchefoucauld:** La Rochefoucauld [31:36]. A sophisticated French stylist.

29. **de Maintenon:** Françoise d'Aubigné, Marquise de M., 1635-1719, first the mistress and later the second wife of Louis XIV of France. A woman of wit and wisdom.

Pound's criticism, agreeing with Bard, was that in novels and poetry ordinary people such as bakers and innkeepers were made to sound like people of wit and wisdom.

30. **Te cavelo . . . a te:** I, "I'll cut your guts out / [and I] yours" [10:21]. Highly idiomatic and strong talk in the language of the people.

31. **Mencken:** H. L. M., 1880-1956, American editor, author, critic, and philologist with whom Pound corresponded for years. Pound was much impressed with a remark of his and mentions it often: "Nevertheless, I believe that all schemes of monetary reform collide inevitably with the nature of man in the mass. He can't be convinced in anything less than a geological epoch" [GK, 182].

32. **Some cook . . . :** [54:14].

33. **ἰνυξ . . . ἄνδρα:** H, "Little wheel . . . man to my house." The first word should be ἰνυξ and the accent on *πρί* should be grave. The line occurs in Theocritus, "Idyll 2" [Loeb, *The Greek Bucolic Poets*, 26]. The complete line is a refrain repeated 10 times as a magic spell worked by a young maid to draw her lover, who has taken up with another, back to her.

34. **Benin:** The city and river in S Nigeria, whence Frobenius collected masks and artifacts.

35. **Frankfurt:** The German city in which the Frobenius Institute is located and where many cultural objects from Africa were housed. Pound's indirect way of saying that the black soldier who made his table was as handsome as any his race ever produced.

36. **Kuanon:** [90:29].

37. **And at first . . . :** The next several lines derive from Santayana's *Persons and Places*, which Pound prob. read in manuscript sometime in 1940 [L, 331, 333]. Santayana was born in Spain and tells of his first impressions of Boston, where he arrived at age 9: "my eye . . . was caught by symbols of Yankee ingenuity and Yankee haste. . . I was fascinated by the play of those skeleton

wheels . . . and I was disgusted by such a dirty ramshackle pier for a great steamship line" [Santayana, *Persons and Places*, I, 134].

38. **Santayana:** [80:49].

39. **Muss:** Mussolini. He affected a populist image by cultivating localisms of the province he came from.

40. **the grief . . . climax:** Santayana wrote about his aunt's grief at the death of her daughter, that it "was violent, but violent only by fits, as when each new visitor came to condole with her, and she had to repeat the whole story, with appropriate floods of tears, sobs, and lamentations" [ibid., 127]. [These passages from Santayana were identified by Carol H. Cantrell in a MS submitted to *Paideuma*.]

41. **George Horace:** G. H. Lorimer, 1868-1937, American journalist and editor-in-chief of the *Saturday Evening Post* (1899-1936), and a neighbor of the Pounds at Wyncote.

42. **Beveridge:** Albert Jeremiah B., 1862-1927, U.S. senator (1899-1911), a supporter of Theodore Roosevelt and an organizer of the Progressive party in 1912. He made an inspection trip to the Philippines in 1899. He refused to discuss or write about the trip because "he was saving his observations for the speech he planned to make as his initial bow to the Senate" [Bowers, *Beveridge and the Progressive Party*, 112]. All others failed to get an interview with the senator but Lorimer went to Washington and succeeded by persistence: "The spring and summer of 1900 found Beveridge feverishly at work. He had agreed with George H. Lorimer . . . to write six articles in the imperialistic vein, on his experiences in the Philippines" [ibid., 131]. Thus, to be accurate Pound's "three articles" should read "six" [Fang, II, 68].

43. **AOI!:** [79:109]. A noise perhaps of lamentation, picking up from the idea of grief in preceding lines: *Aoi* occurs 172 times in the Oxford manuscript of *Chanson de Ro-*

land, generally following the last lines of a *laisse*.

44. **Althea:** Intended to evoke the Lovelace poem, "To Althea from Prison," which says "And my divine Althea comes / To whisper at the grates." Pound has no such visitor.

45. **libretto:** Just as Canto 75 is the musical score of Janequin, so the climactic pages of Canto 81 are given a musical label to underscore the extraordinary musical cadences deliberately evoked in one of the major climactic statements of the poem.

46. **Lawes:** Henry L., 1596-1662, the English musician and composer noted for his masques and airs for voice. But he did not write for the crowd, as Pound knew: "Lawes and Campion will not gather 10,000 groundlings. Not in our time" [GK, 155]. Lawes set Waller's "Go, Lovely Rose" to music [Espey, *Mauberley*, 98].

47. **Jenkyns:** John Jenkins, 1592-1678, English composer and musician to Charles I and II. He composed many fancies for viol and organ.

48. **Dolmetsch:** [80:197]. Arnold D. The Dolmetsch foundation (1928) was founded to encourage interest in old music. Pound celebrates his work often [GK, 71, 248; LE, 431-440].

49. **Hast 'ou . . . shade:** The 4 lines derive from the 3d stanza of Ben Jonson's "The Triumph of Charis," which goes: "Have you seen but a bright lily grow, / Before rude hands have touched it? / Ha' you marked but the fall o' the snow / Before the soil hath smutched it? / Ha' you felt the wool o' the beaver? Or swan's down ever?" [74:504].

50. **Waller:** Edmund W., 1606-1687, the English poet who wrote: "Go, lovely Rose." Pound glances at this poem in his "Envoy" to *Mauberley*.

51. **Dowland:** John D., 1563-1626, Irish composer and lutanist. Pound mentions his lute compositions [GK, 151].

52. **Your eyen . . . susteyne:** From *Merciles Beaute*, attributed to Chaucer.

53. **Ed ascoltando . . . :** I, "and listening to the gentle murmur." Pound told HK: "Not a quotation, merely author using handy language."

54. **new . . . eyes:** Image of reflected divinity, with sexual overtones as the sacred vision (*inluminatio coitu* [36:13]) becomes more urgent and pervasive here and in many later cantos [Peck, *Pai*, 1-1].

55. **hypostasis:** Here divinity of the object as object in itself, not as container for a spirit that might come or go.

56. **Εἰδῶς:** H, "knowing" or "seeing." Part of a verb which in context and some of its forms may mean either "know" or "see." Pound's source is debatable, because the word is pandemic. Since Pound was a devotee of the Pre-Socratics (in particular the Pythagoreans) and kept John Burnet's *Greek Philosophy* at hand, he may have noticed the extended discussion Burnet gives to *Εἶδος* and *Εἶδη* as "figures" (in the sense of "forms") deriving from the "boundless" or unformed. Earlier thinkers had thought of air as a sort of "mist." But Pythagoras was the first to conceive of abstract space in which forms had to exist to be seen and known. This line of thought led to the conclusion that all things that are are numbers. "The early Pythagoreans represented numbers and explained their properties by means of dots arranged in certain 'figures or patterns'" [Burnet, 52]. The most famous figure is the tetraktys. It, as are all other figures or patterns, is an *εἶδος*. *Εἰδῶς*, as participle substantive, would give us "shape, figure, or being apprehensible to the eyes and mind (seeing or knowing)."

57. **Learn of the green world:** Or in other words: "See the lilies of the field, they toil not neither do they spin; yet I say unto you Solomon in all his glory is not arrayed like one of these."

58. **Paquin:** A Parisian couturier [80:434; WB, *Pai*, 11-3, 444].

59. **The green casque:** The "bottle" from which Madam La Vespa is born [83:72].

60. **"Master thyself . . .":** Paraphrase of the rhythm of Chaucer's "Subdue thyself, and others thee shall hear" from the "Ballade of Good Counsel" [Speare, 1].

61. **Blunt:** Wilfred Scawen B., 1840-1922, poet, diplomat, politician, world traveler, and defender of home rule for India, Egypt, and even Ireland, for which he became the first Englishman to go to prison. In the London years, Pound thought highly of Blunt and sent some of his poetry to Harriet Monroe, saying, "the Blunt stuff, glory of the name etc. ought to build up our position . . ." [L, 34]. On Jan. 18, 1914, a committee of poets including Yeats, Masfield, Pound, and several others "presented to Wil-

fred Scawen Blunt 'in token of homage' a reliquary carved . . . by the brilliant young sculptor, Gaudier-Brzeska. . . ." So Pound wrote in *Poetry* [vol. 3, no. 4, March 1914, 220-223]. Edith Finch [*Wilfred Scawen Blunt*], reporting on a visit made to Blunt by Pound and Aldington says that Pound said: "I am trying to persuade them both into some kind of sanity. . . . Where there is neither decency nor art . . . verse is a mere outrage" [p. 338]. In "Homage to Wilfred Blunt" Pound wrote about Blunt's double sonnet, "With Esther": "Mr Blunt is about the last man who has been able to use the old-fashioned Elizabethan 'grand style' effectively" [*Poetry*, vol. 3, no. 4, 220-223]. These impressions flooded back over 30 years later. Blunt was a man of action who with a fine old eye helped create "a live tradition."

CANTO LXXXII

Sources

EP, *CON*, 22; Aeschylus, *Agamemnon*; Morris Speare, *The Pocket Book of Verse*, 1940 [Speare]; Petrarch, *Sonetti e Canzoni*, Fano, 1503.

Background

EP, "Salve O Pontifex;" *ALS*, 63; *SP*, 227; *L*, 7, 55, 62, 65, 80-83; *LE*, 269-270, 274-275; *ABCR*, 48; *The Cambridge History of English Literature*, Vol. XII [CHEL]; Edmund Gosse, *The Life of A. C. Swinburne*, London, 1917 [Gosse, *Swinburne*]; Dafne Fielding, *Those Remarkable Cunards*, New York, Atheneum, 1958 [DF, *Cunards*]; *Dial*, vol. 71, Aug. 1921; Rudolph Hirsch, *Printing, Selling, and Reading, 1450-1550*, Wiesbaden, 1967; H. Price, *Fifty Years of Psychological Research*, New York, Arno Press, reprinted 1975.

Exegeses

Knox, *Pai*, 3-1, 77-78; LL, *Motive*, 118-120; EH, *Approaches*, 338-350; WB, *Rose*, 95-156; HK, *Era*, 486-488; Achilles Fang, "Materials for the Study of Pound's Cantos," Ph.D. dissertation, Harvard University, 1958, Vol. II [Fang].

Glossary

1. **hunting dog:** [80:112]. Prob. Orion and Sirius, the dog-star.

2. **"Guten . . .":** G, "Good morning, sir."

3. **Jeffers et al:** Trainees at the DTC.

4. **Swinburne:** Algernon Charles S., 1837-1909. The English poet whose richness of pattern, cadence, and sound impressed Pound early and late. He was still living when Pound arrived in England, but he missed seeing him and always regretted it. Pound's "Salve O Pontifex" is dedicated to Swinburne [*ALS*, 63].

5. **Landor:** Walter Savage L., 1775-1864, English poet and essayist. Swinburne visited the 90-year-old Landor twice in the year of his death. Gosse says about the first visit that "the unknown little poet, with his great aureole of fluffed red hair," merely confused the old man. But Landor called him "dear friend" and was charmed into giving him "a Correggio in commemoration of the occasion" [Gosse, *Swinburne*, 101-104].

6. **old Mathews:** Elkin M., 1851-1921, London publisher who did several of Pound's early works. Pound mentions him quite often in his early letters [L, 7, 55, 62, 65, etc.; *SP*, 227]. Pound prob. heard the anecdote from Mathews himself, perhaps at the time of Swinburne's death in 1909.

7. **Watts Dunton:** Theodore Walter Watts-Dunton, 1832-1914, English poet, novelist, and critic; the friend and caretaker of Swinburne who lived with him from 1879 until his death in 1909.

8. **Dirce's shade:** [cf. 39 below].

9. **Le Portel:** Swinburne told Gosse the story of the rescue at sea and Gosse wrote it down soon afterwards. It seems that around 10 o'clock on an early October morning in 1869, Swinburne went alone to Porte d'Amont near Étretat, where he was staying with a friend named Powell. He jumped into the sea and was shortly carried away by the tide. While people stood helpless on the

beach, the captain of a fishing boat fished the poet out of the water and let him ashore at Yport (not Le Portel), a little north of Étretat. As soon as he was picked up, Swinburne began preaching to the captain and his men. He told Gosse that they surrounded him "in rapturous approval." So, being a man violently in favor of democracy, he preached to them "the doctrines of the Republic [of France], and then he recited to them 'by the hour together,' the poems of Victor Hugo" [Gosse, *Swinburne*, 178-179]. Pound's memory played him false with Aeschylus.

10. **"On the Atreides" . . .:** The watchman at the opening of *Agamemnon* says: "I ask the gods some respite . . . of this watch time measured by years I lie awake . . . upon the Atreides roof dogwise to mark the grand processions of all the stars at night" (trans. by Richmond Lattimore). One of Pound's main preoccupations during his Pisa captivity was to mark the grand procession of all the stars and planets.

11. **ΕΜΟΣ . . .:** H, "my husband . . . hand." Clytemnestra [*Agamemnon*, 1404-1406] says: "This is Agamemnon, my husband, dead by my right hand, and a good job" [cf. *LE*, 269-270].

12. **hac dextera mortus:** [dextra mortuus]: L, "dead by this right hand." Pound, in comparing the Thomas Stanley Greek and Latin editions of the play, cites these lines.

13. **Lytton:** It was not Lytton but Lady Gregory's husband, Sir William Gregory, who first saw Blunt in the bullring. In 1862, at a bullfight in Madrid, Sir William was "struck by the extraordinary good looks of the young matador . . . and asking who he was, heard that he was an attaché from the English Embassy, Wilfred Blunt" [Lady Gregory's preface to Blunt's diaries, cited by Fang, II, 163].

14. **Packard:** Frank Lucius P., 1877-1942, Canadian author of such books as *Greater*

Love Hath No Man (1913), *The Beloved Traitor* (1915), *Doors of The Night* (1922), *The Devil's Mantle* (1927), and a dozen others.

15. **Percy:** Percy B. Shelley [MSB].

16. **Basinio:** [9:7]. On the argument about the merits of Greek poetry vs. Latin poetry, Pound said [ABCR, 48] some snobs preferred any Greek over any Latin. Then, "Basinio of Parma, proclaimed a very different thesis: he held that you couldn't write Latin poetry really well unless you knew Greek. . . . In the margins of his Latin narrative you can still see the tags of Homer that he was using to keep his melodic sense active." "Mould" is used instead of "model" to accent the sense of shape and form in the melodic line.

17. **Otis:** James O. [71:89, 91]. Said Pound: "Otis wrote a Greek Grammar which he destroyed, or which was lost for the lack of a competent printer" [SP, 174].

18. **Soncino:** [30:16-19]. The spread of learning, activated by the art of printing, increased dramatically at the end of the 16th century. Demand for paper resulted in improved technology for producing paper. An increase in the number of printers increased competition. Competition created demand for ways to decrease costs. Says Rudolph Hirsch [Printing, Selling, and Reading, 1450-1550, 70], "the general trend was the reduction of prices for printed books. . . . Aldo Manuzio [30:17] proceeded on this plan, when he started his octavo series. . . . in 1501. . . . He kept expenses low by introducing an italic type, designed for him by Francesco Griffio da Bologna, which permitted him to place more text on one page." Hieronymus Soncinus "pointed out with some venom" that Francesco and not Aldo was the designer. In a dedication to Cesare Borgia, which appeared in Petrarch's *Sonetti e Canzoni* [Fano, 1503], Soncinus wrote: "Francesco da Bologna . . . ha escogitato una nova forma de littere dicta cursiva, o vero cancelleresca, de la quale non Aldo Romano . . . ma esso M. Francesco e stato primo

inventore et designatore" ("Francesco of Bologna has devised a new form of handwriting called cursive, or rather chancery writing, whose first inventor and designer was not Aldo Romano but this M. Francesco"). The implication in the context suggests that Soncinus and Francesco are memorialized in thousands of books and, like other great printers and designers, did much to spread knowledge and civilization, while many supposedly great men carved in statues in public squares are only "marble men." The classic books will reappear in ever new editions; the statues will slowly wither away.

19. **Mr Clowes:** A member of William Clowes and Sons, Ltd., a firm of English printers, which did Pound's *Lustra* and *Gaudier-Brzeska* in 1916. The story involved concerns 25 poems the printer objected to as obscene and the publisher agreed should be left out of the volume. Negotiations cut down the number to 17. Yeats was called in but didn't manage to help, so Pound issued a private "unexpurgated" edition. The story is told in various letters [L, 80-88] and mentioned in "Murder by Capital" [SP, 227].

20. **Mr Birrell:** Augustine B., 1850-1933, English essayist.

21. **Tom Moore:** Thomas M., 1779-1852, Irish poet whose "Little" poems were supposedly shocking, but which Saintsbury says "were never very shocking" and "the poems have been purged. . . [of all improprieties] for more than a century" [CHEL, Vol. XII, 103].

22. **Rogers:** Samuel R., 1763-1855, a minor English poet whose verse also was subject to censorship and / or bowdlerization.

23. **her Ladyship YX:** Unidentified. Perhaps Lady Emerald Cunard, 1872-1948 (the mother of Nancy [80:311]), whose restlessness might well have led to the acts indicated. She was a good friend of Lady Churchill [cf. 24 below] and, like her, was born an American and married into an English titled family [DF, *Cunards*, 31-32].

24. **Ladyship Z:** Lady Churchill (Jennie Jerome), the American wife of Lord Randolph Churchill, 1849-1895, whom she married in 1874 [RO].

25. **Mabel Beardsley:** [80:268].

26. **Mr Masfield:** John M., 1878-1967, English poet (laureate from 1930 on). *The Everlasting Mercy* (1911) and other long poems caused a scandal. "The combination of profanity and ecstasy, sordid melodrama and spiritual elevation created a sensation; they overwhelmed the critics as well as ordinary readers" [L. Untermeyer, *Modern British Poetry*, 1950, 219]. A subject rhyme with Rogers, Moore, and Clowes above.

27. **Old Neptune:** [80:257].

28. **Flaubert:** [80:28].

29. **Miss Tomczyk:** Stanislaw T. (Mrs. Everard Fielding), a Polish medium who could "produce telekinetic movements to order, in the laboratory" [H. Price, *Fifty Years of Psychical Research*, 28]. One of the many occultists from Madam Blavatsky on whom Yeats became involved with.

30. **society . . . research:** Punning(?) reference to the Society of Psychical Research founded in 1882.

31. **18 Woburn Buildings:** The London residence of W. B. Yeats. In 1896 Yeats moved from Fountain Court to 18 Woburn Buildings (now no. 5, Woburn Walk), where he lived when in London for 24 years. Not to be confused with Woburn Place, also in the British Museum area off Russell Square.

32. **Mr. Tancred:** Francis W. T., one of the imagist poets published in the first vol. of *Poetry*. Pound makes a mental connection with Tancred, the Norman king of Sicily, who died in 1194 leaving the kingdom to his four-year-old son Frederick, later to become famous for his book on falcons [25:14; 98/689]. Early drafts of Canto 6 quote letters between another Tancred (who became famous in the first crusade) and King Richard. This Tancred reached Jerusalem [Dial,

vol. 71, August 1921; *Poems* 1918-1921; Fang, II, 142].

33. **Dickens:** Charles D., 1812-1870, English novelist. Pound seems to be saying that Tancred was a second Dickens, but on what grounds only random speculation could be contrived.

34. **Ford:** Ford M. F., 1873-1939, English novelist [74:165].

35. **res non verba:** L, "objects not words."

36. **William:** W. B. Yeats.

37. **Ideo:** Jen [M3099], "humanitas" or "humaneness." The left component, τ , is the character for man, λ , when used as one element among others in an ideogram. The top stroke is "heaven," the bottom one "earth." Thus, the man who lives out heaven's process on earth is the perfect man [CON, 22].

38. **Cythera:** Aphrodite and/or Venus.

39. **Dirce:** In a poem called "Dirce," Landor wrote: "Stand close around, ye Stygian set, / With Dirce in one boat conveyed! / Or Charon, seeing may forget / That he is old and she a shade" [50:43].

40. **Be glad poor beaste . . . :** Prob. variation on rhythm of Burns's lines from "To a Mouse" [Speare, 94-96].

41. **Terreus!:** Tereus. Legendary king of Thrace. In the Philomela legend three people were turned into birds [4:8].

42. **Spring and . . . :** [78:139].

43. **Cnidos:** The ancient town at Cape Krio, SW Asia Minor. The victory or defeat at Troy was to be communicated by a series of lights on the Greek Islands. The watchman on the roof at the opening of the *Agamemnon* is waiting for the signal. Pound deals with the scene in "Early Translators of Homer" [LE, 274-275].

44. **Mitylene:** The island of Lesbos in the Aegean.

45. **Reithmuller:** Richard Henri Riethmuel-

ler, 1881-1942(?), instructor in German at the University of Pennsylvania, 1905-1907; author of *Walt Whitman and the Germans*, 1906.

46. **Tdaenmarck**: Presumably the sound of a German saying "Denmark" and "even the peasants know him," but this instructor appears to have a bad cold.

47. **Whitman**: [80:51].

48. **Camden**: [80:275]. In 1906, Whitman lived about 10 miles from Philadelphia at 328 Mickle Street, in Camden.

49. "O troubled . . .": Quotes from "Out of the Cradle Endlessly Rocking" [Speare, 249-256].

50. **O GEA TERRA**: H, "Earth"; L, "Earth." These 10 lines are an intense lyrical evocation of the Dionysian-Ceres / Isis-Osiris metamorphosis theme of death and regeneration, with paradisaal overtones indicated by the herbs and reinforced by the chthonic choral a few lines later [Knox, *Pai*, 3-1, 77-78].

51. **Ferrara**: [8:30].

52. **fu Nicolo . . . Po**: I, "was Niccolo [d'Este] / and here beyond the Po" [24:22, 70].

53. *ἔμὸν τὸν ἄνδρα*: [81:33].

54. **Kipling**: Rudyard K., 1865-1936, English poet and novelist. What he suspected is not known.

55. **two halves . . . tally**: [77:56].

56. **connubium . . . mysterium**: L, "the marriage of the earth . . . mystery."

57. *ἔφατά . . . ἐμός*: H, "she said my husband" [*Agamemnon*, 1404; *LE*, 269-270; cf. 11 above].

58. **XΘONIOΣ**: H, "earth-born" (adjective, masc. nom. sing.).

59. **XΘONOS**: H, "of the earth" (noun, gen. sing.).

60. **Ἰχὼρ**: H, "Ichor," the fluid that flows in the veins of the gods.

61. *δακρύων*: H, "weeping" or "of tears."

62. *ἐντεῦθεν*: H, "thereupon."

CANTO LXXXIII

Sources

Dante, *Pur.* XXVI; James Legge, *The Four Books*, Shanghai, 1923 [Legge]; Horace, *Odes* III; EP, *CON*, 217, 247.

Background

EP, *L*, 25; *GK*, 267; Erigena, *De Divisione naturae*, ed. C. B. Schlüter; Robert Grosseteste, "De Luce seu de inchoatione formarum," in L. Baur, *Die Philosophischen Werke des Robert Grossetesta*, Munster, 1912; *Poetry*, May 1914; *Letters of W. B. Yeats*, New York, Macmillan, 1955, 590.

Exegeses

Achilles Fang, "Materials for the Study of Pound's Cantos," Ph.D. dissertation, Harvard University, 1958, Vol. II; NS, *Life*, 3; G. Ivancich, *Ezra Pound in Italy*, Rizzoli, 1978 [Ivancich]; Libera, *Pai*, 2-3, 374; Schuldiner, *Pai*, 4-1, 78-79; CFT, *Pai*, 2-3, 451-454; Flory, *Pai*, 5-1, 52.

Glossary

1. *ὕδωρ*: H, "water."

2. **et Pax**: L, "and peace."

3. **Gemisto**: [8:31]. In his philosophical studies he made Neptune (Poseidon) the greatest of the gods, from whom all flows. In the Neoplatonic sense, that means especially mind or intelligence (*νοῦς*).

4. **Rimini**: Sigismundo had Gemisto's ashes removed to Rimini [8:31]. The bas reliefs that feature the muses and signs of the zodiac are the subject of Adrian Stokes in *Stones of Rimini*. The figures in the carvings "have the appearance of marble limbs seen in water" [Libera, *Pai*, 2-3, 374].

5. **Mr Yeats**: [74:166]. His opinion given here is reflected in a similar one of Erigena below. It was Erigena's "hilarity and the things which he said so cleverly and wittily [which] pleased the king" [ibid.].

6. **lux . . . accidens**: L, "for light / is an attribute of fire."

7. **prete**: L, "priest." The priest is C. B. Schlüter, who edited Erigena's, *De Divisione Naturae*, 1818.

8. **Scotus**: Johannes S. Erigena [36:9; 74:90].

9. **hilaritas**: L, "joyousness." Schlüter in his preface speaks of Erigena's "piety and cheerfulness" (*hilaritas*) and discerns at its root a "sublime joy of wonder and intellectual love." However, this intellectual love "will often appear to the outside observer as little less than hilarious" [Schuldiner, *Pai*, 4-1, 78].

10. **King Carolus**: Charles the Bald

[74:103]. He is the king who was pleased by Erigena's hilarity [cf. 5 above].

11. **the queen**: Ermentrude, d. 869, first wife of Charles the Bald. She was noted for her ornamental needlework. Erigena compared her with Athena.

12. **"toujours Pari"**: F, "always Paris."

13. **Charles le Chauve**: Charles the Bald, King Carolus above.

14. **pyx**: A casket or box made of precious metal in which the Host is preserved.

15. **Omnia . . . sunt**: L, "Every thing that exists is light" [74:89].

16. **they dug up his bones**: Because Erigena's Neoplatonic ideas bordered on pantheism and his theories were exploited by the Albigensian heretics, he was condemned as a heretic by Pope Honorius III in 1225. It was not Erigena but Amalric who was dug up [74:104].

17. **De Montfort**: Simon IV de Montfort l'Amaury [23:26].

18. **Le Paradis . . .**: [74:292].

19. **Uncle William**: W. B. Yeats

20. **Notre Dame**: The cathedral in Paris.

21. **Notre Dame**: F, "Our lady." A statue of the Virgin over the door of the cathedral.

22. **St Etienne**: The basilica of St. Etienne, a 12th-century church in Périgueux.

23. **Dei Miracoli**: Santa Maria Dei M. in Rome [74:129; 76:170].

24. **Mermaids, that carving:** The sirenes carved by Tullio in Santa Maria Dei Maracoli in Venice [76:168].

25. **Zoagli:** [46:4]. A town near Rapallo.

26. **pax ὕδωρ . . . ὕδωρ:** [see 1, 2 above].

27. **The sage . . . :** *Analects* VI, 21: "He said: the wise delight in water, the human delight in the hills. The knowing are active; the humane, tranquil; the knowing get the pleasure, and the humane get long life" [CON, 217].

28. **Uncle William:** Yeats wrote in "Down by the Sally Gardens": "She bid me take life easy, as the grass grows on the weirs; / But I was young and foolish, and now am full of tears."

29. **consiros:** P, "with grief" or "longing." Arnaut Daniel uses the word to describe his condition [*Pur.* XXVI, 144].

30. **St What's his name:** San Giorgio, a cathedral in Pantaneto, Siena. The traditional procession which carries the wax offerings to the Madonna takes place the day before the August Palio [Ivancich].

31. **Cane e Gatto:** I, "Dog and Cat." The name of the place where two streets meet near San Giorgio.

32. **soll . . . sein:** G, "is to be your love."

33. **Palio:** Semiannual horserace held in Siena: July 2, Festival of Our Lady's Visitation and August 15, Festival of Our Lady's Assumption [80:60].

34. **level the windows:** The Palazzo Capograndi Salimbene has windows that overlook the procession: "the first floor windows from which Pound watched are about level with the church roof" [Ivancich].

35. **Olim de . . . :** L, "Formerly of the Malatestas."

36. **Maria's face:** The face in a panel painting over one of the doors of the large hall at Palazzo Capograndi Salimbene reminded Pound of his daughter's face [Ivancich reproduces the picture].

37. **Montino:** "The same 'child's face' is alluded to in Canto LXXIV [74/446] as is 'Montino's,' the young son of Prince di San Faustino, whose resemblance to one of his family, in a painting, 'the family group 1820,' brought to Pound's mind Hardy's poem 'The family face'" [Ivancich].

38. **Hardy:** Thomas H., 1840-1928, English poet and novelist much admired by Pound. There is a lushness about the multfigured fresco which is indeed not wholly Hardy's material.

39. **πάντα ρε:** H, "Everything flows" [80:357; 96:168].

40. **below the altars:** *Analects* XII, 21 [78:92; CON, 247].

41. **"When . . . forward":** [74:182].

42. **Δρυάς:** H, "Dryad," a tree nymph [3:11].

43. **Taishan:** [74:46].

44. **the hidden city:** Paradisal motif with hieratic animals [17/passim], with the seeds in motion anticipating Canto 90 et seq.

45. **Chocorua:** A peak in E New Hampshire in the Sandwich range of the White Mountains. MSB note: Running all mountains together. Brancusi getting all forms to one form.

46. **Plura diafana:** L, "more things diaphanous." From Grosseteste's *De Luce*. A recurrent phrase [100/722] that relates to Eri-gena's "lux enim" [CFT, *Pai*, 2-3, 451-454].

47. **Heliads:** The daughters of Helios who were changed into poplar trees as they mourned for their brother Phaethon [76:6].

48. **brightness of 'udor . . . :** The opening dawn scene in Canto 83 replays the mystic symbolism in Neoplatonic thought, where everything that is (in this world) is a reflection of the divine order: thus images relected in water become a graphic way of evoking manifestations of the divine process.

49. **this breath . . . inanition:** These 14 lines precis Pound's idea of a Mencius passage in

which Mencius says it is difficult to describe what he means by his "vast, flowing passion nature." Then he says: "This is the passion nature:—It is exceedingly great, and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth. . . . It is the mate and assistant of righteousness and reason. Without it *man* is in a state of starvation. It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *the nature* becomes starved" [Legge, 529-530].

50. **debt . . . Clower:** Prob. Clowes, the printer [82:19]. The question of "who wd / pay for the composition" may have resulted in an unpaid debt. That the line should be here is a sort of comic double take.

51. **move with the seed's breath:** The *semi-na motuum* theme [80:123].

52. **Non combaattere:** I, "Don't fight."

53. **Giovanna:** A servant in a Venetian family Pound knew [76:184].

54. **Ideogram:** Wu [M7208], "not"

55. **Ideogram:** Chu [M1370], "help."

56. **Ideogram:** Ch'ang [M213], "grow"

57. **Kung-Sun Chow:** Book II of Mencius, which tells the anecdote of a man of Sung who was grieved because he pulled on his corn to make it longer and pulled it up by the roots. He went home looking stupid and said, "I have been helping the corn to grow long" [Legge, 531]. This story is told in the next section after the passage quoted in 49 above as an illustration of the way most people deal with their passion nature: "There are few in the world *who do not deal with their passion nature, as if* they were assisting the corn to grow long" [ibid., 531-532].

58. **San Gregorio:** Church in Venice [76:196].

59. **San Trovaso:** Church in Venice [76:196].

60. **Old Ziovan:** Prob. a Venetian named Giovanni whom Pound knew in Venice.

61. **Adriatic:** The Adriatic Sea, which seemed to Pound to have a particular blue, to which he relates eyes [*Pai*, 5-1, 52]. "I recall the Adriatic as a grey-blue, not unlike EP's own eyes" [HK].

62. **San Vio:** Church in Venice [76:196]. Related to the color of the eyes at 97/676.

63. **Redentore:** I, "Redeemer." Church on the island of Giudecca, Venice, which was the scene of an annual festival involving a bridge of boats and a votive offering to stop the plague. It was colorful and featured colored lights at night [Fang II, 292].

64. **Giudecca:** Island and canal in Venice.

65. **Ca':** I, "house" (in Venetian dialect).

66. **Ca' Foscari:** A Venetian palace, on the Grand Canal.

67. **Ca' Giustinian:** A palace of justice, of which there are three on the Grand Canal.

68. **Desdemona:** The Palazzo Contarini-Fasan on the Grand Canal was sometimes called this.

69. **le Zattere:** I, "the rafts." Name of a long embankment on N edge of Giudecca Canal in Venice.

70. **Sensaria:** I, "Brokerage House"—in Venice.

71. **DAKRUŌN . . . :** H, "weeping . . . weeping."

72. **La vespa:** I, "the wasp."

73. **Bracelonde:** Prob. Braceliande, the enchanted forest of Arthurian romance, as in Crétien de Troyes's *Yvain*, l. 189 [BK].

74. **Perugia:** City in central Italy with an excellent 14th-century cathedral and a fountain with sculptures by Niccolo and Giovanni Pisano.

75. **Bulagaio's**: Prob. an acquaintance of Pound in Venice.

76. **Mr. Walls**: Prob. trainee at DTC.

77. **signorinas**: I, "young ladies."

78. **Jones**: Lieutenant and provost officer at DTC [80:111]. MSB note: "Jones rodents: The inmates who had to pull up grass."

79. **Tellus**: Roman divinity of the earth [47:24]. Here just the earth [77/468].

80. **XTHONOS**: H, "of the earth" [77:26; 82:59].

81. **ΟΙ ΧΘΟΝΙΟΙ**: H, "the ones of the earth" (nom. plural).

82. **εἰς χθονίους**: H, "to the ones under the earth" (acc. pl. after prep. implying motion).

83. **Περσεφόνηα**: H, "Persephone" [1:11; 74:374].

84. **Tiresias**: The blind sage of Thebes [1:7].

85. **Cristo Re, Dio Sole**: I, "Christ the King, God the Sun."

86. **Kakemono**: J, "a painted scroll."

87. **Uncle William**: W. B. Yeats. Pound acted nominally as his secretary during the winters of 1913, 1914, 1915, at a cottage in Sussex: Yeats worked downstairs and Pound worked upstairs.

88. **Peeeeeacock**: The Peacock poem was published in *Poetry*, May 1914. It may have been based on the peacock luncheon W. S. Blunt gave the committee of poets who visited him to pay homage on January 18, 1914 (Yeats, Moore, Manning, Masfield, Plarr, Flint, Aldington, and Pound), memorialized by a photo [see NS *Life*, 239]. Pound attempts to give the impression both of Yeats's Irish brogue and his highly mannered way of reading. See HK, *A Colder Eye* [p. 55], for connection with Pennell's *Life of Whistler* [pp. 301, 306] for the reading which includes a proposal for "a great peacock ten feet high."

89. **aere perennius**: L, "more enduring than bronze" [Horace, *Odes* III, 30].

90. **Stone Cottage**: Coleman's Hatch, Ash-down Forest, in Sussex, where the events reflected in these anecdotes took place—a kind of hilaritas [Pai, 4-1, 79]? Pound's early idea of it was not promising: "My stay in Stone Cottage will not be the least profitable. I detest the country. Yeats will amuse me part of the time and bore me to death with psychical research the rest. I regard the visit as a duty to posterity" [L, 25]. But he ended up liking it.

91. **Wordsworth**: Part of Pound's secretarial duties included reading to Yeats, whose eyes were very weak. Yeats wrote to his father: "I have just started to read through the whole seven volumes of Wordsworth" [*The Letters of W. B. Yeats*, 590]. But Pound did the reading.

92. **Ennemosor on Witches**: *The History of Magic*, by Joseph Ennemoser, trans. from German by William Howitt, 1854. The book had an appendix by Mary Howitt which contained "the most remarkable and best authenticated stories of apparitions, dreams, second sight, . . . divinations, etc.": in a word, the kind of stuff Yeats, in those years, would have liked best.

93. **Doughty**: Charles Montagu D., 1843-1926, English traveler and writer; author of *Arabia Deserta* (1888) and an epic poem, *The Dawn in Britain* (1906). Pound said of *Arabia Deserta*: "Doughty's volume is a bore, but one ought to read it" [GK, 267].

94. **Summons** . . . : During WWI a summons, later withdrawn, was served on both Dorothy and Pound for being aliens in a prohibited area. Stone Cottage was on the coast.

95. **The eyes** . . . sea: Reprise of eyes-*eidōs*-sea lyric at 81/520.

96. **und** . . . **Greis**: G, "and the ladies say to me you are an old man." Pound's version of one of the *Anacreontea*, which usually goes: "Oft am I by the women told, Poor Anacreon, thou grow'st old" [Cowley].

97. **Anacreon**: Greek lyric poet, fl. 525 B.C.

98. **novecento**: I, "of the 20th century."

99. **quattrocento**: I, "of the fifteenth century."

100. **Tirol**: The Tyrol. Herr Bacher's father is the 20th-century sculptor of Madonnas [74:496].

101. **"Das heis"** . . . : G, "That is called Walter Square." A place in Bozen, a German-speaking town in the Tyrol, named after Walther von der Vogelweide. It was called Bolzano after it was ceded to Italy in 1919.

102. **Senate**: Pound's mother once visited the United States Senate to listen to the proceedings [NS, *Life*, 3].

103. **Westminister**: Here, the House of Parliament.

104. **Senator Edwards**: Ninian E., 1775-1833, U.S. Senator from Illinois. He was first appointed governor of the Illinois Territory (1809) and then served as one of its first senators when it became a state. His memorable tropes have not yet been identified.

CANTO LXXXIV

Sources

Time, Oct. 1, Oct. 8, July 30, Aug. 27, 1945; *The Republic*, Armed Services edition (P-29), 425; Dante, *Pur* XXVI; the Bible, Micah 4.5; EP *CON*, 279, 20.

Background

EP, *SP*, 300; H. A. Giles, *A History of Chinese Literature*, London and New York, 1901; *Dial*, LXXI, 4, Oct. 1921; Daphne Fielding, *Those Remarkable Cunards*, Atheneum, 1968; Anne Chisholm, *Nancy Cunard*, New York, Knopf, 1979 [AC, *Nancy*].

Exegeses

Achilles Fang, "Material for the Study of Pound's Cantos," Ph.D. dissertation, Harvard University, 1958, Vols. III, IV; Tay, *Pai*, 4-2 & 3, 549; Bosha, *Pai*, 4-1, 99; Peck, *Pai*, 1-1, 7-9; Bosha *Pai*, 11-2, 284-286; DP, *Barb*, 291-292; CE, *Ideas*, 151-153; LL, *Motive*, 79-80.

Glossary

1. **Si tuit** . . . : P, "If all the grief and the tears / . . . Recurrent refrain [80:424].

2. **Angold**: J. P. A., 1909-1943, British poet who died in action as a pilot in the RAF in 1943. The *London Times* carried his necrology January 14, 1944, MSB note: Got word Angold had been shot down. E.P. working on Angold's economics. Angold had con-

tributed in the early 30s to the *New English Weekly* on economic matters.

3. **τέθνηκε**: H, "He is dead."

4. **tuit** . . . **bes**: P, "all the worth, all the good" [80:424].

5. **Bankhead**: John Hollis B., 1872-1946,

U.S. Senator from Alabama (1930-1946). Pound thought highly of him because he was a believer in the efficacy of a stamp scrip and proposed it in a Senate bill [SP, 300]. Pound heard the remarks on his 1939 visit. The mule is likely Roosevelt.

6. **Borah:** William Edgar B., 1865-1940, U.S. Senator from Idaho (1907-1940). A leading spokesman on foreign affairs. Pound's offer to do what he could to help keep the U.S. out of the war elicited this response [Bosha, *Pai*, 11-2, 284-286].

7. **ye spotted lambe . . . delight:** Source unknown.

8. **Roy Richardson:** Captain in charge of prisoner training, DTC, Pisa.

9. **Demattia . . . Crowder:** Presumably both "black and white" trainees at the DTC, the white ones named first and the "(dark)" ones later. One of the black soldiers prob. looked like Henry Crowder, a black jazz musician with whom Nancy Cunard [80:43] had a violent and scandalous love affair (1928-1935). Nancy's mother and many others disowned her because of it, but Pound defended both her and Crowder [AC, *Nancy*, 118-171, 176-182, passim].

10. **Slaughter:** A major in the cadre at Pisa [78:44].

11. **Mr. Coxey:** Jacob Sechler C., 1854-1951, American reformer. *Time* [Oct. 1, 1945] reported about him: "'General' of the famed tatterdemalion army of unemployed that marched from Ohio on Washington in 1894, still full of fight at 91, gave a Chicago isolationist gathering something to wrestle with: 'The Government takes 20% out of your salary to pay you interest on the 10% you have deducted from your salary to buy bonds. . . . Then they have to tax the people so the Government can pay interest to the banks, so the banks will support Government bonds upon which money is issued'" [p. 46].

12. **Sinc:** Sinclair Lewis, 1885-1953, American novelist. *Time* [Oct. 8, 1945, 100] car-

ried a review of his *Cass Timberlane* which dealt with Lewis's whole work.

13. **Bartók:** Bela B., 1881-1945, Hungarian composer, pianist, and collector of folk music. *Time* carried an obit [ibid., 74].

14. **Mr. Beard:** Charles Austin B., 1874-1948, American historian. The line in question here occurred in the Armed Services edition (P-29) of *The Republic*: "Beard: But all the democracies have new deals or managed economies of one kind or another. If any government keeps control over its own currency, it will in practice, more or less manage its economy" [p. 425].

15. **Mr John Adams:** During the controversies when some politicians and the press wanted war with France, Adams's foreign policy was to keep talking and keep out of war, a quite unpopular stance that helped defeat him in his bid for a second term [70:9, 10]. The idea is also (in Adams letter to B. Rush August 28, 1811) against banks of discount [71:35; 94:10].

16. **Carrara:** Source of marble near Pisa [74:80]. MSB note: "Brancusi went down to buy marble. Found it all monopolized by some company. He noticed how they had destroyed the mountains."

17. **Garonne:** River [4:41].

18. **Spagna:** I, "Spain."

19. **T'ao Ch'ien:** A.D. 365-427, called T'ao Yuan-ming when young, he was the most famous Middle Kingdom poet of his time. He left official life, for which he was unfitted, to return to his home, children, and gardens. His "Peach-blossom fountain" is an allegory that tells of how a fisherman lost his way and came into a beautiful land "of fine houses, of rich fields, of fine pools . . . [where] young and old alike appeared to be contented and happy" [Giles, *Chinese Literature*, 130-131]. The beautiful land is the land of his youth now lost forever, or the Old Dynasty.

20. **Ho Ci'ü:** Prob. the town named Sié on a river in Shansi Province [53:121]. The Chi-

nese word for river is Ho. David Gordon has a note saying this town in old China is known only because of the event described: where it is described is not known.

21. **Κύθηρα δεινά:** H, "Fearful Cythera." A recurrent musical figure [76:106; 80:129].

22. **Carson:** Prob. E. G. Carson, a miner whom the Pound family knew ca. 1910.

23. **My old great aunt:** Aunt Frank, who owned the Hotel "Easton" at 24 E 47th street and managed it after the death of "Amos" but did not have much financial success at it [74:461].

24. **Tangiers:** [74:160].

25. **Natalie:** N. C. Barney [80:220]. In remarks about her *Pensées d'une amazone*, Pound wrote: "[They] contain possibly several things not to be found in the famous *Lettres* addressed to that allegory, and at least one sublime sentence running I think 'Having got out of life, oh having got out of it perhaps more than it contained'" [*Dial*, LXXI, 4, Oct. 1921, 458].

26. **cielo di Pisa:** I, "sky of Pisa."

27. **Wei:** (Wei Tzu), 12th century B.C., viscount of the principality of Wei. He was the stepbrother of Cheou-sin, last sovereign of the Yin dynasty [53:56]; Wei became so disgusted with the cruelty of his kinsman that he retired from the court and left the kingdom.

28. **Chi:** (Chi Tzu). Viscount of the principality of Chi, 12th century B.C. Uncle of Cheou-sin, last sovereign of the Yin dynasty. Because he protested against the practices of the emperor, Chi was put into prison.

29. **Pi-kan:** (Pi Kan) 12th century B.C., uncle of Cheou-sin, last emperor of the Yin dynasty. When Pi-kan objected to the excesses of Cheou-sin, the emperor had him disembowelled on the spot. *Analects* XVII, 16: "The Viscount of Wei retired. The Viscount of Chi became a slave. Pikan protested and died . . . Kung-Tze said: Yin had three men (with a capital M)" [*CON*, 279].

30. **Yin:** [53:48].

31. **humanitas:** L, "humaneness."

32. **jên²:** C, [82:37], "humaneness."

33. **Xaire:** H, "Hail!"

34. **Alessandro:** A. Pavolini, secretary of the Fascist Republican party of the government established at Salò in 1943 [Tay, *Pai*, 4-2 & 3, 549].

35. **Fernando:** F. Mezzasoma, minister of popular culture of the Salò Republic. After Mussolini was executed, Mezzasoma and Pavolini were shot along with 13 others. They were later hanged head down, with Mussolini, in Milan [ibid.].

36. **e il Capo:** I, "and the leader." Mussolini.

37. **Pierre:** P. Laval, 1883-1945, premier of Vichy France [1942-1945].

38. **Vidkun:** V. Quisling, 1887-1945, Norwegian politician who collaborated in the German conquest of Norway (1940) and became head of the government under the German conquest of Norway (1940) and became head of the government under the German occupation.

39. **Henriot:** Philippe H., French Fascist journalist and radio propagandist who was appointed to a ministerial post in the Vichy government during the German occupation of France in WWII. Shot by French Resistance on 28 June 1944 [Bosha, *Pai*, 4-1, 99].

40. **Imperial Chemicals:** The British chemical combine. The one who went out of industrials was Wm. C. Bullitt, 1891-1967 [RO]. He became an assistant to Cordell Hull and served as ambassador to the USSR and then to France, 1936-1941. After this he enlisted in the French army and served as a major during 1944-1945. The implication seems to be that, as an inside wealthy Yale man, he knew the depression was coming and sold all his stocks. He is contrasted with Dorothy Pound, who sold her stocks in a munitions company not to save money but so as not to be mixed up with the killing.

MSB note: She inherited the stock. Refused to have blood money.

41. *quand . . . escalina*: P, "when you come to the top of the stair" [*Pur.* XXVI, 146]. Part of the appeal of Arnaut Daniel. It is followed up: "In the time to come remember my pain. Then he dived back into the fire that refines them." Eliot used the verse in the notes to *The Waste Land*.

42. *ἦθος*: H, "custom, usage, character" [Peck, *Pai*, 1-1, 7-9; DP, *Barb*, 291-292]. MSB note: EP translates as gradations.

43. *ming*²: C, [M4534]. Defined by Pound as the light descending from both sun and moon, thus intelligence [74:88; *CON*, 20]. MSB note: Distinctions in clarity means "degrees of decency in action."

44. John Adams: [31:15].

45. Brothers Adam: Prob. Samuel Adams and John Adams, commonly known as "the brace of Adamses," as at 64/360 [EH].

46. *Chung*¹: C, [M1504], "center, balance" as in Chung Yung.

47. Micah: Hebrew prophet who flourished ca. 700 B.C. Micah 4.5: "Everyone in the name of his god." A passage Pound quotes in various ways: 74/435; 74/441; 74/443; 76/454; 78/479; 79/487.

48. Kumrad Koba: Joseph Stalin [74:34]. Koba, "the bear," and/or "the indomitable," [*Pai*, 11-2, 285] was his boyhood nickname. "Kumrad" is borrowed from e. e. cum-

mings's book *No Thanks. Time* [Aug. 27, 1945], in a note about Potsdam, says Stalin disliked Churchill and his long-winded speeches. Once when Churchill was complaining about "Russian plundering in south-eastern Europe, Stalin merely grunted; his interpreter said that he had no comment. Truman sprang up, said that he had investigated the British charges and was prepared to substantiate them. Stalin twinkled pointedly and replied: "I will believe the Americans'" [p. 30].

49. Winston, P.M.: *Time* [July 30, 1945]. Since Churchill was defeated in the election of July 26, a photograph showing him leaving Hitler's chancellery in this issue may have evoked the words "last appearance."

50. *e poi . . . uguale*: I, "and then I asked the sister / of the little shepherdess of the hogs / and these Americans? / do they behave well? / and she: not very well / not very well at all / and I: worse than the Germans? / and she: the same."

51. Lincoln Steffens: Joseph Lincoln S., 1866-1939, an American journalist whose political speeches and writings appealed to Pound in the late 20s [19:24, 25].

52. Vandenberg: Arthur Hendrick V., 1884-1952, member of the U.S. Senate from Michigan (1928-52); he was leader of the Senate "isolationist bloc" before WWII, but later served as a U.S. delegate to the United Nations conference in San Francisco (1945).

CANTO LXXXV

Sources

David M. Dewitt, *The Judicial Murder of Mary E. Surratt*, Baltimore, 1895; Guy W. Moore, *The Case of Mrs. Surratt*, Univ. of Oklahoma, 1954; Séraphin Couvreur, *Chou King*, Paris, Cathasia, 1950 [Couvreur]; Russell Grenfell, *Unconditional Hatred*, Devin-Adair, 1953 [UH]; *CON*, 27-29, 232, 21, 20, 77; James Legge, *The Four Books*, Shanghai, 1923 [Legge]; Sophocles, *Electra*,

line 351; *WT*, 50; Dante, *Par.* X, *Conv.* 4, *Pur.* XXIV; Aristotle, *Politics* VII, 4; Otto Eisenschiml, *Why Was Lincoln Murdered?*, Little, Brown, 1937; James Legge, *The Shoo King*, in *The Chinese Classics*, vol. III, 1865 (rpt. Hong Kong University Press, 1960).

Background

EP, *SP*, 322, 71, 323; *GK*, 77, 84, 105; *P*, 152; *SR*, 48; Otto Eisenschiml, *In the Shadow of Lincoln's Death*, New York, Wilfred Funk, 1940; Eustace Mullins, *This Difficult Individual, Ezra Pound*, New York, 1961, [EM, *Difficult*]; I. Kirkpatrick, *Mussolini: A Study of a Demagogue*, London, 1964.

Exegeses

Thomas Grieve, "Annotations to the Chinese in *Section: Rock-Drill*," *Pai*, 4-2 & 3, 362-509 (unless otherwise documented, the Chinese materials in the glosses for *Rock-Drill* are based on this study). HK, *Era*, 528; Neault, *Pai*, 3-2, 219-27; JW, *Seven Troubadours*, 156-57; Mondolfo, *Pai*, 3-2, 286; HK, *Pai*, 1-1, 83; Richard Jesse Freidenheim, "Ezra Pound: Canto 85," Ph.D. dissertation, Univ. of California, Berkeley, 1977.

Glossary

1. **Ideogram**: Ling² [M4071]. Combines "heaven" over "cloud" over "3 raindrops" over "ritual." Pound translates as "sensitivity."

2. **Our dynasty**: The Shang dynasty (1753-1121 B.C.). The line is Pound's version of a line in Couvreur's *Chou King*, P. IV, Chap. XIV: "Now our Chou King grandly and excellently has taken over God's affairs" [p. 295]. This chap., entitled "The Numerous Officers," is an announcement to the remaining officers of the Shang dynasty made by the duke of Chou after he had helped King Wu conquer Shang and move to the new city, Lo. The message of Chou is that Cheou, the last king of Shang, lost his sovereignty to King Wu because of his moral disorder [53:56].

3. **Ideogram**: I [M2936], "he, she, it, that one."

4. **Ideogram**: Yin [M7439], "ruler," thus "I yin" means "the one who rules."

5. **I Yin**: Chief minister of Ch'êng T'ang, 1766-1753 B.C., first emperor of the Shang dynasty. After the death of T'ang, I Yin became a sort of regent and mentor to the young king and taught him the principles of virtuous government. His teachings are the substance of P. III, Chaps. IV, V, and VI [pp. 113-132] of *Chou King*.

6. **roots**: "The word 'roots' is emphatic . . . ; a dynasty grows massively when a great sensibility roots it" [HK, *Era*, 528]. Note rhyme with the tree Yggdrasil of Norse Mythology [cf. 38 below; 90:3].

7. **Galileo . . . 1616**: In 1616 no works of Galileo were specifically listed in the *Index Librorum Prohibitorum* established in 1564; but the essential principles of his thought as found in Copernicus were cited. Pound's source is *Unconditional Hatred* by Captain Russell Grenfell [87:21]. This book is also the source of "Wellington's peace." Grenfell examines the accusation that Germany was the sole cause of two world wars and rejects

it as unscientific and biased. But war propaganda in England made it impossible to talk about: "It became as dangerous from 1940 to 1945 to suggest this accusation was not in accordance with the evidence as it had been for Galileo to question the belief... supported by the Papacy... that the sun went around the earth. Galileo's published theory was put on the Index... in 1616... In like fashion, any objection to the official propaganda... that the Germans were the wicked people of the world was liable to get the objector into trouble" [pp. 186-187].

8. **Wellington's peace:** Grenfell (*UH*) contrasts the unreasonableness of the Churchill-Roosevelt war objectives (the total destruction of Germany as a European power following "unconditional surrender") with the wisdom of Wellington, whose guidelines after Waterloo prevented either Germany or France getting territory which might lead to future wars [87:21].

9. **Ideogram:** Chih [M939], "come to rest." This character, used 8 times in *The Cantos*, has a pivotal function: as in the *Ta Hsio*, *chih* is the ground whence virtuous action springs. Pound translates: "The Great Learning... is rooted in coming to rest, being at ease in perfect equity. Know the point of rest and then have an orderly mode of procedure" [CON 27-29]. To the *Analects* Pound adds a note: "There is no more important technical term in the Confucian philosophy than this *chih* (3) the hitching post, position, place one is in, and works from" [CON, 232]. Pound based a number of his visual reactions to Chinese characters on the etymologies of Morrison [87:87], which are now supposed to be unscientific and inaccurate. As did Morrison, Pound saw a base horizontal stroke, —, as "earth," a top horizontal stroke, —, as "heaven," and a middle horizontal stroke, —, as "man," who lives between heaven and earth. Thus, the ideogram for the fully humane man who lives according to the process of heaven and earth is the character for man used in combination with the horizontal strokes for heaven and earth 仁. Since this gloss is a cue to Pound's

continuous perception about hundreds of other characters, the reader is urged to get the idea firmly in mind. The character for *ling*, above, has the strong base line for earth and the strong stroke for heaven over all. Here *chih*³ pictures the hitching post based firmly on the earth. If we add a horizontal stroke at the top for heaven, we get the character for "right." Put the sun, 日, over the earth, —, and we have "dawn." The ideogram for "earth, soil, land" shows an element of the character for "tree" standing on the earth: 土. The character for "king," 王, has a vertical line showing the king's function as a man translating heaven's will to the people. The character for *p'i* [cf. 179 below] adds a perception of Pound not shared by many others: the 3 strokes between heaven and earth become an arrow pointing toward heaven. And the same character minus the horizontal base stroke becomes a negative, "with no ground beneath it." At 98/685, this perception is applied to "the lot of 'em, Yeats, Possum and Wyndham." And so on with numerous characters in the text [John Cayley, *Pai*, 13-1].

10. **gnomon:** (a) a sundial; (b) a column or shaft erected perpendicular to the horizon. Shadows define the position of the sun and the time of day. Also a Neoplatonic light metaphor: shadows are defined as light (lux, lumen) pours. *Chou King* contains records of astronomers watching their gnomons and fixing the seasons.

11. **Queen Bess:** Elizabeth I [66:71]. Pound was impressed with her scholarship and the Confucian qualities she demonstrated as a magnanimous ruler [107:126].

12. **Ovid:** [4/15; 7/24; 76/462]. Elizabeth was famous for her learning. The record shows that at a visit to Cambridge she was asked to say a few words, "just three would do," in Latin. She finally rose and delivered a 600-word oration in impeccable Latin. The record does not show exactly what of Ovid she translated.

13. **Cleopatra:** Realizing as she did that control of the currency and of coinage was a

central responsibility and function of the state, she was a Western ruler, one who, like Elizabeth, can be identified with the Confucian idea of order.

14. **Versus... (turbae):** L, "Opposed to... disorderly crowd." Couvreur: "Quae despiciebant probos prudentesque viros et adhaerebant potentibus, vere plurimae erant turbae" ("Many were the unruly men who scorned virtue and ability and aligned themselves with might") [Pt. III, Chap. II, sec. 4]. Tchoung Houei, one of the principal ministers of Ch'eng T'ang is describing the rabble (*turbae*) who, disdaining men of worth (*hsien*), followed instead the dissolute and slothful Chieh and thus jumped to what they believed to be "the winning side." Ch'eng T'ang, with the assistance of his minister I Yin, successfully opposed Chieh and established the Shang dynasty. Pound extends the example to all civilization: the consequence of condemning virtue and ability is social disorder.

15. **Ideogram:** Hsien [M2671], "virtuous, worthy, good."

16. **II.9:** Chap. II, sec. 9 (the announcement of Chung Hui) in Pt. III of *Chou King*. "Tchoung" and "Cheu" appear in that chapter: "he who would take care of his end must be attentive to his beginning."

17. **Tchoung:** Chung [M1500], "end-death."

18. **ch'eu:** Shih [M5772], "beginning."

19. **Ideogram:** Jen [M3099], "perfect virtue; humaneness."

20. **Ideogram:** Chih [M933], "wisdom; prudence."

21. **i-li:** I [M2932], "by, with"; li [M3886], "politeness."

22. **衷:** Chung [M1508], "heart, rectitude." Note that the phrase "(1508, Matthews)" in the right margin should be next to this character.

23. **女子:** Hao [M2062], "good, excellent."

24. **甲:** Chia [M610], "armour, scaly."

25. **epitome...**: A "gist" or "pith" summarizing the passages from *Chou King* with emphasis on the characters.

26. **The sun:** In the character for *chih*⁴ [cf. 20 above], we have three components: 日. The top two carry the sense of prudence; the bottom one, 目, is the sun radical and indicates "process" or the idea of "through time."

27. **Justice... prudence:** F, "justice of civility, of wisdom." An explanatory note of Couvreur says that heaven gave man ("put into his heart") these principles.

28. **wei heou:** French transcription of *wei* [M7066], "only," and *hou* [M2144], "ruler," which together mean "sovereign."

29. **Σθφία:** H, "wisdom."

30. **chueh:** [M1680]. A personal pronoun: "his, their." What Pound sees in the character 厥 is not what philologists see. The first component, 厂, he sees as a shelter; under this, 艹, "grass"; and to the right, 欠, a radical which means "lacking," which may imply hopes. When these three things cohere we have a rhyme with "what SPLENDOR IT ALL COHERES" [109:17; 116/797].

31. **Not led... contriving:** Pound's idea of a Couvreur passage concerning the motivation of a good sovereign.

32. **eccellenza:** I, "excellence."

33. **THE FOUR TUAN:** The four principles of Confucianism—love, duty, propriety, and wisdom.

34. **Ideo:** Tuan [M6541], "principles, foundations."

35. **Hulled rice... easter:** Pound sees in the character for *i* [M3001], 穞 (not in canto), components for hulled rice, 禾, and silk, 纟. The character refers to cups or vases used in libations in a religious context: thus, the idea of Easter.

36. **bachì:** I, from *bachicoltura*, "silk worm breeder," meaning "cocoon." Italian peasant

women brought *bachi* to mass concealed in their aprons, an old pagan tradition persisting into the present.

37. T'ang: [53:40]. He inscribed on his bathtub, "Make it New."

38. Ygdrasail: Yggdrasil. In Norse mythology the great tree whose branches extend throughout the universe. In Western terms a subject rhyme with "the process" or "the way."

39. poi: I, "then."

40. Ideogram: Shih [M5780], "a period of time."

41. Ideogram: Ch'ên [M331], "sincere, trustworthy."

42. Ideogram: Ch'ên. Another form. Together, *shih ch'ên*, meaning "to be sincere," comes from a Couvreur passage that Legge translates: "Oh! let us attain to *be sincere* in these things and so we shall likewise have a happy consummation."

43. "Birds . . . excess": Legge translates: "The earlier sovereigns of Hea cultivated earnestly their virtue, and then there were no calamities from Heaven. The spirits . . . were all in tranquillity; and the birds and beasts, the fishes and tortoises, all realized the happiness of their nature." Flood and flame are calamities from heaven.

44. Hia: Hsia. The first dynasty [53:44].

45. i moua pou gning: I [M3021], mo [M4557], pu [M5379], ning [M4725]. Couvreur's French transcription: "likewise all were in tranquility."

46. Perspicax . . . : L, "He who cultivates himself is keen." The line does not occur exactly in this form in Couvreur's Latin, but the idea does.

47. This "leader" . . . pole: The ideas in these lines with the gouged pumpkin are not clearly in the relevant sections of Couvreur or Legge. Thus they probably derive from a Poundian nonphilological examination of some characters. The young king [cf. 55

below] was named T'ai Chia. The second component in his name [cf. 24 above] may have suggested a gouged pumpkin hoisted on a pole. As recorded in the "T'ai Chia", I Yin sent the young king into seclusion by the tomb of his grandfather because he did not follow I Yin's advice.

48. Ideogram: Tê [M6162], "virtue." Pound's idea of the character: "the action resultant from this straight gaze into the heart. The 'know thyself' carried into action" [CON, 21].

49. Τέχνη: H, "skill in making things." A 1952 addenda to *GK* [p. 351] says that before Aristotle was "cold in his grave, the compilers of the so-called 'Magna Moralia' had already omitted TEXNE from the list of mental faculties given in the Nicomachean Ethics."

50. σεαυτόν: H, "oneself."

51. Dante: [74:385].

52. St Victor: Richard, ?-1173, said to be from Scotland, was a celebrated scholastic philosopher and the most important 12th-century mystic; his system, both visionary and down-to-earth, made him significant for both Dante and Pound. Dante wrote: "Richard / Who in contemplation was more than a man" [Par. X, 131-132]. Richard's *De Contemplatione* [Benjamin Major] is mentioned by Dante in his letter to Can Grande [Epistula XIII, 80]. Pound mentions Richard often in his prose works. Richard's distinctions between cogitatio, meditatio, and contemplatio are, in the design of *The Cantos*, as important (in my opinion more) as Dante's Hell-Purgatory-Paradise design in *The Divine Comedy*. Said Pound: "I would say that every book of value contains a bibliography declared or implied. The *De Vulgari Eloquentia* refers us to Richard of St Victor, Sordello, Bertran de Born, and Arnaut Daniel. Dante was my Baedeker in Provence" [SP, 322]. In fact, Pound expresses his own convictions about the way divinity manifests in the world as much by quotations from Richard as any other way. In 1956 he documented a

piece entitled "Deus est Amor," published in 1940, by "Quotations from Richard St Victor" [SP, 71]. The people who inhabit *The Cantos*, early and late, may be judged as types belonging to Hell, Purgatory, or Paradise on the basis of several criteria. One of the most important of these is their mode of thought. Said Pound: "Richard St Victor had hold of something: sic: There are three modes of thought, cogitation, meditation and contemplation. In the first the mind flits aimlessly about the object [Hell], in the second it circles about in a methodical manner [Purgatory], in the third it is unified with the object [Paradise]" [GK, 77]. Richard will come up by name and citations from his thoughts with increasing frequency in the later cantos [87/570, 576, 90/607]. Richard's three modes of thought come to be expressed graphically by other clusters of threes: earth, cocoon, wasp; earth, crysalis, butterfly (the kings in their islands); light, crystal, jade; and so on [Neault, *Pai*, 3-2, 219-227].

53. Erigena: [36:9; 83:8]. To entertain the king (Charles the Bald) he brightened up his style with classical quotes, he being about the only person around in the 9th century who could do so [83:10].

54. Y Yin: [cf. 5 above].

55. young king: T'ai Chia [cf. 47 above].

56. CONTEMPLATIO: It is what Pound calls "chinks," "sophists," and "hindoo immaturities" which are out to destroy Richard of St Victor's state.

57. T'oung loco palatium": L, "T'ung the place of palaces." According to I Yin, the young king was not learning to be a virtuous sovereign but rather he was being stubborn, with a self-centered mind of his own ("squirrel-headed"), a state of mind which I Yin was not about to encourage by pampering. So I Yin said of the young king, "failure to change his course. This is real unrighteousness, and is becoming by practice a second nature. I cannot bear to be near such a disobedient fellow. I will build a place

in the palace at T'ung, where he can be quietly near the remains of the former king."

58. fish-traps: The character for "deceive" is used in a metaphor that translates, "a fish-trap of wicker," suggesting something weak and temporary. If the young king were to go on in his old ways, he would, when ruler, "bitch" the generation he ruled by weak, unprincipled expedients (in a word, Confucian disorder) and not build on solid virtue and humanitas.

59. k'o . . . : K'e [M3320], "competent"; chung [M1500], "end"; yun [M7759], "sincere"; te [M6162], "virtue" [cf. 48 above]. Or, "In the end he [the young king] became sincerely virtuous."

60. elbow-grease: Pound's rendition of, "What achievement can be made without earnest effort?"

61. Szu: [M5592]. "To sacrifice." Couvreur's "seu," "year." From the "T'ai Chia" "on the first day of the 12th month of the 3rd year, I Yin took the imperial cap and robes, and escorted the young king back to Po" [Legge, IV, V, ii].

62. vain . . . done: From, "When the sovereign will not with disputatious words throw the old rules of government into confusion, and the minister will not for favour and gain continue in an office whose work is done;—then the country will lastingly and surely enjoy happiness" [Legge, IV, V, iii].

63. i jên iuên: I [M3016], "one"; jen [M3097], "man"; yuan [M7707], "good." Together, "let the one man be good." If the emperor be good, order will flow from him.

64. Ideogram: I [M2932], "whereby."

65. Ideogram: Chen [M346], "virtue."

66. reddidit . . . : L, "he restored the government to the emperor." Couvreur's Latin. The context of these words informs the rest of this canto page. I Yin, "having returned the government into the hands of his sovereign, and being about to announce his retire-

ment, set forth admonitions on the subject of virtue."

67. **Ideogram:** Ch'en [M339], "present."

68. **Ideogram:** Chiai [M627], "admonitions."

69. **pivot:** NB: "Chung Yung," or "the Unwobbling Pivot." The emperor will become such a pivot from which all goods will flow if he follows the precepts of Yin.

70. **quam . . . Imperatoris:** L, "how simple [pure] is the soul of the emperor."

71. **III. 6 xi:** Couvreur III, VI, 9, 11, pp. 130-131 has the Latin and French for the following, but Pound inserts the characters (in his own order) for the expostulation from Legge IV, VI, iv, 9, 11, pp. 218-219.

72. **Ideogram:** Huo [M2412], "to seize" (1st character, right-hand column).

73. **Ideogram:** Tzu [M6960], "self."

74. **Ideogram:** Chin [M1082], "all."

75. **Ideogram:** P'i [M5170], "an ordinary person."

76. **Ideogram:** Fu [M1908], "husband" (1st character, left-hand column).

77. **Ideogram:** P'i [M5170], "one of a pair; a mate."

78. **Ideogram:** Fu [M1963], "wife."

79. **Bill of Rights:** In the seven characters, Pound has left out a negative in his source. Legge, with the negative condition, gives: "If ordinary men and women do not find the opportunity to give full development to their virtue." The sentence ends: "the people's lord will be without the proper aids to complete his merit."

80. **P'an:** The name of the reign of the 17th emperor of the Chang dynasty: P'an Keng. Legge says that more than 3 centuries were left blank in the histories between the young king, T'ai Chia, and P'an Keng.

81. **Ideogram:** P'an Keng [M4903], emperor, 1401-1373. He moved the capital to Yin

and changed the name of the dynasty to Yin. After the move, he exhorted the people to care for the young and helpless and to make the best of their new home. The following 5 characters are a part of that exhortation: "Seek every one long continuance in your new abode."

82. **Ideogram:** Ko [M3368], "each, all."

83. **Ideogram:** Ch'ang [M213], "long, of space or time."

84. **Ideogram:** Yu [M7592], "to proceed."

85. **Ideogram:** Chueh [M1680], personal pronoun: "he, she, it, etc."

86. **Ideogram:** Chu [M1535], "to dwell."

87. **Baros . . . :** P, "barons put up as pawns." In *Near Perigord* Pound translates the phrase of Bertrams de Born by, "Pawn your castles, lords!" [P, 152]. The idea was to mortgage to the hilt before a battle so that, if you lost, the mortgage would fall on the man you lost to [SR, 48]. For a detailed and different reading see JW, *Seven Troubadours*, pp. 156-157.

88. **Alexander: A.** the Great, 356-323 B.C., king of Macedon. His act of largesse to his troops becomes a recurrent musical figure in the later cantos. Pound believes the fall of the Macedonian empire was as great a loss to Western civilization as was the later fall of Rome [GK, SP, indexes]. Dante placed him among the world's foremost bestowers of largesse [Conv. 4.11.14], which contrasts him with Bertrams de Born [89:230].

89. **Ideogram:** Te [cf. 48 above]: "virtue."

90. **The pusillanimous . . . as core:** These 16 lines derive from Grenfell's *Unconditional Hatred* [cf. 7 above]. Grenfell says Dexter White was the author of the plan to crush Germany. Roosevelt approved, but the plan to reduce Germany to an agrarian state was never put into action [UH, 207]. In the 1860s Napoleon III made one claim after another for pieces of Germany, but Grenfell shows that Bismarck agreed to none of them [UH, 50-53].

91. **Mr. Roosevelt:** [46:53].

92. **Dexter White:** Harry D.W. After the U.S. joined with the USSR in 1941, he became a privileged right-hand man, with the status of assistant secretary, to Morgenthau, secretary of the treasury, 1934-1945. A 1955 Senate investigation produced documents that implied that Communists, with the aid of White, were infiltrating the higher branches of the government. According to Eustace Mullins, Old Lampman [97:60], who had worked in the Treasury Department during the 1930s said: "Men who had been in the Treasury Department all their lives were suddenly shunted aside and stripped of their power. We were told to clear everything with new officials, such as Harry Dexter White" [EM, *Difficult*, 315-316].

93. **Nap III:** Napoleon [16:24; 38:59; 74:464].

94. **Proclamation:** Louis Napoleon III, elected as president of the French Republic in 1848, made plans and arrangements to outfox his enemies and successfully became by proclamation, Dec. 1, 1852, emperor of the French. He cultivated different groups in different ways and only a few knew what he was up to before faced with the fait accompli. This thought leads to a reflection about U.S. university education, by which students are kept off the labor market and never learn anything about the economic conspiracy being practiced against them.

95. **prezzo giusto:** I, "just price." A major concept in Poundian economics in which an important document is *Il Giusto prezzo nel Medio Aveo* by Sac. L. P. Cairolì [SP, 323].

96. **UBI JUS VAGUM:** L, "Where law is uncertain." Prob. a variant on the adage, *Ubi jus incertum, ibi jus nullum* ("Where law is uncertain, there is no law"), as well as on Aristotle's maxim, "Good law means good order" [Politics VII, 4] [DJN].

97. **Alexander:** [cf. 88 above].

98. **T'ang:** [53:40; 74:29] The "Make it New" emperor.

99. **Ideogram:** Kao [M3290], "noble"

100. **Ideogram:** Tsung [M6896], "ancestor." The emperor Woo-Ting of the Chang dynasty was known posthumously as Kao Tsung. He ruled from 1324-1265, a total of 59 years, as the text says. He was a good emperor who wanted to restore the values of the dynasty's founder, Ch'eng T'ang.

101. **Whetstone . . . clouds:** Upon appointing Yueh as prime minister, Kao Tsung outlined the ways a good minister would serve his emperor, and the way he would make use of his minister: "Suppose me a weapon of steel;—I will use you for a whetstone. Suppose me crossing a great stream;—I will use you for a boat with its oars. Suppose me in a year of great drought;—I will use you as a copious rain."

102. **jòu tso li:** French transliteration of *ju* [M3142] *tso* [M6780] *li* [M3909]: "Use you as a whetstone."

103. **cymba et remis:** L, "boat and oar." The character for *lin*² [M4026], 霖, which means "long-continued rain," has several components: the lower ones mean "trees"; the upper one means "rain." Pound sees "trees prop up clouds."

104. **Praecognita . . . moveas:** L, "Know (beforehand) the good so that you may move yourself." Part of Kao Tsung's advice to his minister. The sentence is followed by another which translates, "And act only if the time is right."

105. **Ideogram:** French "liú," lu [M4292], "consider." *Ideo:* French "cheu," shih [M5780], "time."

106. **"Fatigare . . . revereri":** L, "Immoderate sacrifice is called irreverence." Advice of Prime Minister Yueh to the emperor. He added: "Ceremonies when burdensome lead to disorder. To serve the spirits properly is difficult." These ideas are repeated in Apollonius of Tyana as a subject rhyme [94:42].

107. **Fou iue:** French form of Fu Yueh, the name of Kao Tsung's prime minister.

108. III. viii, 11.: Location of the Latin quote in Couvreur.

109. Ideogram: French "tchoung," chung [76:54].

110. in rites not flame-headed: The character for "burdensome" [106 above] is *fan*: 火負: the left component is "fire"; the right component is "head." Hence, Pound's "Flame-headed."

111. "Up to then . . . : The emperor, Kao-Tsung, said to his minister Yueh: "Come, O Yue. I, the little one, first learned with Kan Pwan. Afterwards, I lived concealed in the rude country . . . and the result has been that I am unenlightened."

112. chung . . . : Chung [M1500], "the end result"; wang [M7045], "in vain"; hsien [M2692], "seems." "The result seems to have been in vain."

113. Imperator . . . mustum: L, "The emperor. Just as wine and must" [see 115 below].

114. directio: L, "direction." Evokes "direction of the will," a major theme of the poem. The word does not occur in Couvreur's Latin. Instead of combining it with "voluntatis," as he usually does [77:57], Pound combines it here with a Chinese word for will: "tchéu," or chih [M971], "determination; will."

115. fermentum . . . : L, "fermentation and fruit [seeds/grain]." These words, along with the Latin in 113 above, are fragments of a whole sentence of Kao Tsung to Yueh which says: "Be to me as the yeast and the malt in making sweet spirits; as the salt and the prunes in making agreeable soup."

116. study . . . hawk: More of Yueh's advice to the emperor.

117. taó tsi: French translation for *tao* [M6136], "truth" and *chi* [M500], "store up."

118. Τέχνη: H [context of 49 above], "skill in an art."

119. Tch'eng T'ang: Ch'êng T'ang [cf. 5 above].

120. Ideogram: Chen [M346], "direction."

121. You will go . . . : Yueh answers Kao's appeal for advice on how to be a good emperor by defining the proper subjects of study. Pound summarizes by the 1/2-research-1/2-observation-etc. device, adding to this the practices of T'ang, the founder of the dynasty. He says if Kao Tsong will do these things he will not slip or slop over in his rule.

122. Nisi . . . regit: L, "Unless he does not rule with the wise." Kao responds to Yueh's advice and says in effect, "an emperor must rule through ministers who are wise."

123. "Best you retire: Pound jumps 200 years to the end of the Shang dynasty. The grand tutor, viscount of Ki, tells Wei, son of the emperor Shou, to retire from the court before ruin comes.

124. nunquam ego: L, "not I." Ki said: "You go but not I."

125. Ideogram: Wang [M7045], "not."

126. Ideogram: Pou, p'u [M5401], "servant."

127. Ki: The grand tutor to Prince Wei.

128. Corea: Korea.

129. "abire decere": L, "it is best to go." The passage that ties these lines together is Ki's advice to the prince: "Calamity now befalls the house of Shang. I will arise and share in its ruin; for when Shang has fallen, I will not be servant or minister to another dynasty. I recommend, that for you, the emperor's son, it is best to go away. . . . If the emperor's son does not leave, we [the house of Shang] will perish." Wei did leave and Ki remained to be imprisoned for a while; but because of his virtue and wisdom he was eventually freed and sent to Corea to govern. Another story has it that he feigned madness and was released by King Wu of the new Chou dynasty and then fled to Corea.

130. Meng-ford: From the phrase that follows ("tá houéi Méng tsin"), which means "greatly assembled at Meng Ford." It is part of the first line of the Great Declaration, which consists of three speeches King Wu gave to his officers and people after his conquest of the Shang dynasty [Pt. IV, Chap. I, Couvreur's *Chou King*].

131. Heou Tsi . . . Tàn Fóu: A summary of a Couvreur historical note that traces the history of the royal family of the Chou dynasty, showing the results of the watchword "our dynasty came in because of a great sensibility," a reprise of the opening of the canto [cf. 2 above]. Grieve has a note that gives much in little: "Tan Fou . . . was the great-grandfather of Wu Wang, the king who, continuing the rebellion of his father, Wen Wang, defeated the tyrant emperor Chou Hsin [last of the Shang dynasty] and in 1122 B.C. founded the Chou dynasty. It was Tan Fou who first established the Chou state at the foot of Mount Ki in 1326 B.C. King Wan . . . passed on the Chou hereditary dominions to his son . . . Wu Wang."

132. Les mœurs . . . fleurit: F, "The morals had been reformed; virtue flourished."

133. Ideogram: Ling [cf. 1 above]. We return to the ideogram that opened this canto. While Pound uses several other characters to stand for the virtue, humanity, and sensitivity of the individual, he uses this one to tie together the processes of heaven with the processes of nature and the Confucian ideals of order in man. Just as the transcendent order of Neoplatonic thought is imaged by the heavens and clouds being reflected in water, so here the sky-cloud components on the top of this character, with the rain in the center and the earth-ceremonies of the bottom components, imply in parallel fashion the harmony that results when the processes of heaven's will are reflected in the actions of the emperor who has the good of the people at heart. Note too the way the three components of *ling* articulate with the three panels of Cosimo Tura [79:25].

134. Ad Meng vadum: L, "At the ford of Meng."

135. Huang Ho: "Yellow River."

136. ch' e' ditta dentro: I, "which he dictates within me" [*Pur.* XXIV, 54]. Bona-giunta of Lucca asks Dante if he is the one "who brought forth new rhymes, beginning: Ladies that have understanding of love?" Dante answers him, "I am one who, when Love inspires me, takes note, and goes setting it forth after the fashion which he dictates within me" [Singleton].

137. Cheóu . . . aerumnas: L, "Chou inflicts calamities." This Chou is the last emperor of the Shang dynasty. In the spring at the ford of Meng, Wu Wang spoke to his officers and people: "Heaven and earth are the parents of all things; and of all things, man alone has reason. He who is most intelligent and perspicacious becomes the supreme sovereign; and the supreme sovereign becomes the parents of the people. Now Chou [Cheóu], the emperor of Shang, does not stand in awe of heaven above and inflicts calamities on the people below."

138. Ideogram: Ts'oung, ts'ung [M6916], "astute."

139. Ideogram: Tàn [M6048], "sincere."

140. Ideogram: Ming [M4534], "intelligent." This character is central to Pound's idea of divinity manifesting itself through the intelligence of man [*CON*, 20].

141. tso iuén heóu: French for tso [M6780], "to make"; yüan [M7707], "chief, great"; hou [M2144], "king." "To be a great sovereign."

142. "Gentlemen . . . : King Wu (chief ruler of the West) went on to tell his people (from the western states) more reasons why heaven desired him to overthrow the emperor and become ruler of all the Middle Kingdom. Legge translates: "Oh! my valiant men of the West, Heaven has enjoined the illustrious courses of duty, of which the several characters are quite plain."

143. **Ideogram:** Hsien [M2692], "manifest." Legge translates as "quite plain"; Pound says "perfectly clear."

144. **Ideogram:** Wu [M7195], "warlike; fierce." The title of the first ruler of the Chou dynasty. One day Wu came to the borders of Shang and addressed his army: "In his left had he carried a battle-axe, yellow with gold, and in his right he held a white ensign, which he brandished, saying, 'Far are ye come; ye men of the Western regions.'"

145. "e canta la gallina": I, "and the hen crows." Couvreur's Latin gives "Gallinae matutinus cantus est domus exinanitio." In French, "Le chant de la poule le matin annonce la ruine de la famille" ("The crowing of a hen in the morning indicates the ruin of the family"). King Wu [in the speech in 144 above] is showing that Emperor Chou ("Cheou" in the canto) erred in following the counsel of his women rather than attempting to follow the will of heaven. Pound may have put it in Italian because the phrase recalled an old "skipping rope song": "trene-ta, quaranta / la gallina canta / e canta nel pollaio, / e cana nel cortile" [Mondolfo, *Pai*, 3-2, 286].

146. **ganged up:** Wu accuses Chou of having for ministers and officers men "who are only the vagabonds of the empire, loaded with crimes... making them great officers and nobles."

147. "6 steps... fugitives": Wu's speech to the army continues with instructions on how to fight: "In today's business, do not advance more than six blows, or seven blows; and then stop and adjust your ranks... Do not rush on those who fly to us in submission."

148. **Ideogram:** French "chèu," chih [M939], "stop". Ideogram: T'si, Ch'i [M560], "adjust."

149. **nài tcheu t'si:** "And then stop and adjust [your ranks]."

150. **Cheou's host... jo lin:** These lines

concern the decisive battle at which King Wu defeated the forces of Cheou: "[Cheou] led forward his hosts like a forest, and assembled them in the wilderness of Muh."

151. **quasi silvam convenit:** L, "like a forest assembled."

152. **jo lin:** Jo [M3126], "like." Ideogram: lin [M4022], "forest." "Like a forest."

153. "Liking... no man." The sources do not provide this precise sentence, which may be Pound's summary judgment of the actions of Wu.

154. **The 4th part:** Refers to Book IV, Part IV of Couvreur's *Chou King*, which is called "The Great Plan." The chapter concerns details, "marginalia," about the duties of government.

155. **Liu dogs...:** Couvreur Book IV, Part V is entitled "Le Chien de Liu" [Legge, "The Hounds of Liu"]. In it, the grand counselor Cheu advises King Wu not to accept the hounds as a gift from tribes under his rule.

156. **T'oung... chenn:** Ideogram: t'ung [M6618], "pain"; Ideogram: kuan [M3560], "cause distress"; Ideogram: nai [M4612], "however"; Ideogram: shen [M5718], "the body." King Wu is giving advice to his younger brother, Fung: "Oh! Fung... it is as if some disease were in your person... Where you go, employ all your heart."

157. **ôu iu chouèi:** French for wu [M7180], "not"; yu [M7643], "in"; shui [M5922], "water."

158. **Ideogram:** Transcription error for 民, min [M4508], "mankind" or "the people."

159. **Ideogram:** Kien, chien [M839], "oversee."

160. **10.12:** Chap. X, sec. 12, of Part IV, Couvreur.

161. "... thy mirror...: Wu tells Fung that the Ancients have said: "Let not men look only into water; let them look into the

glass of other people." And then asks: "Ought we not to look much to it as our glass, and learn how to secure the repose of our time."

162. **Ideogram:** T'u [M6532], "land"; Ideogram: chung [M1504], "center." These two characters begin a break in the text from Chap. X to Chap. XII of Couvreur. The duke of Chou is telling the king to bring his government to the city of Lo, "the center of the land." In the text these characters are separated from the following ones, which are "gists" and do not form a sentence.

163. **Ideogram:** Tan [M6037], "dawn." Here the name of the duke of Chou. Ideogram: Yueh [M7694], "said". "Tan said."

164. **Ideogram:** P'ei [M5019], "worthy"; Ideogram: huang [M2283], "sovereign." These characters do not occur together in the Chinese text of Couvreur. Pound may want them construed as "mate of heaven." Legge gives: "Tan said, 'Now that this great city has been built, from henceforth he [the king] may be the mate of great heaven.'"

165. **XIII, 9:** Couvreur, Chap. XIII, sec. 9 of Book IV.

166. **k'i p'eng:** Ideogram: ch'i [M525], "his"; Ideogram: p'eng [M5054], "companion"; 火: huo [M2395], "fire"; cho (灼) [M1256], "burn." The duke of Chou is giving advice to his young son and says he should have friends and companions but not have favorites or be partial or indulgent: "If you do so, the consequences hereafter will be like a fire, which... blazes up, and by and by cannot be extinguished."

167. **Ideogram:** Ching [M1138], "reverence." The duke tells his son if he will "Go and be reverent," one of his rewards will be "to know the sincere."

168. **Tch'eng T'ang:** Ch'eng T'ang [53:40], with the gold engraved bathtub, who was the founder of the Shang dynasty.

169. 戈: ko [M3358], "spear." This character does not appear alone in the Couvreur text but as a component in the next charac-

ter, 成: ch'eng [M379], "to perfect." 湯: t'ang [M6101], "hot water." The founder of the Shang dynasty. Thus Pound put together some elements that say: "With his spear, Tch'eng T'ang overthrew Hia."

170. **Hia:** The Hsia dynasty, 2205-1766.

171. **Praestantissimos...:** L, "most outstanding men to rule." The Latin and Chinese tags in this and the next several lines are from a speech by the duke of Chou, who, in an address to the remaining officers of the house of Shang, enumerates those characteristics of the deposed Shang dynasty upon which the new Chou dynasty (founded by Wu Wang) has been established: (1) an original charge from heaven, (2) rule only by the best-qualified men, (3) the emperor's desire to make virtue illustrious throughout the empire, (4) attention to the sacrifices and to the favor of god, and (5) a sincere attempt by the emperor always to manifest a goodness corresponding to that of heaven. The ultimate object is the welfare (tranquillity) of the people. Pound incorporates all these characteristics into the *sensibility* (ling²), which he subsequently defines as "the feel of the people" [86/560].

172. **Ideogram:** Tien [M6350], "to rule."

173. **Ti I:** Penultimate emperor of the Shang dynasty, 1191-1154.

174. **nullus... sociavit:** L, "Everyone made it [virtue] illustrious. Everyone allied himself [with the will of heaven]."

175. **ut benefaceret:** L, "so that he might benefit."

176. **k'i tche:** French for ch'i [M525], "his"; che [M277], "benefit."

177. **Tcheou:** Usually Pound gives Couvreur's "Cheou" for this last Shang emperor, Chou Hsin. Do not be confused. The 3d dynasty, the one that followed the Shang, is known as the Chou dynasty. Its first king was Wu Wang, who was honored and served by the duke of Chou. These people are not to be confused with this Chou, who is the last, weak emperor of Shang, Chou Hsin.

178. **Ling**²: [cf. 1 and 133 above].

179. **Ideogram**: P'i [M5137], "great." This goes with the ideogram for *ling* on the previous page: "great sensibility" [cf. 9 above].

180. **The arrow . . . points**: A thematic statement for *The Cantos* as a whole, and the point of 85 in particular. The *Chou King* (or *Book of History*) is made up of a number of odes. Said Pound: "The Master Kung collected the Odes and the historical documents of the ancient kings, which he considered instruments worthy of preservation."

"We find two forces in history: one that divides, shatters, and kills, and one that contemplates the unity of the mystery. 'The arrow hath not two points.' There is the force that falsifies, the force that destroys every clearly delineated symbol, dragging man into a maze of abstract arguments, destroying not one but every religion" [A *Visiting Card*, 1942; *SP*, 306]. Legge gives the king's remark as: "We have followed no double aims." Maybe "have not gone in two directions" would be closer.

181. **pou éul cheu**: French for pu [M5379], "not"; Ideogram: erh [M1752], "double"; shih [M5822], "go." "Two directions."

182. **"O nombreux officiers**: F, "O numerous officers." The title of a chapter in Couvreur and a phrase used often by the duke of Chou as he addresses the officers of the conquered Shang dynasty.

183. **Imperator ait**: L, "The emperor affirms."

184. **Ideogram**: I [M3037], "city." Here the new capital of Lo.

185. **Iterum dico**: L, "I say again."

186. **T'AI MEOU**: Posthumous title of Tcheou Koung (Chung-Tsung), 7th emperor of the Shang dynasty, who ruled 1637-1562. T'ai [M6020], a term of respect in titles; Ideogram: Meou Wu [M7197], "Heavenly Stem."

187. **OU TING**: Posthumous title of Kao Tsoung (Kaou-tsung), 20th emperor of the

Shang, who ruled 1324-1265. Just as with "T'ai Meou" above, the characters to the left are his name: Ideogram: Wu [M7195]; Ideogram: Ting [M6381].

188. **cognovit aerumnas**: L, "He has known hardships." The phrase does not come from the relevant Latin of Couvreur, but it applies to both the ancient emperors just cited as well as to Tsou Kia, to come. In their early years they "toiled away . . . from the court" and "lived among the inferior people" and, indeed, knew hardships. These experiences later made them compassionate rulers.

189. **TSOU KIA**: Legge gives us: "In the case of Tsou-K'ea, he . . . was at first one of the inferior people. When he came to the throne, he understood the law of the support of the inferior people, and was able to exercise a protecting kindness towards their masses. . . . Thus it was that Tsou-K'ea enjoyed the throne for thirty years."

190. **Ideogram**: Wei [M7066], "only"; Ideogram: Ch'eng [M351], "right"; Ideogram: chih [M935], personal pronoun; Ideogram: kung [M3710], "contribution." From a statement about King Wan: "from the various states he received only the right amount of contribution." "Contribution" is a word for taxes. King Wan taxed justly and "enjoyed the throne for fifty years."

191. **invicem docentes**: L, "teaching and learning in turn."

192. **Ideogram**: Siu, hsü [M2835], "all, together."

193. **Ideogram**: Chiao, kiaó [M719], "teach, instruct." This character has particular implications. Pound uses it along with "Sagetrieb," the German word he created to mean "pass on the tradition." The word and phrase have moral and social implications. It is the moral duty of this generation to pass on the wisdom received from the previous generation to the young of the next. That was what Confucius did. He gathered the best of all the odes and history and music from the old generation and organized it into new forms so that it could be passed on

to the new. Pound conceives one of the functions of *The Cantos* as to pass on the tradition—the great tradition. But in this case it is the tradition of the East that he would pass on to the West. As he stated it at 13/60: "The blossoms of the apricot / blow from the east to the west, / And I have tried to keep them from falling" [13:32].

194. **Sagetrieb**: G, a Pound-invented word that has had a number of interpretations. David Gordon, having had the benefit of hearing Pound talk about it in the context of writing both *Rock-Drill* and *Thrones*, says it means "Pass on the tradition."

195. **Ideogram**: Ch'eu, shih [M5780], "depends"; Ideogram: ngo [M4778], "I, me, we, us." "It depends on us."

196. **XVI.4**: Chap. XVI, sec. 4, Couvreur, where we read: "O! you said, O Prince, 'It depends on ourselves.' I also do not dare to rest in the favour of God."

197. **We flop . . .**: Pound's rendition of Legge's sentence continued from above: "The favour of Heaven is not easily preserved. Heaven is hard to be depended on. Men lose its favouring appointment because they cannot pursue and carry out the reverence and brilliant virtue of their forefathers."

198. **Diuturna . . .**: L, "Think of the future." Sec. 10 Couvreur, goes on: "Think of the distant future, and we shall have the decree in favour of Chou made sure."

199. **respect . . . men**: Legge: "If you can but reverently cultivate your virtue, and bring to light our men of eminence, then you will resign to some successor in a time of established security."

200. **Ideogram**: Ming [M4534], here "train"; ngo [cf. 195 above], "our"; Ideogram: tsun (chun) [M1727], "superior," or "fit." Couvreur has the character for "men" [M4508] in this group.

201. **Ideogram**: This character, *míng*⁴ [M4537], should not be confused with *míng*² [M4534] in 200 above. This one

means "will of God" or "life-destiny." Pound believes that divinity manifests in the intelligence of all men great and small. The duke of Chou is explaining why the Hsia dynasty fell: "God sent down correction on Hea, but the sovereign only increased his luxury and sloth, and would not speak kindly to the people. . . . He kept reckoning on the decree of God in his favour, and would not promote the means of the people's support."

202. **subsidia**: L, "support."

203. **"And don't pester . . . fights"**: Legge gives us, politely: "Do not err in regard to the litigations . . . and precautionary measures;—let the proper officers regulate them." The numbers in the margins refer to the appropriate chapters and sections of Couvreur.

204. **Hio K'ou jou kouàn**: Legge says: "Study antiquity in order to enter on your offices." Pound likes his "not just" line better.

205. **Ideogram**: Touan, tuan, [M6547]: "stop" or "cut off." In the *Ta Hsio* ("Ta Seu"), Pound translates this character as "cut the cackle" because he sees the right component as an ax and the left components as the archives tied up with silk [CON, 77].

206. **Awareness . . . fatiguing**: Legge says, "Practise them [reverence and economy] . . . and your minds will be at ease. . . . Practise them in hypocrisy, and your minds will be toiled."

207. **nor laws . . .**: Legge says: "Do not rely on your power to exercise oppression; do not rely on the laws to practise extortion."

208. **Not all things . . .**: Legge: "Be not passionate with the obstinate, and dislike them. Seek not every quality in one individual."

209. **Ideogram**: Pei⁴ [M4997], "prepare." This character appears in the passage from which 208 is cited.

210. **Ideogram:** Yung² [M7560], "forbearance." This character is the *ioung* in the next gloss, which "is, in some cases, charity."

211. *iou ioung te nai ta*: Legge gives: "Have forbearance and your virtue will be great."

212. **Ideogram:** Chong, sheng [M5738], "to beget, be born." Ideogram: heou: hou [M2147], "virtuous, good." Legge: "The people are born good, and are changed by external things."

213. **The 5 laws** . . . : The 5 laws are the laws of relationships: (1) king and official; (2) father and son; (3) husband and wife; (4) brother and brother; (5) friend and friend. This line is formative for this canto and *The Cantos* as a whole. All human relations derive from a deep awareness of how divinity manifests in the minds and hearts of men, how intelligence and love in the tensile light descending derive from divinity and are in fact the divine in process—the motivating force of the process.

214. **che funge**: I, "which is continually in action." *Funge* is an Italian neologism Pound created for a particular use [74:455]. M de R believes that it derives from Latin *fungor*, and she points out that in the Italian rendition of his *Unwobbling Pivot* he translates "La purezza funge" as "the unmixed function" and adds: "The unmixed is the tensile light, the Immaculata. There is no end to its action" [HK, *Pai*, 1-1, 83]. The tensile light, the light descending, the intelligence that informs awareness, is thus at the root of human motivation to exemplify the 5 laws. All of the precepts that Pound has culled from Couvreur in Canto 85 concern how the will of heaven should be exemplified in the ruler as well as in the life of every man.

215. **Brancusi**: Constantin B., 1876-1957, the Rumanian sculptor who settled in Paris in 1904 and became a leader of the modernist movement toward abstraction. Pound knew him in the 20s and 30s. He is mentioned dozens of times in his prose writings and Pound remembered "a few evenings in

Brancusi's old studio, wherein quiet was established" [GK, 84]. Also, "Brancusi in some dimensions a saint" [GK, 105]. Under the heading "Values" Pound wrote: "I would put up a dozen brass tablets to one phrase of Constantin Brancusi's [he sets the phrase in caps]: One of those days when I would not have given up fifteen minutes of my time for anything under heaven" [SP 283].

216. **Piazzale Loreto**: The public square in Milan where the corpses of Mussolini, Clara Pitacci, and four others from the Salò government "were hung, head downwards" by a group of partisans [Kirkpatrick, *Mussolini*, 671].

217. **Holohan**: John H., a witness who could have given evidence of the innocence of Mary Surratt, who was executed as a conspirator in the assassination of President Lincoln. As was Mussolini, she was tried by a military court and did not have benefit of a jury. A book by David De Witt available to Pound was entitled *The Judicial Murder of Mary E. Surratt* [*Pai*, 12-2 & 3].

218. **Jury** . . . **Athens**: [87:40].

219. οὐ δελίαν: H, "Shall we to all our ills add cowardice?" Sophocles, *Electra*, 351 [Loeb, 151]. Pound uses this line as an illustration at the end of his *Women of Trachis* [WT, 50], as a note to "IT ALL COHERES" [109/772; 116/797]: "This is the key phrase for which the play exists, as in the *Electra*: 'Need we add cowardice to all the rest of these ills?'" [DG].

220. **King Owen** . . . **Cheng**: Ou-Ouang (Wen Wang). Legge: "King Wan was able to . . . unite . . . the great empire" because he had "such ministers as his brother of Kih, Hwang Yaou [Houng Ieo], San E-sang [San I Cheng]."

221. **Ideogram**: "Sagetrieb" [see 194 above].

222. **Ideogram**: Ping [M5291], "grasp." Morrison [8603] analyses the components

of this character as "from a hand grasping grain." This prob. caught Pound's eye because the basic Fascist symbol is a hand holding together many spears of wheat.

223. **Ideogram**: Mao [M4373], "to go forward with eyes covered," or "to rush upon." Mathews uses several phrasal examples of *mao*, such as "to throw out sparks" and "to smoke—as a chimney." Hence the line "Risked the smoke. . ."

224. **aperiens** . . . : L, "opened up his soul to you." The duke said to the officers: "King Wen . . . opened up his soul to you." He implored them to follow Wen's example and carry out his decrees. Pound uses phrases from this same speech to open Canto 86. As with the end of Canto 1, the colon indicates a motion forward into the next canto, tying the end of the one to the beginning of the other.

CANTO LXXXVI

Sources

Séraphin Couvreur, *Chou King*, Paris, Cathasia, 1950; James Legge, *The Four Books*, Shanghai, 1923; Lewis A. Maverick, *China A Model for Europe*, San Antonio, Texas, 1946.

Background

EP, SP, 43, 160, 326, 328, 169; GK, 260; Virginia Cowles, *The Rothschilds: A Family of Fortune*, New York, Knopf, 1973; M de R, *Discretions*, 195; Christopher Hollis, *Two Nations*, London, 1935; William E. Woodward, *A New American History*, 1936; Cicero, *De Officiis* II, 89; Eustace Mullins, *This Difficult Individual, Extra Pound*, New York, 1961 [EM, *Difficult*].

Exegeses

Grieve, *Pai*, 4-2 & 3, 362-508; EH, *Pai*, 2-3, 497-498; HK, *Pai*, 2-1, 41; BK and TE, *Pai*, 9-3, 432; Walkiewicz and Witemeyer, *Pai*, 9-3, 441-459; Cookson, *Pai*, 8-2, 361.

Glossary

1. **Ideogram**: Hsu [M2862], "sympathy," or "solicitude." The duke continues his speech [85:224]. Where Couvreur gives the phrase "une sollicitude sans limite," Legge gives "boundless anxieties": "Think of the virtue of King Wan and enter greatly into his boundless anxieties." The Roman numerals in the text identify the part, chapter, and section in Couvreur.

2. **Turbationem**: L, "confusion, disorder": The Latin passage in Couvreur says: "The Duke said: . . . Guardian Shih, you will be able, I hope, to profit from my advice, to consider the great ruin and disorder of the house of Yin."

3. **Bismarck**: Otto von B., 1815-1898 [48:17; 80:172]. Cited by Pound as an ex-

emplum of balance and order: "Having become really conversant with the activities of either of these men [Bismarck, Gladstone], would not almost any document of the period fall, if we read it, into some sort of orderly arrangement?" [SP, 43]. It was Bismarck's opinion that the Franco-Prussian War, 1870-71, would be the last European war.

4. **Dummheit, nicht Bosheit:** G, "stupidity not malice." Old M's opinion about how Germany got into WWI [cf. 9 below].

5. **Old Margherita:** Queen mother of King Victor Emmanuel II of Italy [EH, *Pai*, 2-3, 497].

6. **Elenor? dowager:** May suggest Margherita compares in some way to Queen Eleanor of Aquitaine.

7. **"Sono . . . Cattivi":** I, "They are all heretics, Holy Father, but they are not wicked." Statement about the Germans, prob. made by Queen Margherita to the pope.

8. **Ballin:** Albert Reeder B., 1857-1918, a director of the Hamburg-Amerika [Steamship] Co., a familiar of the Kaiser's, and a friend of Chancellor von Bülow. The remark prob. concerns the Allied blockade against Germany. If he'd known it was going to happen, Ballin was one of the few people who could have "stuffed all Hamburg with grain."

9. **Bülow:** Bernhard von B., 1849-1929, German statesman and diplomat who became foreign minister in 1897 and chancellor in 1900. It was his intransigence in dealing with France, England, and Russia which helped increase German isolation and strengthen the Triple Entente. In his memoirs Bülow tells of a conversation between his wife, Maria, and Queen Margherita, who asked her bluntly: "Tell me frankly, Maria, you wanted the war, didn't you?" Maria said "She was prepared to swear by the Virgin Mary and all that was sacred that neither the Kaiser nor the German people had wanted the war." Queen Margherita replied: "Then the German diplomatists and ministers in

office in 1914 must be the greatest asses the world has ever seen" [EH, *Pai*, 2-3, 498].

10. **Talleyrand:** [44:28; 62:151]. French statesman who helped restore the Bourbons after the fall of Napoleon. In pursuing a "balance of power" policy he created, in the Quadruple Alliance (1834), buffer states and the Bourbon dynasty [103:22]. Earlier, as grand chamberlain under Napoleon, he had set up a first dynasty. In WWI, the existence of Belgium on the side of France ("Frogland") was one of the factors that saved France. "Svizzera" (Switzerland) remaining neutral may have been another.

11. **only two of us:** Couvreur IV, XVI, 20 continues the Duke's speech [cf. 1, above]. Legge translates: "I simply say, 'The establishment of our dynasty rests with us two.' Do you agree with me? Then you also will say, 'It rests with us two' . . ."

12. **Brancusi:** [85:215]. Pound often quotes this remark made by the sculptor.

13. **je peux . . . finiiir:** F, "I can start something every day, but finish!"

14. **Ideogram:** Hsiang [M2579], "to judge."

15. **Ideogram:** [85:1]: By not having *ling*, the Hsia emperor "lost the feel of the people."

16. **Ideogram:** Tien [M6347], "to be in charge of."

17. **Ideogram:** Sagetrieb [85:194].

18. **Ideogram:** Chien [M837], "documents" or "to appoint." These three characters do not appear together as a sentence in the source. The context in which they occur suggests that some officers of the state did "take charge of the good of the people," did try "to instruct and pass on the tradition," and did "appoint" good officers to serve the people. By putting them together, Pound may be suggesting something like: "Sensibility will come by passing on the tradition as contained in the documents."

19. **way . . . loveless:** Legge: "The paths which you tread are continually those of

disquietude;—have you in your hearts no love for yourselves?"

20. **Get men . . .:** The sense of the Couvreur passage is that if you get real men, "brave as bears," to serve, the empire will grow in glory.

21. **milites instar ursorum:** L, "warriors like bears."

22. **Not in two minds:** Legge translates the phrase: "[ministers] of no double heart." N.B. "The arrow has not two points" [85:180].

23. **Ideogram:** Tuan [M6541], "principles."

24. **jóung:** French for yung [M7567], "use," or "act on." Hence, "Act on principles."

25. **Edictorum:** L, "proclamations."

26. **Ideogram:** T'i [M6246], "the essential" or "complete."

27. **Ideogram:** Iao, yao [M7300], "the important." Legge gives the phrase that ties these characters together as: "in proclamations a combination of completeness and brevity are valuable."

28. **ta seu:** Ta hsüeh; *The Great Digest*.

29. **ta hiün:** Ta hsun; "great counsel."

30. **te i:** "Awareness of morality."

31. **Quis . . . documenta:** L, "What man teaches without documents [lessons]."

32. **even barbarians . . .:** The sense of the duke's speech here is that righteousness and good government will have such an influence on the people that "the wild tribes, with their coats buttoning on the left, will all seek their dependence on them."

33. **Non perituum:** L, "imperishable."

34. **Ideogram:** Kiue; chi [M453], "to finish." Pound's "kiue sin" is a transcription of Couvreur's "ki kiuē sīn" for Mathew's *chi, chueh, hsin*.

35. **Ideogram:** Sin; hsin [M2735], "heart, mind."

36. **Mencius:** [54:66; 78:60, 139]. The context suggests that the characters are the basis of Legge's "exert your mind to the utmost." That will lead to "Mou Wang" below.

37. **MOU WANG:** King Mu, the 5th emperor of the Chou dynasty (reigned 1001-946 B.C.). Couvreur and Legge view him as a lightweight who wandered around aimlessly, talking great but doing little. Ideogram: Mu [M4601]; "majestic"; Ideogram: wang [M7037]; "king."

38. **Ideogram:** Tou; tu [M6514], "true"; Ideogram: tchoung; chung [M1506], "loyal"; Ideogram: tchen; chen [M346], "virtuous." King Wang, speaking to his ministers, attributes these qualities to ministers of an earlier time.

39. **Kiun Ia:** "Keun-ya." Legge: "The king spoke thus: 'Keun-ya, do you take for your rule the lessons afforded by the former courses of your excellent fathers.'" Pound gives the essence of his speech in: "live up to your line."

40. **T'ai Tch'ang:** The imperial banner. In his words to Keun-ya, King Mu said that Keun-ya's father and grandfather had served the royal house so well that they "accomplished a merit which was recorded on the grand banner." Ideogram: ch'ang [M221], "principle."

41. **ice and tigers:** Now king Mu says, as he starts his rule "the trembling anxiety of my mind makes me feel as if I were treading on a tiger's tail, or walking upon spring ice."

42. **Ideogram:** Hsien [M2697], "law, regulations, constitution." Legge: "The king said, . . . 'Ever help your sovereign to follow the regular laws [constitution].'" This character ends Chap. XXVI of Couvreur.

43. **Ideogram:** Lü [M4280]. The name of the duke of Leu, who according to tradition was King Mu's minister for crime. This character opens Chap. XXVII of Couvreur.

44. **etiam . . . inspicendus:** L, "even appearance must be examined." Legge gives

the whole sentence: "When you have examined, and many things are clear, yet form a judgment from studying the appearance of the parties."

45. **Ideogram:** Mao [M4368], "appearances" [Chap. XXVII]. The next 4 characters [from Chap. XXX] go together.

46. **Ideogram:** i [M3021], "moreover"; Ideogram: shang [M5670]; "still"; Ideogram: i [M3016], "one"; Ideogram: jen [M3097], "man." Legge give the whole sentence: "The glory and tranquillity of a State also may perhaps arise from the excellence of one man."

47. **Edwardus:** Edward, Prince of Wales, later Edward VIII and duke of Windsor [cf. 89/601; 95:39]. According to Von Hoesch, the telephone conversation he had delayed the start of WWII by three years [109:40].

48. **von Hoesch:** Leopold von H., German ambassador to England in the mid-thirties.

49. **Eva's pa:** Fritz Hesse, ca. 1900-1980, the father of Eva Hesse. Eva is a scholar, critic, historian and official translator of *The Cantos* as well as numerous critical works into German. A senior editor of *Paideuma*, she is a great resource to all. Her father was press attaché at the German embassy in London in the mid-1930s and told the story of overhearing the conversation between King Edward VIII and the ambassador. The king called von Hoesch "Leo" and referred to himself familiarly, "hier spricht David" [HK, *Pai*, 2-1, 41].

50. **Bismarck:** [cf. 3 above]. His idea was no wars after 1870.

51. **Ideogram:** i [M3002], "righteousness."

52. "Nicht . . . cattivi": [cf. 4 & 7 above].

53. **Hamburg:** [cf. 8 above].

54. **Miss Wi'let:** Prob. Violet Hunt. Answer to the question, "Will there be war?" [38/188]. Answer the same [38:26].

55. **20 years . . . Bonaparte:** Echo of repeated anecdote [78:10].

56. **gold . . . Spain:** During England's effort to assist Spain against the armies of Napoleon, the British government had a hard time in providing Arthur Wellesley (later duke of Wellington) money to pay his troops. Everyone insisted upon being paid in gold. All A. W. could do was issue drafts on British treasury bills, which were bought only at massive discounts by "a mob of Maltese and Sicilian financiers" [Cowles, *The Rothschilds*, 42]. The drafts finally arrived in England (after going through a chain of speculators), where Nathan Rothschild bought them up very cheap. Knowing this procedure could not go on for long without great harm to England, he and his brothers in France and Germany began buying all the gold they could get. Finally the government went to Nathan Rothschild for help. He was prepared. Gold shipped by sea was often sunk, so getting it to A. W. in Spain was a difficult and treacherous business. Says Cowles: "Nathan's scheme [to do it] . . . was comparable to burglary in broad daylight" [43]. With the help of his family in France, he let it be known that England was trying to prevent the flow of gold and silver to France. Napoleon had relaxed his blockade in order to help the French consumer, so that at a place near Dunkirk 'legal smuggling' was permitted. Once N got the idea the English didn't want to lose gold, he helped the Rothschilds with what he thought was their plan "to drain away Britain's reserves." What they were really doing was helping the English and undermining the Bank of France. James Rothschild hoodwinked Napoleon and his finance minister, Molliens: "So the French Government allowed the Rothschilds to establish an artery of gold, running the length and breadth of France, to the heart of enemy resistance: Wellington's headquarters in Spain" [ibid.]. Karl Rothschild crossed the Pyrenees, as if an innocent traveler, and eventually emerged "with . . . Wellington's receipts in his hand" [ibid., 44].

57. **Geschäft:** G, "employment" or "business."

58. **Buchanan:** [34:84]. Buchanan said to

Pierce, in a letter of 1852 (*not* 1850): "The Rothschilds, the Barings, and other large capitalists now control, to a great extent, the monarchies of continental Europe" [BK & TE, *Pai*, 9-3, 432].

59. **Pierce:** Franklin P., 1804-1869, 14th president of the U.S., 1853-1857, who made a reputation in the House (1833-1837) and Senate (1837-1842) while very young and, after retiring from politics, as a brigadier general during the Mexican War. As an anti-slavery candidate in the convention of 1852, he was nominated on the 49th ballot as a compromise candidate, was elected, and served one term. A kindly, courteous person, Pierce was weak, unstable, and vacillating as president.

60. **question?:** Wasn't England owned by the banks in the 1850's? Pound's answer is: Not at that time. England was not wholly owned by the banks until 20 years later, after the Suez deal.

61. **Suez:** In November 1857, Disraeli discovered that the Khedive of Egypt, "a notorious spendthrift who was drowning in debt," was trying to sell his shares in the Suez to the French government. Disraeli was fearful that the French might snap them up and thus control what he thought was a vital British interest. But if the French knew the British wanted the shares, they'd doubtless buy at once. Speed and secrecy were necessary. D found out from Lionel Rothschild beforehand the price England would have to pay. Then he had to convince the cabinet, which was not easy; but they finally agreed that they should buy the shares if they could borrow the money. The story is that D poked his head out of the door of the cabinet room and said "Yes" to his secretary, who sped to the Rothschilds and said that D needed £4 million. "When?" asked Lionel. . . "Tomorrow" [said the secretary] . . . "What is your security?" [said Rothschild . . .] "The British Government" [said the secretary]. "You shall have it" [said Rothschild]. D wrote to Queen Victoria: "There was only one firm that could do it—Rothschilds. They behaved admirably: advanced the money at

a low rate, and the entire interest of the Khedive is now yours, Madam" [Cowles, 162]. The facts do not support Pound's opinion. Disraeli could not have asked Parliament, because of the need for speed and secrecy. Says Cowles: "The purchase turned out to be one of the best investments ever made by the government. In 1898, the market value of the shares was £24 million; in 1914 £40 million; in 1935 £95 million. And for nearly twenty-five years earnings were at a rate of fifty-six percent on the original investment" [ibid., 163].

62. **Ideogram:** Hsin [M2748], "trust."

63. "Alla non della": I, "to, not of." A much repeated recollection of Mussolini's precision in language in drawing up his Program of Verona for the Republic of Salò, est. Sept. 23, 1943. "It is a right *to* property not a right *of* property," is the sense of Pound's source. M de R [Discretions 195] cites the quote with the explanation, "work is not the object but the subject of economy" [108:3].

64. οὐ ταῦτα . . . κακοῖσι: H, "not all . . . ills." Part of *Electra* phrase [85:219].

65. **Alexander:** Alexander the Great [85:88].

66. **OBIT apud Babylonios:** L, "He [Alexander] died among the Babylonians."

67. **Arrian:** Flavius Arrianus, 2d C. A.D., pupil of Epictetus. His chief book, *Anabasis*, is a history of Alexander; the book's main source was Ptolemy.

68. **Hamurabi:** Hammurabi. Babylonian king, fl. 2100 B.C. His code of laws carved on a diorite column in 3600 lines of cuneiform is one of the greatest and most humanitarian of all ancient codes.

69. **Regius Professorships:** See gloss to "Chris Hollis" below.

70. **apud:** L, "from the writing of."

71. **Chris Hollis:** Christopher Hollis, author of *Two Nations*, a study of the development of power based on money and banking in

England, which Pound cites often in his prose works on money [SP, 160, 326, 328]. In that book Hollis cites the seminal statement about Paterson and the founding of the Bank of England: "the bank hath benefit of the interest on all moneys which it creates out of nothing" [Two Nations, 30]. In a chapter entitled "The Origin of the Progressive Legend," Hollis traces the careful plans made by the Whig government to see to it that the history of England was properly understood by the people, which meant being understood from their highly sectarian vantage point. Several steps were involved. First they sponsored a Whig history, *The History of our Own Times*, "calculated to impose the debt system on the gentry in return for freedom from enslavement." The next step was to get the book read. That was more difficult because both Oxford and Cambridge were hotbeds of Toryism: "In those seats of education instead of being formed to love their country and constitution, the laws and liberties of it, they are rather disposed to love arbitrary government and to become slaves to absolute monarchy" [ibid., 37-38]. Right away it was perceived that "the important task was to capture the educational machine." This they did. In 1724 it was arranged for 24 persons, "Fellowsof Colleges in the two Universities, 12 from Oxford and 12 from Cambridge" to preach a sermon each year at Whitehall." As money men, they understood that money would do the trick; they paid £30 for each sermon, an enormous sum at the time. But no one could receive the sum except those who were "staunch Whigs and openly declare themselves to be so." The number of enthusiastic Whigs who had been secretly hiding out at these universities was a surprise to some but not to those behind the conspiracy. This program finally became firmly entrenched by the establishment of a Regius Professorship in the name of King George for the teaching of history and modern languages. People were selected to fill the positions only if they avowedly adopted and promulgated the new Whig theory of history. Thus, says Hollis, the entire nation was

bemused with a curriculum of half-truths, and this result was achieved intentionally and with malice aforethought [ibid., 37-52].

72. **Bowers:** [81:12].

73. **La Spagnuola:** I, "The Spanish Woman."

74. **scripsit:** L, "wrote."

75. **Woodward:** William E. Woodward, author of *A New American History*, which Pound quoted from [SP, 169], and an economist whose writings on money Pound liked. Pound corresponded with him and, since he was an adviser to the Roosevelt administration, Pound "occasionally suggested items that he might pass on to the President" [EM, *Difficult*, 258]. The lines are W.E.W.'s response.

76. **HE:** Franklin D. Roosevelt.

77. **Cato speaking:** In Cicero's *De Officiis* we have a discussion of things that have great value in life, such as strength, health, glory, wealth, and so on. Then we read of an anecdote told of Cato. When asked about the most profitable feature of an estate, he said it was raising cattle. When asked the next most profitable, he said it was raising crops. After several such questions he was asked, "What about money-lending?" and he answered, "What about murder?" [Bk. II, 89; 96/664].

78. **some Habsburg:** Joseph II [cf. 81 below], an enlightened despot, was strongly influenced by his mother Maria Theresa of Austria. During the 18th century there was a vogue in Europe for Chinese customs. France, following the physiocrats, wanted to use China as a model for economic and agrarian reform. The frontispiece of a book by Mirabeau, *Philosophie Rural* (1764), showed a Chinese emperor plowing an imperial furrow to hearten his subjects and to carry on an age-old ritual [53:122]. Hence the young Dauphin was required to hold a toy plow in his delicate hands to show princely sympathy with the French peasants. In 1769 Joseph went the whole way: he took a real plow and plowed some real land

to show he meant business. Pound's interest was sparked by a particular book that contains these data: *China A Model for Europe*, 1946 [DG, *Pai*, 5-3, 394].

79. **old Theresa:** Prob. not Maria Theresa of Austria, but suggested by association.

80. **Cleopatra:** [85:13].

81. **Joseph two:** Emperor of Austria, 1741-1790, who came to the throne in 1765 and continued the reforms begun by his mother, including the 1786 reform of the code of civil law.

82. **Tuscany:** Province in central Italy which includes Pisa, Siena, Florence, etc., an area subjected to punishment in many wars, in particular the latter part of WWII.

83. **Konody:** Paul K., an art critic from Austria who settled in London; Pound "saw a good deal of him from 1909 or even 1908" [letter to Patricia Hutchins, 16 Nov., 1957, MS in British Library (BK)]. He is mentioned among the blessed in *BLAST* I.

84. **"We fight . . .":** Perhaps conversation overheard during the years of the *mittel-europe cantos* 35 and 38.

85. **Schwartz:** Repeat of a similar conversation overheard during WWII. Point: As always, the little, innocent people are the ones led to slaughter in *Bellum perenne* [cf. 108 below].

86. **"Mai . . . chic homme":** F, "But the Prussian! The Prussian is a natty man."

87. **femme de ménage:** F, "lady of the establishment" or "madam."

88. **"Vous . . . rosse":** F, "You would like to roll [slang for sex act] me, but you do not roll me because I am too decrepit."

89. **litigantium dona:** L, "gifts of litigation." Return to Couvreur. The whole sentence in Legge is: "Gain got by the decision of cases [litigation] is no precious acquisition."

90. **Ideogram:** Fei [M1819], "not."

91. **Ideogram:** Pao [M4956], "precious."

92. **non coelum . . . medio:** L, "not heaven not neutral." Legge: "It is not Heaven that does not deal impartially with men, but men ruin themselves."

93. **Fortuna:** L, "destiny." Pound is saying that the words "but man is under Fortuna" is a forced translation of the Latin line before it, as indeed it is. A recurrent theme [96/656; 97/676].

94. **La Donna . . .:** I, "The lady who turns." From "Io son la [I am the] donna che volga," the opening line of Cavalcanti's "Canzone to Fortune," where Dame Fortune (of Fortune's Wheel) is speaking [Anderson, *Pai*, 12-1, 41-46].

95. **Ideogram:** Chên [M315], "terrify." The sequence of lines in Cavalcanti's poem says that fortune's wheel, in its turning (not from heaven's will), is terrifying.

96. **Iou Wang:** Yu Wang, Chou ruler, 781-770, whose bad administration contributed to the decay of the Chou dynasty. Ideogram: yu [M7505], "dark"; Ideogram: wang [M7037], "king."

97. **King Jou:** Legge's transcription. He says, "King Jou was a recipient of divine justice." Thus he was "A Man under Fortune." As proof of a fateful destiny we read: "In the sixth year of his reign . . . occurred an eclipse of the sun. It is commemorated in the Chou King . . . as 'an announcement of evils by the sun and moon.'" Couvreur has a note that says Yu Wang was killed by barbarians from the West ("barbares occidentaux") in the 770th year before our era.

98. **Ideogram:** I [M3002], "right conduct"; Ideogram: ho [M2115], "harmony." The name of an uncle of King Ping Wang, who was a valuable aid to his administration.

99. **in angustii . . .:** L, "You have defended me in my difficulties." The quote is transposed from Couvreur's Latin: "defendisti me in angustii." From a speech of Ping Wang, who said, according to Legge: "Uncle E-ho . . . you have done much to repair my

losses and defend me in my difficulties. . . . I reward you with a jar of spirits, made from the black millet, mixed with odoriferous herbs; with one red bow and a hundred red arrows; with one black bow, and a hundred black arrows."

100. ne inutile quiescas: L, "be not uselessly at ease." The speech made by Ping Wang, known as "the Tranquillizer" (reigned 770-719), ends with these words. He was the last emperor of the Chou dynasty recorded in *Chou King*.

101. Ideogram: Pe [M4977], "uncle" or "elder"; Ideogram: k'in, ch'in [M1100], "birds" or "animals." Here the name of "the prince of Loo under the reign of Ch'eng Wang." Pound returns to the next to last chapter of *Chou King* for more data concerning the disintegration of the Chou dynasty. Legge gives us for Pe K'in's speech: "We must now largely let the oxen and horses loose . . . shut up your traps, and fill up your pitfalls, and do not presume to injure any of the animals let loose. . . . When your followers . . . abscond, presume not to leave the ranks to pursue them. . . . And let none of your people presume to rob or detain vagrant animals or followers, or to jump over enclosures and walls to steal away horses or oxen On the day Keā-shu I will punish the tribes of Seu;—prepare roasted grain and other provisions."

102. Ideogram: Tch'eng, ch'eng [M379], "to perfect"; Ideogram: wang [M7037], "king." Ch'eng Wang (reigned 1115-1078)

CANTO LXXXVII

Sources

EP, *WT*, 8, 50, 54; Dante, *Vita Nuova*, 12.4 [VN].; Sophocles, *Electra*, line 351; EP, *CON*, 22, 27, 232; Séraphin Couvreur, *Chou King*, Paris, Cathasia, 1950 [Couvreur]; James Legge, *The Four Books*, Shanghai, 1923 [Legge].

was the son of Wu Wang and the second and last great Chou emperor. His name and reign are evoked here as a contrast to the present disorder.

103. HE: [cf. 76 above].

104. Woodward: [cf. 75 above].

105. Dwight L. Morrow: Dwight Whitney M., 1873-1931, American banker and diplomat who was a civilian aide to Gen. John J. Pershing in WWI. In 1927 he was ambassador to Mexico, where he started a new era of understanding and cooperation. He served in the U.S. Senate 1930-1931. His daughter, Anne Morrow, married Charles Lindbergh. Pound tells a story of how he asked the late Senator Cutting in a letter, "How many literate senators are there?" Said Pound: "He sent nine names, ending 'and I suppose Dwight L. Morrow' " [GK, 260].

106. Br . . . C . . . g: Prob. Bronson Cutting, although the dots in the name are not exact as in Pound's usual practice. [E. P. Walkiewicz and H. Witemeyer, *Pai*, 9-3, 441-459]. It was not 1932 but earlier, since Morrow died in 1931.

107. "hysteric presiding . . .": A controversial reference. The context convinces me that Roosevelt is intended. Based on notebooks Pound gave him, W. Cookson believes the "hysteric" is Hitler [*Pai*, 8-2, 361]. The "'39" appears to go with this line.

108. Bellum cano perenne: L, "I sing of war everlasting." A musical figure that occurs often in the poem [88:21; 87:2].

Background

EP, *America, Roosevelt and the Causes of the Present War*, London, Peter Russell, 1951 [ARCPW], GK, 46, 105, 58, 324, 357, 77, 109, 278-279, 225, 57, 182, 15; SP, 323, 272-273, 311, 65, 29, 53, 240, 436; L, 255, 348, 173-176; NPL, 149-158; Francis Steegmuller, ed., *The Letters of Gustave Flaubert, 1830-1857*, Harvard Univ. Press, 1980 [Steegmuller]; Aeschylus, *Eumenides*, line 752; William Cabell Bruce, *John Randolph of Roanoke*, New York and London, G. P. Putnam's Sons, 1922, Vol. II, 232; Philip Spencer, *Flaubert, A Biography*, New York, Grove Press, 1952; G. Legman, *The Guilt of the Templars*, New York, Basic Books, 1966 [Guilt]; Jessie L. Weston, *From Ritual to Romance*, Cambridge, 1920; M de R, *Discretions*, 196; Charles Norman, *Ezra Pound*, Macmillan, 1960 [Norman]; Ford Madox Ford, *Portraits from Life*, 1937 (later published as *Mightier than the Sword*, London, Allen & Unwin, 1938); D'Arcy W. Thompson, *On Growth and Form*, Cambridge, 1916, rpts. MacMillan, 1942-1948; Sir Arthur Evans, *The Palace of Minos at Knossos*, Vol. III, Biblo and Tannen, New York, 1964.

Exegeses

CE, *Ideas*, 47-56; Achilles Fang, Ph.D. dissertation, Harvard, Vol. III; EH, *Pai*, 2-1, 141; CFT, *Pai*, 2-2, 223 ff.; Grieve, *Pai*, 4-2 & 3, 481; HK, *Era*, 331, 335 ff.; FR, *Pai*, 7-2 & 3, 29 ff.; WB, *Approaches*, 303-318; L. Surette, *A Light From Eleusis*, Oxford University Press, 1979, 263-267; HK, *Pai*, 4-2 & 3, 381.

Glossary

1. **between the usurer:** [45:1]. This recurrent theme is further developed in many of Pound's writings on economics [GK, 46; cf. also CE, *Ideas*, 47-57], e.g., "To repeat: an expert, looking at a painting . . . should be able to determine the degree of the tolerance of usury in the society in which it was painted" [SP, 323].

2. **perenne:** L, "continued, perennial." Part of recurrent tag: "bellum perenne." For, usury is the cause: "Wars are provoked in succession, deliberately, by the great usurers, in order to create debts, to create scarcity, so that they can extort the interest on these debts, so that they can raise the price of money . . . altering the prices of the various

monetary units when it suits them . . . completely indifferent to the human victim" [ARCPW, 8].

3. **without . . . credit:** Partial definition of usury [45/230].

4. **perché . . . mettere:** I, "why do you wish to put." In 1932 Mussolini asked this question. Pound gives the question and his answer, "Pel mio poema" ("For my poem"), later [93:75], thereby showing insistence on a Confucian order in his own mind [GK, 105].

5. **Grock:** The stage name of Charles Wetzach (1880-1959), circus performer, acrobat, and comic musician with violin and piano.

Originator of routine developed later by Jack Benny, Victor Borge, and others. Grock made a London appearance in 1911, where Pound may have first seen him: "He perfected those adventures of a simpleton among musical instruments . . . wonder as to where the strings had gone when he held his fiddle the wrong side up and at his labours to sit nearer the piano by pushing it toward the stool." The French dialog is typical of the nonsequiturs he used with his straight-man partner, a clown he teamed up with named "Brick." Grock's autobiography appeared in 1956 [*Die Memoiren des Königs der Clowns*].

6. *Où ça?*: F, "How's that?"

7. *J'ai une idée*: F, "I have an idea."

8. **Berchtold**: Leopold, Graf von B., 1863-1942, Austro-Hungarian foreign minister who, after the assassination of Archduke Ferdinand at Sarajevo, followed a harsh, reckless policy that contributed to the start of WWI. Although he was outwardly calm, the effect of the assassination on him was dynamite. The lines suggest that Pound met Berchtold, perhaps during his visit to Vienna in 1928 [35:6; 76:132].

9. **Varchi**: Italian historian who made no judgment as he did not have enough facts [5:33, 58].

10. **Of Roanoke**: John Randolph, 1773-1833, American statesman called "of Roanoke." During the years 1799-1829, he served a total of 24 years in the U.S. House of Representatives and 2 years in the Senate (for 4 of those years he was out of office). He became a powerful force as well as a flamboyant orator. The more he was against something, the more dramatic and biting his oratory became. His violent exhortations of Henry Clay and JQA led to the famous duel [88:passim]. Because of his opposition to Jefferson on the acquisition of Florida, he lost his leadership in the House temporarily. He also opposed James Madison and the Northern Democrats, the War of 1812, the second Bank of the United States, the tariff

measures, and the Missouri compromise. He is a continuous, if at times shadowy, presence in Cantos 87-89.

11. "**Nation silly . . .**": A recurrent theme cited in all of Pound's writings on the economic history of the United States, and a major theme of *R-D* [88:passim]. In a letter to Benton [88:80], Dec. 12, 1829, Randolph said: "It is obvious that the discounting of private paper has no connection with the transfer of public monies, or a sound paper currency. My plan was to make the great custom-houses branches of our great national bank of deposit—a sort of loan office, if you will . . . This would give one description of paper, bottomed upon substantial capital, and whensoever Government might stand in need of a few millions, instead of borrowing their own money from a knot of brokers on the credit of said brokers, it might, under proper restriction, issue its own paper in anticipation of future revenues on taxes to be laid; such notes to be cancelled within a given time" [Bruce, *Randolph*, Vol. II, 232]. N.B.: Herein is the heart of the social credit idea as well as Pound's basic attitude about debt-free money.

12. **Polk**: James K. P., 1795-1849, 11th U.S. president (1845-1849), lawyer and statesman from Tennessee; supporter of President Jackson, especially in the war against the bank. Thus, he deserves to be among those honored for fighting the "usurocracy."

13. **Tyler**: John T., 1790-1862, 10th U.S. president (1841-1845). He stood between the great parties and was opposed to most of the policies of Jackson and Van Buren, except for a brief period while senator from Virginia [34:81; 37:39].

14. **paideuma**: A word taken from Frobenius [38:45] which Pound defines not as the *Zeitgeist* but as "the gristly roots of ideas that are in action" during a period of time [GK, 58].

15. **Buchanan**: James B., 1791-1868. As

president (1847-1861) he was not a rigorous henchman of the money interests [34:84].

16. **Infantilism**: An epithet Pound applies to those who continue to have puerile or simpleminded ideas about economics, who emphasize the idea of "circulation" and neglect the importance of the source of money and/or credit.

17. **the problem of issue**: A central question of *Economic Democracy* [C. H. Douglas, 1920] and the social credit movement: who should issue the money and how should the issue be tied to production.

18. **Nakae Toji**: 1608-1648, Japanese philosopher known as "the Sage of Omi." He expounded the neo-Confucian philosophy of Wang Yang-ming. Pound got the name and the association from Carson Chang, who visited him at St. Elizabeths [Fang, III, 96].

19. **Wai' Ya'**: Wang Yang-ming, 1472-1528, the Ming dynasty neo-Confucian. In Carson Chang's Kiangsu dialect, "Wai' Ya'" approximates the sound for the name. "Min's lamp" is Wang's enlightened philosophy [ibid.].

20. **Nippon**: Japan.

21. **Grenfell**: Russell Grenfell, 1892-1954, author of *Unconditional Hatred*, which purports to prove that the Roosevelt-Morgenthau-Churchill program of unconditional surrender and the reduction of Germany after WWII to a powerless agrarian state showed less wisdom than the program of Wellington at the Congress of Vienna to build a lasting balance of power in Europe. This theme is developed at length in Cantos 100-105 [85:7].

22. **Antoninus**: A. Pius, A.D. 86-161, the Roman emperor (137-161) Pound often cites for his knowledge and promotion of wise maritime laws [42:4; 46:42; 78:56].

23. "**state shd / . . . benefit**": Concept Pound attributes to Antoninus, who fought against widespread piracy and supported maritime insurance. Antoninus was indignant that people should exploit the misfor-

tunes (e.g., shipwrecks) of others [SP, 272, 311].

24. **Salmasius**: Claudius S., 1588-1653, latinized name of Claude Saumaise, author of *De Modo Usurarium*, which Pound says, "appears not to have been reprinted since 1639 to 40" [SP, 323, 65, 272-273, 311].

25. **Χρεία**: H, "use, service, need." Pound said the word, as used in Aristotle, should be translated as "demand" and not "value." In his opinion the lack of precision in translating such a key word as this does damage to correct thinking through the ages [GK, 324, 357].

26. **Ari**: Aristotle.

27. "**Cogitatio . . .**": L, Pound translates as "cogitation, meditation, and contemplation." He further illustrates: "In the first the mind flits aimlessly about the object, in the second it circles about it in a methodical manner, in the third it is unified with the object" [GK, 77; *Pai*, 2-2, 182].

28. **Richardus**: Richard St. Victor [85:52].

29. **Centrum circuli**: I, "center of a circle." In the *Vita Nuova*, Amor (Love) says to Dante: "I am the center of a circle, which possesseth all parts of its circumference equally but thou not so" [12.4]. Pound first quoted it in the *New Age* 1912 [SP, 29].

30. **Remove the mythologies**: An ironic recommendation. Pound believes the myths as retold by Ovid (for one) express the interaction of the human and the divine. Hence, when asked what he believed, Pound said he "answered such questions by telling the enquirer to read Confucius and Ovid" [SP, 53].

31. **Picabia**: Francis P., 1879-1953, a French painter who advanced the cause and practices of the cubists, dadaists, and surrealists. He was part of the Parisian group of artists, including Man Ray and Cocteau, whose creativity Pound respected most.

32. **Alsace-Lorraine**: An area along the Rhine bank between France and Germany

control of which has been contested from the time of the Roman occupation of Gaul. Since the Treaty of Verdun (843) it has passed back and forth between Germany and France a number of times.

33. **Vlaminck:** Maurice de V., 1876-1958, was one of the fauvist painters influenced by Van Gogh, a group that included Derain and Matisse. Pound knew them in his Paris years. Perhaps the "Art is local" is a response to W. C. Williams's attribution of the idea to John Dewey. In the "Author's Note" to *Paterson*, WCW said that Dewey said: "The local is the only universal, upon that all art builds."

34. **Wops:** Italian immigrants at Ellis Island who were "without papers" were identified with these initials. Not a pejorative label: just the language of the people.

35. **διάβορον . . .**: H, a fusion of words from lines 676-677 of Sophocles' *Trachiniae* (*διάβορον πρὸς οὐδενὸς/τῶν ἐνδον, ἀλλ' ἐδεσθὸν ἐξ αὐτοῦ φθίνει*) and line 351 of *Electra* (*οὐ ταῦτα πρὸς κακοῖς δειλίαν ἔχει*). Thus: "Destroyed by nothing within, but eaten by itself, it wastes away; and in addition to our woes, shall we add cowardice?" A Sophoclean rhyme with the previous 2 lines: "The pusillanimous . . . dishonesty" [86:64] [DG].

36. **quia . . . est:** L, "which is impossible."

37. **Ver novum:** L, "Fresh spring" [39:13].

38. **hic est medium:** L, "here is the center."

39. **chih:** [M939]. "Rest in."

40. **Ἀθήνα:** H [*Ἀθηνᾶ*], "Athena." At the end of the *Oresteia*, Athena broke the tie of the jury [*Eumenides*, 752; Loeb, 344: "this man stands acquitted on the charge of murder. The number of the casts [ballots] are equal"]. The play provides the first evidence of trial-by-jury in Judeo-Hellenic-Christian civilization.

41. **Shang:** [M5673]. Second dynasty: 1766-1121 B.C.

42. **Y Yin:** A minister of the Shang dynasty.

His dedication to the concept of justice rhymes with the act of Athena [85:5].

43. **Ocellus:** Or Occellus. A 5th-century-B.C. Pythagorean philosopher from Lucanus who may have been a pupil of Pythagoras. An Ionic treatise attributed to him, entitled *On the Nature of the Universe* (quite certainly spurious), dates not earlier than the 1st century B.C. "It maintains the doctrine that the universe is uncreated and eternal; that to its three great divisions correspond the three kinds of beings—gods, men and daemons; and finally that the human race with all its institutions . . . must be eternal. It advocates an ascetic mode of life, with a view to the perfect reproduction of the race and its training in all that is noble and beautiful" [EB]. Since Ocellus is listed by Iamblicus [5:5] as a Pythagorean, Pound associates him with the important philosophers of light, and attributes to him the phrase "to build light" [94:172]. Ocellus was translated by Thomas Taylor in 1831.

44. **Erigena:** [36:9; 74:90]. Because Pound associates Erigena with light-philosophers, he attributes to him the phrase from Grosseteste, "All things are lights," as a way of suggesting his agreement with Grosseteste.

45. **Greek tags:** His dates, about 800 to about 877, make him one of the earliest philosophers to know Greek and thus one of the most complete scholars of his time.

46. **Alexander:** A. the Great, 356-323 B.C. In the spring of 323, A moved to Babylon to undertake great new developments, including a plan to open up maritime routes from Babylon to Egypt around Arabia: "under his supervision was prepared . . . an immense fleet, a great basin dug out to contain 1000 ships." But on June 15 and 16 of that year, at the beginning of a great enterprise, he "caroused deep into the night at the house of the favourite Medius. On the 17th he developed fever; . . . on the 27th his speech was gone . . . on the 28th Alexander died" [EB]. "In him the soul wore out the breast, and he died, in his thirty-third year, of a fever which might well have spared him

had he ever known how to spare himself" [OCD]. Pound may have got the idea that he was "bumped off" from Golevsky [cf. 47 below]. But his death did put a stop to a lot of planned development in the civilized world of his time.

47. **Golievski:** Golevsky, a Russian general with an English wife whom the Pounds knew in Paris in the early 20s. Pound mentions him anonymously [GK, 229]: "To recapitulate, I take it from my ex-Russian ex-General that the fall of Alexander's empire was a disaster" [EH, *Pai*, 2-1, 141].

48. **Greece . . .**: Golevsky had another idea: "Most European history saw the fall of Rome, but failed to calculate the possible greater loss to knowledge, learning, civilization implied in the fall of the Macedonian empire" [ibid.].

49. **Justinian's codes:** J. the Great, 527-565, inherited the corpus of Roman law called *Codex Theodosianus*, issued in 438, which by his time needed up-dating [65:126]. He promoted a new *Codex*, which in time had to be redone under Basil and Leo the Wise [CFT, *Pai*, 2-2, 223 ff.; 94:45].

50. **"abbiamo . . .":** I, "we have made a heap."

51. **Mus. viva voce:** I, "Mussolini orally" [with live voice]: Implies M tried to get parties to avoid the haystack of laws by settling out of court.

52. **Ocellus:** [cf. 43 above].

53. **jih:** [M3124]. "The sun, a day" [53:43].

54. **hsin:** [M2737]. "New."

55. **The play:** Sophocles' *Trachiniae*.

56. **φλογιζόμενον:** H, "in a blaze of light." Pound translates, "as is the lightning blaze" [WT, 8].

57. **gospoda:** Transliteration from Russian: "citizen."

58. **Δαίανειρα:** H, "Daianeira." Wife of Her-

cules, who was tricked into sending him as a gift the "Nessus shirt" which, after he put it on, became such a painful "shirt of fire" that he persuaded his son Hyllus to build a pyre and have him consumed by flames to end the terrible pain. Hercules is associated in tradition with "solar vitality."

59. **λαμπρά συμβαίνει:** H, "What splendour. It all coheres." Or so Pound translates [WT 50] and adds in a note: "This is the key phrase, for which the play exists" [109/772].

60. **dawn blaze . . .**: *The Women of Trachis* opens at dawn, and the pyre that consumes Hercules burns at sunset at the end of the play. Hercules' attitude is that under the law of the gods, "What has been, should have been," while his young son who must start the blaze believes, "And for me a great tolerance / matching the gods' great unreason" [WT, 54].

61. **Destutt:** Antoine Louis Claude Destutt de Tracy, Comte, 1754-1836, a French philosopher who became a deputy to the Constituent Assembly in 1789. His major works include *Elements d'ideologie* and *Commentaire sur l'esprit des lois* [71:96].

62. **"Pity to stamp . . .":** If a gold or other coin is stamped for a value less than its value by weight of metal, it will be melted down and disappear from the marketplace. Pound calls people who do such things "gold-bugs": they are a drag on any monetary system.

63. **Ari:** [Aristotle]: A saw "money as a measure," which is "called NOMISMA because it exists not by nature but by custom and can therefore be altered or rendered useless at will" [Pound's italics]. If we put this 'be rendered comparatively useless' we shall have got the juice out of 'altered and rendered' [which], . . . is now part of the bank wheeze" [GK, 278-279]. "Wheeze" has an informal meaning of "trickery."

64. **chih⁴:** [M971]. "Aim, intention." Pound defines this: "The will, the direction of the will, *directio voluntatis*, the officer standing over the heart" [CON, 22].

65. *directio voluntatis*: L, "direction of the will" [77:57]: "The science of economics will not get very far until it grants the existence of will as a component; i.e. will toward order, will toward 'justice' or fairness, desire for civilization, amenities included. The intensity of that will is definitely a component in any solution" [SP, 240].

66. "An instrument . . .": Major theme of *Economic Democracy* (1920).

67. Douglas: [38:49]. A criticism he often made: economic disaster resulted because money was used not as a just measure but for political ends.

68. Jean C: J. Cocteau [74:246]. Pound regarded him as one of the greatest and most perceptive of French poets and playwrights.

69. "gros légumes": F, "large vegetables." Slang sense: "fat cats." A pejorative epithet Cocteau applied to bankers. Pound quotes: "Alors, si l'idée de fantôme te fait sauter en l'air, c'est que tout le monde, riche ou pauvre à Thebes, sauf quelques gros légumes qui profitent de tout . . ." [SP, 436]. The sentence comes from *L'Infernal Machina*, a play about Oedipus.

70. in pochi: I, "in a few." From Machiavelli: "Gli uomini vivono in pochi . . ." ("mankind lives in a few . . ."). Pound used the quote as an epigraph to *GB* in 1918.

71. *causa motuum*: L, "cause of motion [or emotion]."

72. pine seed . . . : The power in nature by which the seed realizes itself: a leitmotif of the hidden city [83/530], restated often, as in "the clover enduring" [94:19] and "bois dormant" [93:128].

73. BinBin: Laurence Binyon, 1869-1943. British poet, orientalist, and translator. Pound recalled in a 1934 letter to him [L, 255] that he used to say, "Slowness is beauty."

74. San: [M5415]. "Three."

75. Ku: [M3470]. "Solitary." The "San Ku" was a sort of secret-society council of

three Pound found in Couvreur [IV, XX, 5-6, 333-334; Legge, 527-528]. They were part of the San Kung: "I appoint the Grand Tutor, the Grand Assistant, and the Grand Guardian. These are the three Kung." These were assisted by juniors called the San Ku: "I appoint the Junior Tutor, the Junior Assistant, and the Junior Guardian. These are called the three Koo [Ku]. They assist the Kung to diffuse widely all transforming influences; they with reverence display brightly the powers of heaven and earth:—assisting me, the one man" [Grieve, *Pai* 4-2 & 3, 481]. Stock called it "a sort of masonic council" [90:8].

76. Poitiers: Poitiers [76:77]. A town in W central France, ancient capital of Poitou. It dates from pre-Roman times; early on it became a center of Christian orthodoxy and an episcopal see, with St. Hilaire as bishop in the 4th century. The tower of the Hall of Justice was built here in the 12th century and has a room where on bright days the light is suffused indirectly so that no shadow is cast [HK, *Era*, 331, picture]. Pound listed this building as one where the architect invented something: "The cunning contrivance of lighting and the building of chimneys is . . . something that has no known fatherhood" [GK, 109].

77. Jacques de Molay: 1250?-1314. The last grand master of the Knights Templars. He was burned at the stake as a lapsed heretic on March 19, 1314 by order of King Philip IV of France. Pound seems to believe that the Templars were destroyed because they undermined the money powers by lending money at nonusurious interest rates. Latest scholarship shows that they were indeed the major money dealers of the time, but that they charged excessive fees for their capital and were destroyed so that their enormous wealth could be expropriated by the king and his reluctant henchman, Clement V (the first French pope), whom the king moved to Avignon. Their headquarters in Paris, called the Temple, was the money center of the Western world: "The Temple lent money to kings and merchants and collected its inter-

est under the guise of rent . . . though the Church never ceased to denounce the Jew [sic] moneylenders" [Guilt, 28]. "Usury was the principal guilt of the Templars, and the secret of their enormous wealth" [ibid., 22]. The Italian banking system grew enormously through the Renaissance because it filled the gap left by the destruction of the Templars [90:11].

78. "Section": The Golden Section of Pythagoras, a numerical process which seemed to involve mystical relationships representing proportions in nature. The proportion is expressed as $a/b + b/c = c/d \dots = 1/\theta$ where θ is greater than 1. Here, the architecture of the tower is seen as expressing proportions that relate it harmoniously with the cosmos [FR, *Pai*, 7-2 & 3, 29 ff.].

79. false . . . barocco: Expresses Pound's belief that "usury" or money lust fosters bad art.

80. Mencius: [54:66; 78:60]: "Mencius said, 'All who speak about the nature of things, have in fact only their phenomena to reason from, and the value of a phenomenon is in its being natural.'"

81. monumenta: L, "memorials, monuments, statuary." Pound, following Heydon, distinguishes "monumenta" (plastic arts), "documenta" (verbal arts), and "phenomena" (art of nature). The oak endlessly bears a precise pattern of the oak leaf, directed by an intelligence in nature, without the aid of man [92/622].

82. John Heydon: English astrologer and alchemist, 1629-?, author of *The Holy Guide*, 1662, and other books in the hermetic tradition. In the first version of Canto 3, Pound devoted 23 lines to him, calling him a "worker of miracles," a visionary, and a "servant of God and secretary of nature." Pound saw in Heydon's "doctrine of signatures" an idea he related to a chain of Neoplatonic thought involving Trismegistus, Psellus, and Porphyry [GK, 225] and the kind of intelligence in nature that makes an acorn produce only an oak tree. Heydon

[91:96] is mentioned several times in *Rock-Drill* with occult writers such as Apollonius [91:9, 25] and Ocellus [91:12, 26] and in contexts of intelligence as light descending [WB, *Approaches*, 303-318; Surette, *Eleusis*, 263-267].

83. Σελλοί: H, "the Selli." Original inhabitants of Dodona, among whom was the oracle of Jove. Jessie L. Weston [*Ritual*] connects the Templars with pagan priests known as "Salii." Pound prob. rhymes the "secret society" ambience of the Selli with other secret societies, such as the San Ku [cf. 75 above; 109:48].

84. old Jarge: George Santayana [80:49]. Although G. S. maintained he was a materialist and a mechanist, his four-volume work on "essences" (*The Realms of Spirit*) accepted the historical facts that religious faiths and traditions assumed much more than a materialist theory of knowledge could allow [Marginalia in DP's copy of *The Cantos*. Note provided by OP].

85. houris: For all faithful men who died for Allah, the Islamic paradise contained an endless line of couches, each occupied by a houri, a nymph created from musk and spices and endowed with eternal youth and perfect beauty.

86. hsin: [M2735]. "Heart, mind."

87. Morrison: Robert M., 1782-1834, first Protestant missionary to China, whose dictionary in 6 quarto volumes was published between 1815 and 1822. He also promoted cultural interchange, education, and medicine.

88. Remy: R. de Gourmont, 1858-1915, French writer, thinker, and stylist celebrated by Pound for many years for his *Natural Philosophy of Love*, which celebrates sensuality as a natural process in the universe which makes the cosmos continue [cf. *NPL*, 149-158].

89. Sant' Ambrogio: Small town at the end of the *salita* leading up from Rapallo, where at one time during the war Pound, Dorothy, and Olga Rudge lived together. They were

joined there toward the end of WWII by Mary de Rachewiltz. The area escaped serious harm, although the Ligurian coast nearby was heavily damaged.

90. Baccin: An elderly friend from Rapallo, who, in the spring of 1944, helped Pound carry "the accumulation of twenty years of books and papers, letters, manuscripts, drawings" up the hill to casa 60, Sant' Ambrogio [M de R, *Discretions*, 196].

91. ulivi: I, "olive trees."

92. Monsieur F.: Prob. Gustave Flaubert (1821-1880), who had visionary experiences that were prob. a bizarre form of epilepsy. They were always cued and accompanied by brilliant light and "a million thoughts, images . . . crowding at once into his brain like blazing rockets in a flood of fireworks" [Steegmüller, 22]. Flaubert spoke of his visions as combinations of "Santa Theresa, Hoffman, and Edgar Poe."

93. Windeler: B. Cyril Windeler, author of *Elimus*, a story with 12 designs by Dorothy Shakespear, one of the 6 books published by Three Mountains Press, Paris, ca. 1923. This press, run by William Bird, also published Pound's *Indiscretions* and Hemingway's *In Our Time*.

94. Windeler's vision: Pound wrote: "and you have Mr. W., a wool-broker in London, who suddenly at 3 A.M. visualizes the whole of his letter-file, three hundred folios; he sees and reads particularly the letter at folder 171, but he sees simultaneously the entire contents of the file, the whole thing about the size of two lumps of domino sugar laid flat side to flat side" [NPL, 155].

95. Santa Teresa: Or Theresa (1515-1582). Spanish visionary and mystic who had visionary trances that "recurred frequently . . . and grew more and more vivid. The cross of her rosary was snatched from her hand one day, and when returned it was made of jewels more brilliant than diamonds, visible, however, to her alone" [EB]. Pound said, "You have the visualizing sense, the 'stretch' of imagination, the mystics . . . Santa There-

sa who 'saw' the microcosmos, hell, heaven, purgatory complete, 'the size of a walnut'" [NPL, 155].

96. Butchers: Pound divided primitive men into four categories: (1) hunters, (2) killers of bulls, (3) killers of lesser cattle, and (4) agriculturists. "Ethics begins with agriculture, i.e. enough honesty to let him who plants reap. Plenty of religion in hunters, magic, etc. with reverent apology to ancestor of beasts killed" [letter from Pound to William Cookson].

97. Fell between horns: Prob. an actual occurrence of a bullfighter attempting a ring maneuver such as "salta sin barra." Says HK: "DP told me that EP saw bullfights at Arles. Ez wanted to join the fighters in the ring but DP's hand on his coattails held him back. 'With his eyesight!', she said."

98. "salta sin barra": S, "[he] leaps without pole." Goya, in a series of etchings called *La Tauromaquia (The Art of Bullfighting)*, shows a bullfighter vaulting over a bull on a pole grounded between the attacking horns. One might describe the movement as a "leap with pole" [Goya, *Complete Etchings*, plate 20]. In *The Palace of Minos*, by Sir Arthur Evans, a number of illustrations show a maneuver, performed by both women and men, in which the "Taureador" seized a bull by the horns and executed various acrobatic feats, sometimes landing on the bull's back before springing in another somersault to the ground, in effect a "salta sin barra." [Vol III, 203-232; see CFT, *Pai* 13-2].

99. Mr. Paige: Douglas Duncan P., editor of *The Letters of Ezra Pound*. He prob. described Ligurian butchery in an unpublished and unlocated letter to Pound.

100. Ligurian: Of an area in NW Italy reaching from the French border to Le Apezia. It includes the Ligurian Alps in the west and the Ligurian Apennines in the east; the coastal strip forms the Italian Riviera; Genoa is the capital.

101. Mont Ségur: F, "Segur Mountain." From Latin "Mons Securus," indicating a

stronghold. Site of Provence castle / temple of the Catharists [23:25,28]. Pound believed "a light from Eleusis" persisted in this area until the temple was destroyed by the Albigensian Crusade. Studies of the ruins indicate elaborate sun-worship rituals [HK, *Era*, 335 ff.].

102. San Bertrand: A French town on the Garonne near Montsegur where the Albigenes defended their citadel until they were all massacred. It was on the road to this town that Poicebot had a visionary experience [5:24] and suffered a sea change, suggesting a "delightful psychic experience" [SR, 92] akin to the experiences of Flaubert, Santa Teresa et al.

103. Frobenius: Leo F. [38:45; 74:44]. The quote from *Frobenius* [GK, 57] is one of Pound's favorites [SP, *passim*], since it expresses a cultural coherence—"gristly roots of ideas that are in action" [GK, 58].

104. oak cats: Poundian for "squirrels."

105. Indians say: Paraphrased: "High weeds precede a hard winter."

106. water-bug: An image Pound had in mind for years. It seems to relate to Pythagorean light imagery: just as light through air shadows forth creation, so does light through the denser medium water produce a pattern of beauty on stone, a pattern that rhymes, in turn, with the "rose in the steel dust" [74:503]. Pound said in letter to Katue Kitasono: "I wonder if it is clear that I mean the shadow of the 'mittens'? and can you ideograph it; very like petals of blossom" [L, 348; 91:105]. "The interaction between heaven, prince, and people paralleled by that between the descent of light, the refractive processes of dented water, and the substantiality of the water-bug, which results in . . . the special flower on the stone" can be seen as a "metaphysical image" that effects "a blending of the moral ambience of the *tê* ideogram" [HK, *Pai*, 4-2 & 3, 381].

107. nel botro: I, "in the pool."

108. Ideogram: *Tê* [M6162], "awareness." Pound says: "the process of looking straight into ones own heart and acting on the results" [CON, 27]. The ideogram introduces again the idea of process in nature [74:9].

109. "Bomb him down . . .": Prob. a memory from the Pisan confinement.

110. "Und . . . Shinbones!": Pound's idea that one can tell who is talking by the noises he makes is partly true. Here, one can tell the kind of person (which matters) but not his name (which doesn't). The scene of ecstasy relates to the discovery of another example of how divine intelligence works in the world. Just as the branches of a plant are spaced with mathematical precision so that they can spread their leaves to absorb the maximum amount of energy from the sun, so skeletal structures express optimal economy of weight, size, and shape for the load to be carried. A rhyme with other processes in nature, such as the cherrystone producing only the cherry tree [113/788]. Or phyllotaxis [104:87; 109:49]. For detailed account of the mathematical precision of nature, see Thompson, *On Growth and Form* in particular Chap. IX on Spicular Skeletons and Chap. XIV, "On Leaf-Arrangement, or Phyllotaxis."

111. ottocento: I, "19th century."

112. Mencken: Henry L. M. [81:31]. Recurrent theme [GK, 182].

113. Mencius: Meng-tzu [78:60]. The lines are a compressed statement on taxing or sharing (tithing) which occurs in Mencius III, I, iii, 6 [cf. Legge, 612-613].

114. T'ang Wan Kung: C, "The duke Wan of T'ang." Title of Bk. III, Pt. I of *The Works of Mencius* [ibid.].

115. Ideogram: Shang [M5669], "supreme, top, first."

116. pu erh: Pu [M5379], "not"; erh [M1752], "double." Here, "no dichotomy."

117. Ideogram: Li [M3867], "profit." The "grain cut" is the annual renewable product

of nature, which is distinguished from usury: to harvest acorns brings legitimate profit; to cut down the oak tree for profit is usury. In Legge [Mencius I, I, 1, 125-127], King Hui of Liang says to Mencius that, having traveled a thousand *li* [57:32], he must have come with counsels "to profit my kingdom." Said Mencius "Why must your majesty use that word 'profit'?" He said he offered only "counsels to benevolence and righteousness."

118. Ideogram: Chih [M933], "wisdom" [85:9]. The sun (lower) element of the ideogram suggests "the light descending," in Pound's recurrent religious metaphor.

119. Religion: A deficiency of contemporary Christianity, which has no ritualistic dances in celebration of the mystery. Without such rites, Pound implies by tone, no creed can be effective or affective as a religion.

120. Cytharistriae: Followers of Cythera [24:30; 79/492]. To be seen here as dancing girls used in ritual.

121. Vide: L, "See."

122. Neruda: Pablo N., pseudonym of Nef-tali Ricardo Reyes, 1904-1973, a surrealist poet from Chile. His work is distinguished by his use of bold metaphors and the common tongue. He made sensuous verse out of grief and despair and had wide influence in Hispanic America in both social and literary thought. Many of his poems contain Cytharistriae.

123. "Stink" Saunders: A. P. Saunders, dean of Hamilton College. Pound saw him during his 1939 visit to the college [Norman, 367]. "An independence" equaled enough money for an artist to live on so that he could devote his time to his art. The idea was behind Pound's efforts with "Bel Espirit" to create an independence for artists. He tried to start with a fund for Eliot [L, 173-176].

124. nomignolo: I, "nickname." Saunders was called "Stink" because of the odors created in the chemistry lab.

125. Henry's: Henry James [7:13]. In a letter to Wyndham Lewis, undated, Pound wrote: "[re]member that touching passage in H.J.'s [a]bout the dissolving view?" [Xerox of letter at Cornell provided by T. Materer]. The "dissolving view" is illustrated on the next page [cf. 127 below]. In this context the idea seems to be that a body of coherent thought reaches dissolution by slow attrition or seepage because it is not hitched solidly to "the one principle," as expressed by the ideogram. Sse's response in the *Analects* is, "I have reduced it all to one principle" [GK 15]. Just as Mencius preserved the name of Confucius, from whom coherent thought came, so should we preserve such principles by monuments to the founding fathers, such as John Adams—a spirit and a solid block to build on, or become hitched to.

126. Ideogram: Chih [M939], "the hitching post, position, place one is in, and works from" [CON, 232; 85:9].

127. Henry again: Henry James. A passage from Ford M. Ford is indicated: "How often . . . haven't I heard him say whilst dictating the finish of a phrase: 'No, no, Dash . . . that is not clear . . . Insert before 'we are all' . . . Let me see . . . yes, insert 'Not so much locally, though to be sure we're here; but temperamentally in a manner of speaking.' . . . so that the phrase, blindly clear to him by that time, when completed would run: 'So that here, not so much locally, though to be sure we're here, but at least temperamentally in a mannner of speaking, we all are'" [Ford, *Portraits from Life*, 25]. An example of a "dissolving view."

128. De Molay: [cf. 77 above].

129. Church councils: Whereas early church councils were clearly against usury, they began "bumbling" the issue during the early Renaissance.

130. Justice: Anticipates one of the central themes of *Thrones* [96:headnote].

131. directio voluntatis: L, "direction of the will" [77:57]. Recurrent leitmotif.

132. Richardus: Richard St. Victor [85:52].

133. Benjamin Major: Companion work to Benjamin Minor.

134. Old crocks: Three of those "to die in a bug-house" seem to be listed after the colon. For Gallagher, MSB has a note: "did a book on America's aims, Asia's aspirations." But there is no information about either the "old

colonel" or "T. F." Pound commonly referred to St Elizabeths as "the bug-house."

135. Sikandar: The Indian name for Alexander the Great. MSB has two notes: "legend [tigers?] go out and howl at full moon over tomb of Alexander the Great" / "Erigena who said God himself didn't know who he was." The point is the mutual empathy of the great cats with the sage, mystic, or charismatic leader, a leitmotif repeated with Apollonius of Tyana [94:42, 43] and others. The last of the mythic kings in *Shah Nameh* [77:171].

CANTO LXXXVIII

Sources

Thomas Hart Benton, *Thirty Years' View; or, A History of the Working of The American Government for Thirty Years, from 1820 to 1850*, Vols. I, II, New York, Appleton, 1854 [TYV]; Christopher Hollis, *The Two Nations*, London, 1935; Willis A. Overholser, *A Short Review and Analysis of the History of Money in the United States*, Libertyville, Illinois, Progress Publishing Concern, 1936; Sophocles, *Antigone*, II, 337-338; EP, CON, 112, 269, 27-33, 193; Dante, *Inf.* XI, 46-66; George Tucker, ed., *Blackstone's Commentaries: with Notes of Reference, to the Constitution and Laws, of the Federal Government of the United States; and of the Commonwealth of Virginia*, 1803 [Tucker]; Homer, *Iliad* IX, 63; James Legge, *The Four Books*, Shanghai, 1923 [Legge].

Background

EP, GK, 354, 45, 47, 43, 249, 243; IMP, 65, 33, 252, 196; SP, 295, 172, 265, 313, 176; LE, 86; P, 139-140; e. e. Cummings, *Collected Poems*, 1954; Anatole France, *L'Ile des Pengouins*, 1908; Brooks Adams, *The New Empire*, New York and London, Macmillan, 1902; Alexis de Tocqueville, *Democracy in America*, 4 vols., 1835-40; Davis R. Dewey, *Financial History of the United States*, 1902; Benito Mussolini, *My Autobiography*, New York, C. Scribner's & Sons, 1928 [Auto].

Exegeses

HK, *Era*, 13; EH, *Pai*, 2-1, 143.

[Although the bulk of the source identifications for Cantos 88 and 89 were completed before 1975, many of the most elusive ones come from a dissertation by Charles Watts, which is in the process of being published under the title of *The Duel of Giants: The People vs. the Bank*.]

Glossary

1. **It . . . relation:** The opening lines of chap. 26, entitled "Duel Between Mr. Clay and Mr. Randolph." of Thomas Hart Benton's *TYV* [Vol. I, 70], except that after the word "session," the source has some added detail: "that Mr. Randolph came to my room at Brown's Hotel, and (without explaining the reason of the question) asked me if I was a blood relation of Mrs. Clay?" Senator Benton said that he was. His response told Randolph that he would be unable to ask him to act as his second in a duel to which he had just been challenged by Mr. Clay, and that he must apply instead to Colonel Tattnall.

2. **Clay's right:** Clay issued the challenge because of news reports that Randolph had made incriminating remarks about some of Clay's actions as secretary of state. Randolph insisted Clay had no right to hold him accountable for anything he said in the Senate, but as a private person he would answer for any injury Clay believed he had received. For this reason Randolph confided in Benton that he would not return Clay's fire. Benton summarizes the nuances: "As senator he had a constitutional immunity, given for a wise purpose, and which he would neither surrender nor compromise; as individual he was ready to give satisfaction for what was deemed as injury. He would receive, but not return a fire. It was as much as to say: Mr. Clay may fire at me for what has offended him; I will not, by returning the fire, admit his right to do so" [*TYV*, I, 71].

3. **Brown's:** A Washington hotel frequented by members of the government.

4. **Col. Tattnall:** Edward F. Tattnall, 1788-1832, of Savannah, Georgia; state solicitor general, 1816-1817; member of state legislature, 1818-1819; member of Congress, 1821-1827. Not to be confused with Josiah Tattnall (1795-1871), a naval officer from Georgia who served in the War of 1812 and the Mexican War but was not promoted to captain until 1850. (Pound's incorrect spelling comes from Benton.)

5. **Defiance of Adams:** John Quincy Adams [34:passim]. The challenge to duel derived from deep-rooted antipathies between the Federalists and "the party of the people" which came to a climax in the election of 1824. The electoral college, bound by its constituents, could not provide a majority (131 out of 260) for any of the four candidates, so "the election devolved upon the House of Representatives" [*TYV*, I, 44-45]. Jackson [37:passim], with 99 votes, had the highest count (Adams, 84; Crawford 41; Clay 37). Before the House voted Henry Clay [34:47] visited JQA. No one else was present at the meeting. Despite denials that a bargain was made between the two men, the facts suggested otherwise, for when the House voted, Clay switched his allegiance to JQA, who won the election and soon after made Clay secretary of state. Long before Clay's visit to JQA, he told Benton that he planned to support Adams even though they had been political adversaries. Clay, with others, said he preferred JQA's intelligence and experience to that of a military chieftan [ibid., 47]. JQA said he made Clay secretary

of state not because of any bargain struck before the election but because he was the best qualified for the job. But appearances were against them. According to Benton, the people bided their time and in 1828 elected Jackson over JQA with a margin of over 2 to 1 and thus made up for what they considered "a violation of the demos krates principle" [ibid.]. John Randolph, senator from Virginia and a fiery orator, was implacably opposed to many of JQA's foreign policy initiatives, including the president's proposed Panama mission, which engendered fierce debate in the Senate and became the precipitating cause for Clay's challenge [*TYV*, I, 65-69]. Randolph's intemperate remarks were in defiance of JQA's policy rather than Clay's pursuit of it.

6. **Jessup:** Thomas S. Jesup, 1788-1860, a soldier from Va. who rose through the ranks to become a major general and in 1836 assumed command of the army in the Creek nation.

7. **waive privilege:** Randolph's willingness to waive his privilege as a senator became a delicate point of negotiation between the seconds. Randolph's stand was that he would answer in his person for any offense given, but not for his actions in the Senate.

8. **Salazar's letter:** It was reported that Randolph said "that a letter from General Salazar, the Mexican minister at Washington, submitted by the Executive to the Senate, bore the ear-mark of having been manufactured or forged by the Secretary of State, and denounced the administration as a corrupt coalition between the puritan and blackleg; and added, at the same time, that he (Mr. Randolph) held himself personally responsible for all that he had said." Benton comments: "This was the report to Mr. Clay, and upon which he gave the absolute challenge, and received the absolute acceptance" [ibid., 73]. "The puritan" was supposed to refer to JQA and "blackleg" to Clay.

9. **"forgery":** Jesup wrote to Tattnall: "The injury of which Mr. Clay complains consists in this, that Mr. Randolph has charged him

with having forged or manufactured a paper connected with the Panama mission; also, that he has applied to him in debate the epithet of blackleg." Jesup wanted Randolph to declare that he did not intend to charge Clay "with forging or falsifying any paper . . . and also that the term blackleg was not intended to apply to him" [ibid.].

10. **Charlotte jury:** Tattnall replied that Randolph said he used these words in debate: "that I thought it would be in my power to show evidence sufficiently presumptive to satisfy a Charlotte (county) jury that this invitation was manufactured here—that Salazar's letter struck me as bearing a strong likeness in point of style to the other papers. I did not undertake to prove this, but expressed my suspicion that the fact was so. I applied to the administration the epithet, puritanic-diplomatic-black-legged administration." Benton says these words ameliorated the harsh words "forging and falsifying" attributed to Randolph and adds: "The speech was a bitter philippic, and intended to be so, taking for its point the alleged coalition between Mr. Clay and Mr. Adams with respect to the election, and their efforts to get up a popular question contrary to our policy of non-entanglement with foreign nations" [ibid.]. Benton believed that if Clay had been present at the speech he would not have shown resentment at it, but he could not prevent the duel from taking place.

11. **Right bank . . . that:** These six lines are taken from the source: "The afternoon of Saturday, the 8th of April, was fixed upon for the time; the right bank of the Potomac, within the state of Virginia, above the Little Falls bridge, was the place,—pistols the weapons,—distance ten paces. . . . There was a statute of the State against duelling within her limits; but, as he merely went out to receive a fire without returning it, he deemed that no fighting, and consequently no breach of her statute. This reason for choosing Virginia could only be explained to me, as I alone was the depository of his secret" [ibid., 73-74].

12. I went to Clay's . . .: Benton visited Clay on Friday night and Randolph on Saturday noon, April 8th, the day of the duel. Pound chooses phrases from the source to give a sense of the people and the scene.

13. Georgetown: A section of NW Washington one passed through "to cross the Potomac into Virginia at the Little Falls bridge" [ibid., 74].

14. Could not . . . value: Benton could not ask Randolph directly if he had changed his mind about not firing, as that would have been to doubt his previous word. So he decided to get at the point indirectly by mentioning his visit, the tranquillity of Mrs. Clay and the sleeping child, "and added, I could not help reflecting how different all that might be the next night. He understood me perfectly, and immediately said, with a quietude of look and expression which seemed to rebuke an unworthy doubt, *I shall do nothing to disturb the sleep of the child or the repose of the mother,*" and went on with his employment . . . which was, making codicils to his will, all in the way of remembrance to friends; the bequests slight in value, but invaluable in tenderness of feeling and beauty of expression" [ibid.].

15. Macon: Nathaniel M., 1758-1837, American statesman who served in the Revolution and became a political leader in N.C., a champion of states' rights, an ardent Jeffersonian, and an opponent of the reestablishment of the Bank of the United States. Macon, Ga., bears his name, as does Randolph-Macon College, along with that of his good friend John Randolph.

16. Young Bryan: John Randolph Bryan, his namesake, "then at school in Baltimore . . . had been sent for to see him, but sent off before the hour for going out, to save the boy from a possible shock at seeing him brought back" [ibid.].

17. Johnny: Randolph's "faithful man," a black manservant.

18. Branch bank: The anecdote that Pound summarizes from his source [ibid., 74-75]

points up the struggle against the bank which is the main theme of Cantos 88 and 89. The bank's lies about its gold holdings, its desire to substitute its own notes in payment, and its readiness to back down when challenged by a powerful politician, represents in miniature the war that Benton, Randolph, Macon, Jackson, Van Buren and many others conducted against the bank throughout the Jackson era. They deplored the fact that a private company was authorized to issue bank notes so that the "power to issue" money was transferred from the public to a private agency.

19. His (R's) stepfather: St. George Tucker, 1752-1827, revolutionary soldier, constitutional delegate, lawyer, and judge. The book was entitled *Blackstone's Commentaries: with Notes of Reference, to the Constitution and Laws, of the Federal Government of the United States; and of the Commonwealth of Virginia*, 1803.

20. The place . . .: A description of the spot where the duel took place. Benton uses the phrase "depression or basin," rather than "basis." Pound leaves the duelists here. Two shots were fired but neither Clay nor Randolph was injured. Clay insisted on the second shot, which ripped Randolph's coat. The duelists shook hands and Randolph said, "You owe me a coat, Mr. Clay." Clay promptly replied, "I am glad the debt is no greater" [ibid., 74]. This minor fracas was merely a symptom of the continuous war between the antibank forces represented by Randolph and the probank forces represented by Clay.

21. Bellum perenne: L, "everlasting war" [86/568; 87/569].

22. 1694: The year William Paterson and others founded the Bank of England with the deliberate intention of creating great profit out of nothing [46:26].

23. 1750: In 1751 Parliament passed an act that forbade the issue of paper money in the colonies. The act caused great misery as England required payment for goods in metal

specie, which drained the colonies of so much of it that too little was left to carry on trade. Another act in 1763, even more stringent, became a primary cause of the Revolution [Overholser, *History of Money*, 21-29].

24. Lexington: A reference to a letter of John Adams to Thomas Jefferson which Pound often quotes [33:18; 50:1]: "The Revolution was in the Minds of the people . . . 15 years before a drop of blood was drawn at Lexington." Adams made the point elsewhere in his correspondence [32:1].

25. '64 "greatest blessing": Lincoln, in a letter to Col. Edmund Taylor, Dec. 1864, wrote about the greenbacks the government issued to help pay the Civil War debt: "Chase thought it a hazardous thing, but we finally accomplished it and gave to the people of this Republic THE GREATEST BLESSING THEY EVER HAD—THEIR OWN PAPER TO PAY THEIR OWN DEBTS" [Overholser, *History of Money*, 44; GK, 354; SP, 159].

26. 1878: Pound discovered in 1928 that his grandfather, Thaddeus Coleman Pound, "had already in 1878 been writing about, or urging among his fellow Congressmen, the same essential of monetary and statal economics" that he was for in the 1920s" [IMP, 65]. Elsewhere Pound wrote: "In 1878 a Congressman expressed or explained his position by saying that he wanted to keep at least part of the non-interest bearing national debt in circulation as currency" [IMP, 33].

27. sanguine, fatica: I, "blood, fatigue." In describing war Pound wrote: "Sanguine, merda e fatica, was the definition given me by an officer in the last European war. Blood, dung and fatigue" [IMP, 252].

28. blood . . . surveillance: Exact source unknown, but the idea is everywhere present in Pound's writings about money and banking (usury) as causes of war: "A financial system wherein it is more profitable to sell guns than to sell farm machinery, textiles or food stuff is fundamentally vicious" [IMP, 252].

29. peerage: . . . P. C. 377: These 12 lines are taken from Tucker's edition of *Blackstone's Commentaries*, Chap. V, entitled "Public Wrongs." Peers of the realm were once allowed to plea benefit of clergy, which resulted in lesser sentences. The distinction was abolished for a time but was "virtually restored by statute I Edward. VI, c. 12 [Book VI, caput (or chapter) 12 of the laws enacted during the reign of King Edward the First] which statute also enacts that lords of parliament and peers of the realm . . . etc" [Tucker, 365-368].

30. The books . . . villein: In Tucker's edition Blackstone has a note that quotes Lord Coke [107:3]: "contentment signifieth his countenance, as the armour of a soldier in his countenance, and the like," and adds, "the *wainagium* [Anglo-Latin source of *wainage*] is the countenance of the villein, and it was great reason to save his wainage, for otherwise the miserable creature was to carry the burden on his back" [Tucker, 379].

31. the Histories: The next six lines list a number of occasions in history when kings, emperors, or other rulers understood the distributive function of money and tried to use public credit for the public good.

32. T'ang: Pound wrote of T'ang [53:40]: "The emperor opened a copper mine and issued round coins with square holes and gave them to the poor. . . . That story is 3000 years old, but it helps one to understand what money is and what it can do. For the purpose of good government it is a ticket for the orderly distribution of WHAT IS AVAILABLE" ["What is Money For," 1939; reprinted, SP, 295].

33. the chuntze: C, chün tzu [M1715-18], "the princely man." A gentleman, the wise man, a man of complete virtue, the beau ideal of Confucianism." Pound wrote that such a man "stands firm in the middle of what whirls without leaning on anything either to one side or the other" [CON, 113].

34. monopoly: Pound wrote, "The usual

frauds of bookkeeping, monopoly, etc., have been known since the beginning of history. . . . Aristotle . . . relates how Thales, wishing to show that a philosopher could easily 'make money' if he had nothing better to do, foreseeing a bumper crop of olives, hired by paying a small deposit, all the olive presses on the islands of Miletus and Chios. When the abundant harvest arrived, everybody went to see Thales. Aristotle remarks that this is a common business practice" [92:74; *SP*, 172].

35. Thales: One of the seven sages. Aristotle called him the founder of physical science and attributed to him the view that everything comes from and returns to water, which is thus both eternal and divine. Said Thales: "All things are full of gods."

36. Antoninus: A. Pius, Roman emperor A.D. 137-161, b. A.D. 86 near Rome. Adopted by Hadrian, he became his successor. During his moderate reign he cut taxes, decreased the public debt, left a surplus in the treasury [42:4; 46:42], and lowered interest rates [78:56].

37. "Trying", he said: The "he" is Thaddeus Coleman Pound, who said this in 1878 [cf. 26 above]. But Pound suggests Antoninus had similar policies.

38. Mencius: [87:80]. Tithing every year so that the good years would prepare for the bad years was better than taxing, according to Mencius.

39. Perenne . . . : L, "Everlastingly. I sing everlastingly."

40. Dai Gaku: J, "The Great Digest." Japanese name for the Confucian text *Ta Hsio*. In "Date Line" Pound said: "as to what I believe: I believe the *Ta Hio*" [*LE*, 86].

41. Belascio: I, "balascio." A kind of ruby [36:8]. A leitmotif linking the paradisaical theme of love in Canto 36 and the major theme of thrones as justice in Cantos 96-109 [104:116].

42. Erigena: Johannes Scotus Erigena, or Eriugina, 815?-877?, medieval theologian [36:9].

43. Carolus Calvus: Charles the Bald, 823-877, holy Roman emperor, who died the same year believed to be the year of Erigena's death [74:103].

44. "Captans . . . sit!": L, "Hoggers of harvest, cursed among the people." So Pound translates the phrase of St. Ambrose [*GK*, 45, 47]. He associates him with the age-old fight against usury and monopoly.

45. Ambrose: St. A. (340?-397), bishop of Milan, doctor of the church, popular with the people, known for his eloquent preaching. Said Pound: "St Ambrose didn't rise suddenly and without forebears. A transition from self-centered lust after eternal salvation into a sense of public order occurred somewhere and sometime" [*GK*, 43]. Pound sees St. Ambrose as one of a number of great leaders from Antoninus Pius [cf. 36 above] on who were concerned with justice, the just price, and the welfare of the people.

46. Delcroix: Carlo D. A veteran, blinded in the Fascist revolution, who was admired by Mussolini. Describing a time of violence in 1925, Mussolini wrote: "Finally on June 6th Delcroix with his lyric speech, full of life and passion, broke that storm-charged tension" [*Auto*, 228]. Later Delcroix became president of the Association of War Wounded and Invalids [92:49; 95:12; 98/690]. Pound said that Delcroix thought poets should be concerned with "credit, the nature of money, monetary issue etc." [*GK*, 249]. The problem, from Antoninus Pius to the present, is thus "always the same."

47. Get . . . quit: In Pound's translation of the *Analects*, we read: "He [Confucius] said: Problems of style? Get the meaning across and then STOP" [*CON*, 269]. [79:40; *HK*, *Era*, 13].

48. Baccin: [87:90].

49. Under the olives . . . : Pound wrote: "Happy the man born to rich acres, a saecular vine bearing good grapes, olive trees spreading with years" [*GK*, 243]. Such a man's wealth is based (as with the grasslands of the Siene Bank [42, 43:passim]) on a

continuous, renewable resource, which is different from nonproductive gold.

50. saecular: Derived from L, saeculum, "long period of time." Thus, "going on from age to age."

51. ad majorem: L, "to the greater."

52. Dum . . . scandet: L, "Now to Ambrosia [Ambrose?] he ascends." Perhaps Pound is recalling Baccin walking up the *salita* ("hill-side") to Sant' Ambrogio, the place above Rapallo where Pound lived with Dorothy, Olga Rudge, and his daughter Mary during the last part of WWII.

53. sacro nemori: L, "to the sacred grove."

54. altro che tacita: I, "another who quiets."

55. ἀφρητωρ . . . : H, "Without brotherhood, lawless, hearthless." A luminous detail of Homer's "Out of all brotherhood, outlawed, homeless shall be that man who longs for all the horror of fighting among his own people" [*Iliad* IX, 63].

56. To . . . Emperor: The end of the passage Pound often cited from the *Great Digest* reads: "From the Emperor, Son of Heaven, down to the common man, singly and all together, this self-discipline is the root" [*CON*, 27-33].

57. Antoninus: [cf. 36 above]. In his own time Antoninus was a model for humane and reasoned action.

58. slavery and . . . bhoogery: Antoninus's actions were counterbalanced in his time by inhumane and destructive practices: "By great wisdom sodomy and usury were seen coupled together" [*SP*, 265]. [14:3; *Inf*. XI, 46-66].

59. Estlin: Edward Estlin Cummings, 1894-1963. His poem 14 of "1 x 1" has these lines: "pity this busy monster, manunkind, / not. Progress is a comfortable disease: . . ." [*Collected Poems*, 397].

60. ching . . . : [M1138]. "To reverence; to respect; to honour." In the *Analects* Pound defines *ching*⁴ as "respect for the kind of

intelligence that enables grass seed to grow grass; the cherry-stone to make cherries" [*CON*, 193]. Hence "respect the vegetal powers" [85:167].

61. Hindoustani: The Hindu practice of nurturing all living things, including vermin as well as the sacred cows.

62. Make . . . springs": Early Chinese religious rites for the burial of the dead involved making figures of straw to place with the corpse. In the Chou dynasty, the straw figures were replaced by more and more sophisticated humanoid figures, a practice Kung was against for good reason. In *Mencius* I, 1, iv, 6, we read that Chung-ne said: "Was he not without posterity who first made wooden images to bury with the dead?" Legge's note reads in part: "In ancient times bundles of straw were made to represent men imperfectly . . . and carried to the grave, and buried with the dead, as attendants upon them. In middle antiquity . . . for those bundles of straw, wooden figures of men were used, having springs in them, by which they could move. . . . By and by, came the practice of burying living persons with the dead, which Confucius thought was an effect of this invention, and therefore he branded the inventor as in the text" [Legge, 442]. (During the time this canto was being written, Pound was working with David Gordon on a translation of B.I of *Mencius*. This item provoked lively discussion at St. Elizabeths. DG's work was copyright Harvard in 1954 and published in a limited edition copyright David Gordon in 1964.)

63. Ideogram: A composite character invented by Pound from elements of *shih*, 尸 [M5756], and *yin*, 音 [M7439]. In a discussion of whether more reverence is due to a near relation or to someone who is "personating a dead ancestor," a conflict of rules developed. Thus, some disciples went to Mencius for the answer; he said, in effect, although more respect is ordinarily given to the elder, it would be given to one younger, or even a villager, during the season in which he is personating the dead [*Mencius* VI, 1, v, 4]. Legge has a note: "In sacrificing to the departed, some one—a certain one of the

descendants, if possible,—was made the *pa*, or 'corpse,' into whose body the spirit of the other was supposed to descend to receive the worship" [Legge, 858].

64. **Père Henri Jacques:** A Jesuit missionary [4:35].

65. **Sennin:** J, "genies or spirits" [4:36]. ["Sennin Poem," *P*, 139-140].

66. **Rokku:** J, "a mountain" [4:37]. Not a translation but a phonetic transcription.

67. **Mr Tcheou:** An Oriental Pound once knew. In "A Visiting Card" he wrote: "The Counsellor Tchou said to me 'These peoples (the Chinese and Japanese) should be like brothers. They read the same books'" [*SP*, 313].

68. **Marse Adams:** President John Adams [31:15].

69. **The Major:** C. H. Douglas, the author of *Economic Democracy* (1920) and *Social Credit* (1932) [38:49].

70. **First Folio (Shx):** Prob. Shakespeare. Perhaps Major Douglas had such a valuable item, but no evidence of it has been found.

71. **"Every . . . corruption":** JA wrote to Benjamin Rush [65:56], "every bank of discount, every bank by which interest is to be paid or profit of any kind made by the deponent, is downright corruption" [*SP*, 313].

72. **Waal . . . Europe:** America had natural abundance that could replenish itself; but predatory exploitation wasted it. They got their capital from Europe and bled the land to pay it off. "The American tragedy is a continuous history of waste—waste of the natural abundance first, then waste of the new abundance offered by the machine, and then by machines. . . . The usurers now called financiers, plotted against abundance" [*SP*, 176; see also Hollis, *The Two Nations*, 213-216].

73. **Anatole:** A. France, 1844-1924. A satirical portrait of industrial nations controlled by financial syndicates was the subject of his

L'Île des Pengouins in which Professor Obnubile is amazed to find that prosperous nations do not promote peace. After listening to a parliamentary debate about wars that had been promoted, he asked, "Have I heard aright? . . . you an industrial people engaged in all these wars!" His interpreter explained that they were industrial wars: "Peoples who have neither commerce nor industry are not obliged to make war, but a business people is forced to adopt a policy of conquest. The number of wars necessarily increases with our productive activity" [*Penguin Island*, 145-149; See Pound's comment, *IMP*, 196]. For rhyming refrains, "done tol'em," see e. e. Cummings, poem 13 of "1 x 1," *Collected Poems*, 396.

74. **Perry:** Matthew C. Perry, 1794-1858, who as a naval captain "opened" Japan. His squadron entered Yeddo Bay July 8, 1853: "Terror reigned on shore. The people of Yeddo prepared for defense." Eventually, "the Shogun fell. . . . The immediate effect was war" [Brooks Adams, *The New Empire*, 186-189]. Adams shows in his early chapters that the need to export to new markets led to this result.

75. **foreign coin:** Benton, in describing the efforts to create a U. S. coinage, traces the history of attempts to exclude foreign coinage [89:68]. He wrote: "which brought the period for the actual and final cessation of the circulation of foreign coins, to the month of November, 1819. . . . An exception was continued . . . in favor of Spanish milled dollars" [*TYV*, 446].

76. **every dealer . . . :** The effect of the laws was to reduce the value of the Spanish coinage below its value as metal. Thus, "Every money dealer is employed in buying, selling, and exporting them" [*ibid.*].

77. **exclusion:** "At the head of these injuries he was bound to place the violation of the constitution . . . He denounced this exclusion of foreign coins as fraud" [*ibid.*].

78. **intrinsic values:** The states in giving power over the coinage to Congress clearly implied that currency in foreign coins was to

be kept in use. "Yet that currency is suppressed; a currency of intrinsic value, for which they paid interest to nobody, is suppressed; and a currency without intrinsic value, a currency of paper subject to every fluctuation, and for the supply of which corporate bodies receive interest, is substituted in its place" [*ibid.*].

79. **this country:** "Since that law took effect, the United States had only been a thoroughfare for foreign coins to pass through" [*ibid.*].

80. **Benton:** Thomas Hart B., 1782-1858, American statesman who entered the U.S. Senate from Missouri in 1821, where he served five terms to 1851. He became a powerful force in the Jackson-Van Buren war against the Bank of the United States. His *Thirty Years' View*, written 1854-1856, is one of the major historical documents of the period.

81. **OBEUNT . . . :** L, "They die." Benton wrote: "This gives me a right to head a chapter with the names of Mr. John Adams and Mr. Jefferson . . . who, entering public life together, died on the same day,—July 4th, 1826—exactly fifty years after they had both put their hands to that Declaration of Independence" [*TYV*, I, 87].

82. **Not battlements:** Benton long protested the sale of lands to settlers and preferred that the land be given. In one oration he waxed lyrical and even seemed to break out into verse: "What constitutes a State? / Not high-raised battlements, nor labored mound, / Thick wall, nor moated gate," etc., for 9 lines [*TYV*, I, 104; 89:11].

83. **Tariff:** Benton often derides Tocqueville [cf. 84 below] for his inaccuracies. T believed the tariff was essential to America's continued existence.

84. **Monsieur de Tocqueville:** Alexis de T., 1805-1859, French liberal politician and writer who visited the U.S. to study the penal system. His work, which appeared in France in 1835, and in the U.S. as *Democracy in America*, 4 vols., 1835-1840, showed

he studied the penal system a little but everything else a lot more.

85. **Macon:** [cf. 15 above]. In a description of Nathaniel Macon's heroism in the army and his further service in the General Assembly, Benton shows how Cornwallis was finally turned back by Greene at the battle of Guilford [*TYV*, I, 115].

86. **Renewal:** President Jackson in talking about the renewal of the bank charter said that it had failed to achieve its proper end: "a uniform and sound currency" [*TYV*, I, 123-124].

87. **salt tax:** In his efforts to defeat a salt tax proposed for the U.S., Benton said that in England, "the salt tax has been overthrown by the labors of plain men" [*TYV*, I, 144].

88. **Andy vetoed:** Henry Clay sponsored a bill to give funds to the Maysville Turnpike Company, which meant public money would go to a privately owned commercial toll road. President Jackson vetoed it on constitutional grounds.

89. **unconvertable paper:** A central issue in the question of whether or not to renew the charter of the Bank of the United States was that it would be entitled to issue paper money that could not be converted to its value in gold or silver. Benton, in arguing against renewal, praised France when it stuck to precious metals, but "England, with her overgrown bank, was a prey to all the evils of unconvertible paper" [*TYV*, I, 187].

90. **mines:** "The United States possess gold mines, now yielding half a million per annum, with every prospect of equalling those of Peru. . . . We have what is superior to mines, namely, the exports which command the money of the world; that is to say, the food which sustains life, and the raw materials which sustain manufactures" [*ibid.*]. Note that this concept is a central premise of Social Credit.

91. **Geryon:** The loathsome creature in Dante's Hell which Pound uses as the image of fraud, financial corruption, and the fount

of usury [46:51; 51:16]. The phrase "prize pup" is not in Benton, but a description of the bank as monster is: "the great monster, in going down, had carried many others along with her; and . . . slew more in her death than in her life. Vast was her field of destruction—extending all over the United States and reaching to Europe" [TYV, II, 365].

92. Nicholas Biddle: President Jackson's prime opponent in fighting for renewal of the charter of the Bank of the United States [34:70].

93. An amendment . . . murdered indigo: These 21 lines are all taken from a chapter entitled "Revision of the Tariff": "Mr. Benton then proposed an amendment, to impose a duty of 25 cents per pound on imported indigo. . . . He stated his object to be two-fold . . . first, to place the American System beyond the reach of its enemies, by procuring a home supply of an article indispensable to its existence; and next, to benefit the South by reviving the cultivation of one of its ancient and valuable staples. Indigo was first planted in the Carolinas and Georgia about the year 1740. . . . An act was passed for the encouragement of its production . . . in the reign of George the Second. . . . At the breaking out of the Revolution [the export of] it amounted to 1,100,000 lbs. . . . After the Revolution . . . the British . . . looked to India. . . . The export of American indigo rapidly declined. In 1800 it had fallen to 400,000 lbs.; in 1814 to 40,000 lbs.; and in the last few years to 6 or 8,000 lbs. In the meantime our manufactories were growing up; and having no supply of indigo at home, they had to import from abroad. . . . Our manufacturers now paid a high price for fine indigo, no less than \$2.50 per pound." What's more, "it had to be paid for almost entirely in ready money." Bad federal legislation had drained money from the South to the North, "and this in the midst of the fact that the South, in four staples alone, in cotton, tobacco, rice and indigo . . . had exported produce since the Revolution, to the value of eight hundred millions of dollars,

and the North had exported comparatively nothing. This sum was prodigious; it was nearly equal to half the coinage of the mint of Mexico since the conquest by Cortez . . . The Tariff of 1816 contributed to destroy the cultivation of indigo; sunk the duty on the foreign article, from twenty-five to fifteen cents per pound" [TYV, I, 19-99].

94. Sardegna: Prob. a press release of 1954 suggested a parallel, but it has not been identified.

95. Freeman . . . : The tariff on indigo did not prevail. A spokesman for the South deplored the fact that the Congress controlled by the North would not pass legislation that would enable them, not to look for bounty, but to rely on themselves: "He is not in fact a freeman, who habitually looks to the government for pecuniary bounties. . . . An idea more fatal to liberty could not be inculcated" [TYV, I, 100].

96. Freeholds . . . 1823: From Benton's arguments that land should be given to settlers [cf. 82 above], in which he quotes from a proclamation published in Europe: "Mirza Mahomet Saul, Ambassador to England, in the name, and by the authority of Abbas Mirza, King of Persia, offers to those who shall emigrate to Persia, gratuitous grants of land, good for the production of wheat, barley, rice, cotton, and fruits, free from taxes or contributions of any kind, and with the free enjoyment of their religion . . . London, July 8th, 1823" [TYV, I, 106].

97. Jackson . . . : In the election of 1828 Jackson received 178 (not 183) electoral votes and John Quincy Adams received 83. Benton remarks about the election, "there was no jealousy, or hostile, or aggressive spirit in the North at that time against the South!" [TYV, I, 111].

98. Stay laws . . . tongue: These 7 lines are from Benton's defense of President Jackson against the critical remarks of Tocqueville, who said he was "a man of violent temper and mediocre talents. . . . He was raised to the Presidency . . . solely by the recollection of a victory which he gained twenty years

ago, under the walls of New Orleans. . . ." Benton lists many of Jackson's accomplishments (of which Pound notes a few) and tells Tocqueville that his writings may pass for American history in Europe but not in the U.S. [TYV, I, 112].

99. Guilford: A key battle in the revolutionary war [cf. 85 above]. It was Benton's concern to show that this battle prepared the way for the victory of Yorktown.

100. Yorktown: A town on the Chesapeake Bay where in 1781 the final battles of the American Revolution were fought. Washington captured Cornwallis here.

101. Used plough and hoe: In his encomium on the life of Nathaniel Macon [cf. 15 above], Benton emphasizes his patrician stateliness as well as his life close to the soil. "He was not rich, but rich enough to dispense hospitality and charity, to receive all guests in his house, from the President to the day laborer" [TYV, I, 115-117].

102. Γᾱν ἄφθιτον: H, "He furrows the imperishable, inexhaustible earth" [*Antigone*, II, 337-338].

103. Drew a knife . . . : Continuing his praise of Macon, Benton celebrates his steadfastness to friends. He "would stake himself for a friend, but would violate no point of public duty to please or oblige him. Of this his relations with Mr. Randolph gave a signal instance. He drew a knife to defend him in the theatre at Philadelphia" [TYV, I, 117].

104. DEBT: Benton quotes from Jackson's first inaugural address: "The observance of a strict and faithful economy . . . will facilitate the extinguishment of the national debt—the unnecessary duration of which is incompatible with real independence . . . it will counteract that tendency to public and private profligacy which a profuse expenditure of money by the government is but too apt to engender" [TYV, I, 119].

105. Martin Van Buren: [37:1]. He was confirmed as President Jackson's secretary of state.

106. Jas Hamilton: James H., 1786-1857. The source says: "Mr. James A. Hamilton, of New York, son of the late General Hamilton, being charged with the duties of the office until Mr. Van Buren could enter upon them" [ibid.].

107. Ingham: Samuel D. I., 1779-1860. He became secretary of the treasury in 1829.

108. Berrien: John M. B., 1781-1856, attorney general of the U.S., 1829-1831.

109. Barry: William T. B., 1785-1835, was made postmaster general in 1829.

110. defence: In describing Jackson's "First Annual Message" to the Congress, Benton mentions his sentiments about the navy: "it was, a navy for DEFENCE, instead of CONQUEST; and limited to the protection of our coasts and commerce" [TYV, I, 122].

111. West Indies: The recovery of trade with the West Indies, lost following the American Revolution, became a part of Jackson's program [TYV, I, 124].

112. Nathan Dane: 1752-1835. He drew up the "Anti-Slavery Ordinance of 1787." Benton quotes from a speech by Daniel Webster: "At the foundation of the constitution of these new northwestern States, we are accustomed, sir, to praise the lawgivers of antiquity . . . but I doubt whether one single law of any lawgiver, ancient or modern, has produced effects of more distinct, marked, and lasting character, than the ordinance of '87. That instrument, was drawn by Nathan Dane. . . . It fixed, for ever, the character of the population in the vast regions northwest of the Ohio, by excluding them from involuntary servitude. . . . Now, sir, this great measure again was carried by the north, and by the north alone" [TYV, I, 134-135].

113. salt tax: This tax, imposed during a time of war, stayed on the books until President Jackson got rid of it. It wasn't easy. Benton has a chapter entitled "Repeal of the Salt Tax" [TYV, I, 143-148].

114. A. J.'s first message: "It has been al-

ready shown that General Jackson in his first annual message to Congress, called in question both the constitutionality and expediency of the national bank" [TYV, I, 158].

115. Maysville Road: [cf. 88 above].

116. To pull down . . . : Benton, writing on "Non-Renewal of Charter" of the Bank of the United States, said that it has "too much power" and should not "be allowed to exist in our country. But I knew it was not sufficient to pull down: We must build up also" [TYV, I, 187].

117. hard money: The error made by those who refused to recharter the bank in 1811 was in not providing a substitute. Benton would avoid that error by proposing a gold coinage [ibid.].

118. France . . . : [cf. 89 above].

119. Parnells . . . : In the chapter on nonrenewal, Benton wrote: "In the speech which I delivered, I quoted copiously from British speakers—not the brilliant rhetoricians, but the practical, sensible, upright business men, to whom countries are usually indebted for all beneficial legislation: the Sir Henry Parnells, the Mr. Joseph Humes, the Mr. Edward Ellices, the Sir William Pulteneys [*sic*]" [TYV, I, 187-188].

120. laid on Table: Referring to the fate of an earlier resolution he had brought against the bank, Benton said, "This report came . . . just fourteen days before" the end of a six months' session. "It had no chance at all of getting the Senate's attention. The report was, therefore, laid upon the table unanswered, but was printed by order of the Senate . . ." [TYV, I, 188].

121. pawn-broker: The charter of the Bank of England was to expire about the same time as that of the Bank of the United States—1833. Nine years before that, debate about its renewal took place. Benton summarizes some points made in that debate: "Mr. Hume said . . . Let the country gentlemen recollect that the bank was now acting as pawn-broker on a large scale, and lending

money on estates, a system entirely contrary to the original intention of that institution" [TYV, I, 189].

122. Ellice: Mr. Edward Ellice said: "It (the Bank of England) is a great monopolizing body, enjoying privileges which belonged to no other corporation [Pound's "contraption" may be intentional], and no other class of his majesty's subjects" [ibid.].

123. stock-holders: Defenders of the bank said the debate was unfair as it would diminish the value of their property. Benton said that was absurd, that American stockholders knew the charter had to come up for renewal [TYV, I, 190].

124. real estate: Said Benton of the stockholders: "They have been dividing seven per cent. per annum . . . and have laid up a real estate of three millions of dollars for future division" [ibid.].

125. at 46: Benton produced a case involving the bank which was decided by the Supreme Court. He read part of the case "showing that it was a case of usury at the rate of forty-six per cent" [ibid.].

126. SCIRE FACIAS: L, "Make cause to know." In law, "a judicial unit founded upon some matter of record and requiring the party proceeded against to show cause why the record should not be enforced, annulled, or vacated" [*Webster's*]; or "why letters patent, such as a charter, should not be revoked" [*Oxford Universal Dictionary*, 3d ed.]. Continuing from 125 above: "so that the bank, being convicted of taking usury, in violation of its charter, was liable to be deprived of its charter, at any time that a *scire facias* should issue against it" [ibid.].

127. institution: Said Benton: "Mr. President, I object to the renewal of the Charter of the Bank of the United States, because I look upon the bank as an institution too great and too powerful to be tolerated in a government of free and equal laws" [TYV, I, 191].

128. Vice President: The vice-president objected that Benton's statements were out of order under the motion he had made. Benton insisted he was in order as he had asked leave to bring in a joint resolution: "The Vice President then directed Mr. Benton to proceed" [ibid.].

129. Direct power: Benton proceeded: "The direct power of the bank is now prodigious, . . . and . . . must speedily become boundless and uncontrollable." Then listing its present power to issue notes up to "ninety million" with "an opening for an unlimited increase" with possible widening of powers, he said, "This opens the door to boundless emissions" [ibid.].

130. To whom . . . : Benton asks and answers these questions in his speech, showing that such power must make the bank "the absolute monopolist of American money" [ibid.].

131. Gt Britain: Benton illustrates: "I speak of what happened in Great Britain, in the year 1795, when the Bank of England, by a brief and unceremonious letter to Mr. Pitt . . . gave the proof of what a great moneyed power could do . . . to promote its own interest, in a crisis of national alarm and difficulty. I will read the letter." The short letter says: "It is the wish of the Court of Directors that the Chancellor of the Exchequer would settle his arrangements of finances for the present year, in such manner as not to depend upon any further assistance from them, beyond what is already agreed for" [TYV, I, 192].

132. Political . . . DEBT: Benton asks, "What are the tendencies of a great moneyed power, connected with the government, and controlling its fiscal operations? Are they not dangerous to every interest, public and private—political as well as pecuniary?" He answers: "Such a bank tends to subjugate the government. . . . It tends to collusion between the government and the bank in the terms of the loans . . . and insults upon the understanding, called three per cent loans, in

which the government, for about £50 borrowed, became liable to pay £100. . . . It tends to create public debt, by facilitating public loans, and substituting unlimited supplies of paper, for limited supplies of coin" [TYV, I, 192-193].

133. 1694: Benton goes on: "The British debt is born of the Bank of England. That bank was chartered in 1694, and was nothing more nor less in the beginning, than an act of Parliament for the incorporation of a company of subscribers to a government loan. The loan was £1,200,000; the interest £80,000; and the expenses of management £4,000" [TYV, I, 193].

134. GERM: Benton: "And this is the birth and origin, the germ and nucleus of that debt, which is now £900,000,000" [ibid.].

135. It tends . . . : Benton: "It tends to beget and prolong unnecessary wars, by furnishing the means of carrying them on without recurrence to the people" [ibid.].

136. aggravate: Benton: "It tends to aggravate the inequality of fortunes; to make the rich richer, and the poor poorer. . . . It tends to make and to break fortunes, by the flux and reflux of paper" [ibid.].

137. "To carry . . . Monopoly: These 19 lines come from a 12-point summary of Benton's objections to renewal of the charter: "1. To carry on the trade of banking upon the revenue and credit, and in the name, of the United States of America. 2. To pay the revenues of the Union in their own promissory notes. 3. To hold the moneys of the United States in deposit, without making compensation for the undrawn balances. 4. To discredit and disparage the notes of other banks, by excluding them from the collection of the federal revenue. 5. To hold real estate, receive rents, and retain a body of tenantry. . . . 7. To establish branches in the States without their consent. 8. To be exempt from liability on the failure of the bank. 9. To have the United States for a partner. 10. To have foreigners for partners. 11. To be exempt from the regular adminis-

tration of justice for the violations of their charter. 12. To have all these privileges secured to them as a monopoly, in a pledge of the public faith not to grant the like privileges to any other company" [TYV, I, 193-194].

138. Yeas: . . . Nays: The probank people expected to treat Benton's brilliant speech with contempt and silence and defeat his resolution with a show-of-hands vote. They were shocked to find they were defeated. Pound records the vote.

139. That it failed . . . (for the Bank): These 11 lines are based on Benton's summary of Jackson's remarks in his annual message of 1829 about the bank's practices. It "had failed in furnishing a uniform currency. . . . It had in fact issued an illegal and vicious kind of paper—authorized it to be issued at all the branches—in the shape of drafts or orders payable in Philadelphia, but voluntarily paid where issued, and at all the branches; and so made into a local currency, and constituting the mass of all its paper seen in circulation; and as the greatest quantity was usually issued at the most remote and inaccessible branches, the payment of the drafts were well protected by distance and difficulty; and being of small denominations, loitered and lingered in the hands of the laboring people until the 'wear and tear' became a large item of gain to the Bank, and the difficulty of presenting them at Philadelphia an effectual bar to their payment there" [TYV, I, 220].

140. It was invented: Benton continued: "The origin of this kind of currency was thus traced by me: It was invented by a Scotch banker of Aberdeen, who issued notes payable in London, always of small denominations, that nobody should take them up to London for redemption" [ibid.].

141. Mr Benton asked: "Mr. Benton rose to ask leave to bring in his promised resolution on the state of the currency. . . . He made his resolution joint in its character, that it might have the action of both Houses of Congress;" [TYV, I, 220-221].

142. "Are they signed . . . cost: These 10 lines are based on a summation Benton gave to show "the incompatibility between the characteristics of this currency, and the requisites of the charter" by asking and answering 14 rhetorical questions. Pound chooses 5 for emphasis. The "president" is the president of the bank [ibid.].

143. And as for the charter: The fight to prevent rechartering the bank went on with increased intensity, the proponents in both houses seeking to do it as quietly as possible. Benton wanted a public investigation into its activities to determine whether it had lived up to the terms of its charter. The proponents did not. Calls for investigations were treated to the parliamentary tricks of tabling or postponing. Finally, Benton wrote a list of "twenty-two heads of accusation" involving both violation of the charter and abuses of bank power. "Mr. Clayton, a new member from Georgia," read out to the House these accusations in defense of Mr. Polk's motion for an investigation. In reading, Clayton tried to conceal Benton's handwriting in the manner described [TYV, I, 235-238].

144. And/fifty/2: Pound saw the playing cards printed on the shirt of one of his visitors to St. Elizabeths. He interpreted it as an evil omen that the printer placed the Ace of Spades upside down" [EH, *Pai*, 2, 1, 143]. The lore of playing cards ramifies in all directions to many cultures, East and West. Here they echo the spring-autumn motif of "no righteous wars" [82/525; 78:139].

CANTO LXXXIX

Sources

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Background

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Exegeses

CFT, *Pai*, 6-2, 227-229; Bosha, *Pai*, 4-1, 99-100; Grieve, *Pai*, 4-2 & 3, 471, 492; Korg, *Pai*, 4-2 & 3, 301-313; Michael Reck, *Ezra Pound: A Close-up*, New York, McGraw-Hill, 1967, 174-175.

Glossary

1. **Ideogram:** Shu [M5857]; Ideogram: ching [M1123]. The odes collected by Confucius known as *The Book of History* or *The History Classic*; or variously (in French, 19th-century, Mathews, or other transcriptions) as *Chou King*, *Shoo King*, *Shu King*, or *Shu Ching*. Confucius believed that if one knew the histories one would know good from evil. Hao [M2062] means "good." Thus, Ching Hao says, the *Shu Ching* is good. Omar Pound tells me the sentiment rhymes with the Shakespear family motto "Fide sed cui vide" (L, "have faith but see in whom"). His source is marginalia made by DP in her copy of *The Cantos*.

2. **Chi crescerà:** I, "Who will increase." From "*Ecco chi crescerà li nostri amori*" ("Behold the man who will increase our loves") [*Par.* V, 105].

3. **Swedenborg:** [77:126]. In describing the division and arrangement of angels in heaven, Swedenborg wrote: "The angels of each heaven are not together in one place but are divided into larger and smaller societies. . . . Moreover, every society of heaven increases in number daily, and as it increases it becomes more perfect. Thus not only the society becomes more perfect, but also heaven in general, because it is made up of societies" [*Heaven and Its Wonder and Hell*, 23, 36].

4. **Mr. Jefferson . . . :** In a chapter entitled "Visit of Lafayette to the United States," Benton tells about a conversation he had with Jefferson in which TJ said Lafayette predicted the transition to a constitutional monarchy. That happened when Louis Philippe became the "citizen king" in 1830 [*TYV*, I, 31].

5. **M. de Tocqueville:** [88:84].

6. **Privilege:** Benton wrote of his early years in the Senate: "I felt it to be a privilege to serve in the Senate with three such senators as Mr. King, Mr. Macon, and John Taylor of Carolina, and was anxious to improve such an opportunity" [*TYV*, I, 57].

7. **King:** Rufus K. [62:134], U.S. Senator 1813-1825.

8. **Macon:** [88:15].

9. **John Taylor:** [67:112]. He was from Caroline County, Va.

10. **Entangling . . . :** A return to the conflict over the proposed Panama mission [88:5], in which those against the mission said the U.S. should avoid entangling alliances.

11. **would be . . . :** A repetition of Benton's theme that the state would derive more revenue from the donation of the wildlands to settlers than from their sale to the highest bidder [88:82, 96].

12. **Freedom . . . :** Benton: "Tenantry is unfavorable to freedom. . . . The farming tenant has, in fact, no country" [*TYV*, I, 103-104].

13. **Abbas Mirza:** [88:96].

14. **Indian treaty:** After the Cherokee Indians had been removed to the territory of Arkansas, a treaty to cede some territory to them was presented to Congress. Benton was against the treaty and raised several questions, such as "whether a law of Congress could be abolished by an Indian treaty?" [*TYV*, I, 107].

15. **"enlightened classes":** Replying to Tocqueville's charges against Jackson [88:84] that the enlightened classes were opposed to him, Benton said: "but the mass

of the intelligence of the country was with him! and sustained him in retrieving the country from the deplorable condition in which the 'enlightened classes' had sunk it!" [*TYV*, I, 113].

16. **grave yards:** Benton eulogizes Macon [88:15, 101] for wanting his grave put where it would not waste good land [*ibid.*, 114]. Pound found this to be a good Confucian attitude: "Nothing cd. be more false than the idea that Kung was preoccupied with the dead. He was concerned with the living. Cemeteries shd. be on high ground, hills least use for cultivation" [*GK*, 274].

17. **Mr Webster:** On a question of the availability of fertile lands to settlers, Mr. Benton supposes Webster was against a bill to give land to settlers and says, "The bare reading of these passages . . . shows how erroneous Mr. Webster was" [*TYV*, I, 134]. Since Webster was in favor of the bill, Benton is wrong.

18. **Obit Picabia:** Francis Picabia, the wealthy, French-born Cuban painter died Dec. 2, 1953, as reported in *Time* magazine as well as in other media. Pound thought highly of Picabia [cf. 87:31; *SP*, 457-459].

19. **And paper . . . metals:** A return to Benton's first speech against rechartering the bank [88:89].

20. **Public debt increased:** A return to the theme of government dependence on the bank [88:131] and the Bank of England's notice to the British government not to depend upon it for "further assistance" [*TYV*, I, 192].

21. **Profuse issues . . . :** Benton described the extraordinary effect a great moneyed power run by a few men in a private corporation could have on the nation. Profuse issues of paper money, followed by limitation of credit, could be dangerous.

22. **power of "construction":** Concerning the government's deposits in the bank and the bank's misuse of the funds, Benton said the bank had construed the intent of a previous bill into its opposite effect: "I wished to

repeal this section, which had thus been construed into the reverse of its intention" [*TYV*, I, 195].

23. **Branch forced on Alabama:** From a Benton speech against the bank's practice of forcing branches on states that didn't want them [*TYV*, I, 199].

24. **Hence WAR:** Pound's opinion that the financiers of the North were a major cause of the War Between the States [88:28].

25. **Prototype . . . :** Said Benton: "Let no one say that the Bank of the United States is too great to fail. One greater than it, and its prototype, has failed, and that in our own day, and for twenty years at a time: the Bank of England failed in 1797, and the Bank of the United States was on the point of failing in 1819. The same cause, namely, stock jobbing and overtrading, carried both to the brink" [*TYV*, I, 200].

26. **Our OWN money:** About the way the U.S. Government acted as a partner with the bank, Benton said: "I pass over other instances of the damage suffered by the United States on account of this partnership; the immense standing deposits for which we receive no compensation; the loan of five millions of our own money, for which we have paid a million and a half in interest" [*ibid.*].

27. **the Political:** Benton said further that, from a money angle, troubles enough could accrue to the U.S. when borrower and lender got together. But there was a greater danger: "suppose they agree to drop rivalry, and unite their resources. Suppose they combine, and make a push for political power: how great is the mischief which they may not accomplish!" [*ibid.*].

28. **hug . . . blow:** Sir William Pulteney [88:119] had warned England against possible collusion between the bank and the government. Benton named Pulteney's object and said: "And this is my object also. I wish to secure the Union from all chance of harm from this bank. I wish to provide against its friendship, as well as its enmity—

against all danger from its hug, as well as from its blow" [TYV, I, 201].

29. Name . . . king: Benton: "I wish to provide against all risk, and every hazard; for, if this risk and hazard were too great to be encountered by King, Lords, and Commons . . . they must certainly be too great to be encountered by the people of the United States, who are but commons alone" [ibid.]. The line seems to be an echo of the "chêng ming" or "right name" concept, according to which a king should do things appropriate to a king. Benton, after quoting Pulteney, said: "The downright and upright people of that unsophisticated region [the West] believe that words mean what they signify, and that 'the Bank of the United States' is the Bank of the United States. How great then must be their astonishment to learn . . . that this bank . . . is just as much the bank of foreigners as it is of the federal government" [ibid.].

30. Ideogram: Wang [M7037], "a prince or king."

31. Foreigners . . . : Benton goes on: "the report of the Committee of Ways and Means . . . admits that foreigners own seven millions of the stock of this bank; and every body knows that the federal government owns seven millions also" [ibid.].

32. usury at 46: [88:125]. "It is a case of usury at the rate of forty-six per cent., in violation of the charter" [ibid., 202].

33. if beneficial . . . : In talking about the twelfth exclusive privilege held by the bank, Benton says: "To have all these unjust privileges secured to the corporators as a monopoly, by a pledge of the public faith to charter no other bank.—This is the most hideous feature in the whole mass of deformity. If these banks are beneficial institutions, why not several?" [ibid.].

34. Adams match . . . : In answering the charges of Tocqueville [88:84] that the House of Representatives was made up of incompetents whereas the Senate (then elected by state legislatures) had good men,

Benton cites the case of JQA: "The late Mr. John Quincy Adams . . . after having been minister to half the great courts of Europe, a senator . . . Secretary of State, and President of the United States . . . was refused an election by the Massachusetts legislature to the United States Senate . . . he was taken up by the people, sent to the House of Representatives, and served there to octogenarian age—attentive, vigilant and capable—an example to all, and a match for half the House to the last" [TYV, 207; 34:71].

35. Randolph: "The brilliant, incorruptible, sagacious Randolph . . . scourge and foe to all corruption . . . had merely the same fate" [ibid.]. Benton fails to mention his own case. After 30 years in the Senate, he was refused re-election by the legislature but ran for the House and was elected by a big popular majority.

36. An advantage: In the political struggles between President Jackson and Vice-President Calhoun, Van Buren, the secretary of state, became a pawn. After Van Buren led the resignation of the cabinet [37:1], Jackson nominated him to be ambassador to Great Britain. He took up his post before confirmation by the Senate. Vice-President Calhoun engineered the vote of confirmation to be a tie so that he could cast the deciding ballot against him and cause the most embarrassment. Benton says: "[When] all the London newspapers heralded the rejection of the American minister, there was a great party at Prince Talleyrand's . . . Mr. Van Buren . . . was there, as if nothing had happened; and received distinguished attentions, and complimentary allusions. Lord Auckland . . . said to him, It is an advantage to a public man to be the subject of an outrage" [TYV, I, 218-219; see Van Buren, *Auto*, 457-458 for his version].

37. 2 buffer states . . . : [86:10].

38. Ca'our, tessitore: I, "Cavour, weaver." Since Cavour [cf. 39 below], was not literally a weaver, the epithet probably has a metaphorical intent to suggest Cavour's political adroitness in working his way through

tangled webs spun to snare him. In "A Visiting Card" Pound wrote: "The Rothschilds financed the armies against the Roman Republic. Naturally. They tried to buy over Cavour. Naturally. Cavour accomplished the first stage towards Italian unity, allowing himself to be exploited according to the custom of his times, but he refused to be dominated by the exploiters" [SP, 327].

39. Cavour: Count Camillo Benso di Cavour, 1810-1861, Italian statesman who became premier (1852-1859). Just as Jackson had to accept Van Buren's resignation as secretary of state, King Victor Emmanuel II was forced to accept a similar resignation by Cavour [61:19]. Pound called himself a Cavourian [SP, 312].

40. Auctor: L, "author."

41. Borah: [84:6].

42. "Borrowing . . . : Recurrent theme in Pound. Benton said: "it is incontestable, that the United States have been borrowing these undrawn balances [the government's own money on deposit] from the bank, and paying an interest upon their own money" [TYV, I, 194].

43. Randolph: [87:10].

44. Tariff . . . : [88:93, 95]. Benton saw the idea of protective tariff as the source of the doctrine of nullification, "from which a serious division . . . between the North and the South" dated. He said: "The question of a protective tariff had now not only become political, but sectional" [TYV, I, 97].

45. Excessive issues: [88:18, 78].

46. Treasury wd/pay . . . : Part of the bank's ploy to retire stock of a revolutionary war debt at 100% on the dollar when it had obtained it for less: "it was clear that the treasury would pay one hundred cents on the dollar on what could be then purchased for sixty-odd, losing in the mean time the interest on the money with which it could be paid" [TYV, I, 242].

47. As Indian silver . . . : In "Gold and

Work," Pound, in discussing how "Usurocracy makes wars" one after the other [88:28], wrote: "At one period, in fact, silver fell to 23 cents per ounce, and was later bought by certain American idiots at 75 cents per ounce, in order to please their masters and to 'save India'" [SP, 344].

48. Catron: John C., ca. 1786-1865, American jurist who went from chief justice of Tennessee to an appointment by Jackson as associate justice of the U.S. Supreme Court. He was an early supporter of Jackson in the bank controversy. Says Marquis James: "Catron suggested a democratic substitute for Mr. Biddle's monopoly: all directors to be appointed by the President and Congress; branches to be set up only on petition of state legislatures . . ." [Jackson, 558].

49. Ideogram: Pi [M5109], "certainly, must."

50. Andy Jackson: Upon vetoing the recharter bill, Jackson listed a number of objections to the practices of the bank as well as to the idea of the U.S. government creating exclusive monopolies: "If our government must sell monopolies, it would seem to be its duty to take nothing less than their full value; and if gratuities must be made once in fifteen or twenty years, let them not be bestowed on the subjects of a foreign government, nor upon a designated or favored class of men in our own country" [TYV, I, 251].

51. 70 million: Probank senators predicted that if the veto were sustained it would cause financial ruin on a national scale. Benton tried to show that the bank had engineered the conditions for panic in the West by increasing its debts most in the West, from \$40,216,000 in Dec. of 1829 to \$70,428,000 in 1832, showing "an increase of thirty millions in the short space of two years and four months" [ibid., 258].

52. mehercule ventum!: F, "by Hercules' wind." A Poundian oath [80:295].

53. with bowie knives: A reference to a barroom quarrel in 1813 between General

Jackson and Benton's brother Jesse, while the Bentons were living in Tennessee [cf. 266 below]. Although relations had been cool between the Jacksons and the Bentons for a while, their beliefs and philosophy of government and democracy eventually made them strong mutual supporters. Nonetheless, Clay brought up the old quarrel by innuendo twenty years later in his answer to Benton's defense of Jackson's veto of the bank recharter bill. Said Clay: "I never had any personal rencontre with the President of the United States . . . I never published any bulletins respecting his private brawls . . . I never complained, that while a brother of mine was down on the ground, senseless or dead, he received another blow . . . I never declared my apprehension and belief, that if he [Jackson] were elected, we should be obliged to legislate with pistols and dirks by our side." Benton declared that the allegation going the rounds in the press that he said such things was "an atrocious calumny" [TYV, I, 263-264].

54. pre- not ex-officio: In contrast to the Clay-Randolph duel [88:1-30], Pound notices that the Clay-Benton brawl took place before either were in office, not while in office.

55. Do our cottons: In arguing for tariff protection for cottons, Clay and his followers said that many U.S. products, "especially the cotton, were going abroad . . . and sustaining themselves . . . against all competition." Benton argued that if that were the case they didn't need any protection: "Surely, sir, our tariff laws . . . are not in force in Bengal and China . . . if our cottons can go to these countries, and be sold at a profit without any protection at all, they can stay at home, and be sold to our citizens, without loss" [TYV, I 372].

56. Aurelian: Benton cites Emperor Aurelian's order, "never to levy a contribution of salt upon a Roman citizen!" The wealth of the West went down the river past New Orleans, but the money for those goods went to the Northeast. According to a Benton note, a military station called "Aure-

lian" was later corrupted into "Orleans" [ibid., 273].

57. Mr. Taney: Roger Brooke T., 1777-1864, was first attorney general in Jackson's cabinet and then (1833-1834) secretary of the treasury. A former secretary refused to carry out Jackson's order to deposit U.S. money not in the Bank of the United States—which would not have its charter renewed—but in selected state banks. Taney carried out the orders and stood firmly with Van Buren and Jackson against the financial interests [37:76].

58. Burr . . . late: Aaron B., 1756-1836 [32:11]. Line is prob. a Pound opinion that if Burr had killed Hamilton in a duel in 1784 instead of 1804, he wouldn't have been able to get the first U.S. Bank, modeled on the Bank of England, started.

59. Monsieur Vebbstair . . . : F, "Mr. Webster liked to lounge." The line is prob. based on Van Buren's opinion that Webster, who may have worked hard when young, had reached the state that a lot of "weather beaten politicians" reach: "the enjoyment of public stations exempted . . . from the cares and sacrifices often inseparable from a punctilious discharge of the duties attached to them" [MVB, *Auto*, 706].

60. Ut moveat . . . dilectet: L, "To move, to instruct, to delight [delectet]." Pound attributes the phrase, in a different order, to Rodolfo Agricola [ABCR, 66].

61. J.Q.A.: During his final years as a member of the House of Representatives, Adams fought steadily and at an increasing tempo against slavery [Pai, 6-2, 227-229], as opposed to "Vebbstair," who liked to rest. Said JQA: "and what can I, upon the verge of my seventy-fourth birthday, with a shaking hand, a darkening eye, a drowsy brain . . . what can I do for the cause of God and man . . . for the suppression of the African slave-trade?" [Nevins, *Diary of JQA*, 519].

62. Roman law: Pound interpolation concerning the two-third's majority required to

stop debate which "hogswoggled" (prob. "tied up" or "prevented action by") the House. JQA labored to get the "gag-rule" repealed in the House and succeeded on Dec. 3, 1845. His diary account for that day ends: "The question was then put on the resolution to rescind the gag rule; and it was carried—108 to 80. Blessed, forever blessed, be the name of God!" [ibid., 573].

63. Old John: John Adams, JQA's father. On funding, he wrote: "Funds and banks I never approved, or was satisfied without fundings systems . . . it was contrived to enrich particular individuals at the public expense" [71:35]. John Adams was against paper currency because it depreciated. He wrote to his wife, Abigail, Feb. 8, 1794: "Borrowing of banks for trading capital is very unmercantile" [62:126]. "Vide infra": L, "see below."

64. Mr Jefferson: TJ wrote to William Crawford on June 20, 1816, the year before Crawford became Monroe's treasury secretary, a letter that contains statements Pound thinks are essential to any understanding of U.S. monetary history. TJ writes of three measures needed to insure lasting prosperity. The third measure "should insure resources of money by the suppression of all paper circulation during peace, and licensing that of the nation alone during war . . . and if the national bills issued, be bottomed . . . on pledges of specific taxes for their redemption . . . no interest on them would be necessary" [GK, 345; SP, 159].

65. our own mines: Benton believed that the mines of the United States could provide enough money in specie so that no paper need be circulated by private banks: "In the year 1824 the product was \$5,000; in the last year [1833] the product, in coined gold was \$868,000; in uncoined, as much more; and the product of the present year [1834] computed at two millions; with every prospect of continued and permanent increase . . . But the great source of supply, both for gold and silver, . . . was in our foreign commerce" [TYV, I, 439].

66. Napoleon . . . : When Napoleon was only a consul, he ordered specie payments to begin on a certain day, and they did. Benton said: "and a hard money currency has been the sole currency of France from that day to this" [ibid., 440].

67. Mr. Hamilton . . . : In 1792 AH fixed the gold-silver ratio at 15 to 1, while Europe and South American held to a 16-to-1 ratio. The result was to drain gold from the U.S. Complete extinction was delayed for a time: "The trade to the lower Mississippi continued to bring up from Natchez and New Orleans . . . a large supply of doubloons" [ibid., 442]. But the end was inevitable: "Gold goes where it finds its value . . . In Mexico and South America the value of gold is 16 to 1 over silver . . . It is not to be supposed . . . that our own gold will remain with us, when an exporter can gain a dollar upon every fifteen that he carries out" [ibid., 443].

68. 6 suspensions: Benton showed Hamilton's plan was the eventual elimination of foreign coins, which would be replaced by an American currency. Since that didn't happen, and the law to exclude foreign coins didn't work, Congress suspended it for three years. Six further 3-year suspensions became necessary and they didn't end until 1819 [88:75].

69. OU TIS: H, "No one" [74:17]. Used here as an intensive.

70. Nothing . . . West: The prohibition of foreign coins had a devastating effect upon the West: "for the coinage of trade and exchanges, to carry money from the Atlantic States to the West" [TYV, I, 446].

71. Brooks: B. Adams, 1848-1927, son the Charles Francis A. and brother of Henry Adams, 1838-1918. Both were American historians. Pound said of B. Adams: "His cyclic version of the West shows us a consecutive struggle against four great rackets, namely the exploitation of the fear of the unknown (black magic, etc.), the exploitation of violence, the exploitation or the monopolisa-

tion of cultivable land, and the exploitation of money" [SP, 307].

72. grandfather: John Quincy Adams [34:passim].

73. old John: President John Adams [31:15]. Said Pound, "The tragedy of the U.S.A. over 160 years is the decline of Adamases. More and more we cd., if we examined events, see that John Adams had the corrective for Jefferson" [GK, 254].

74. Under . . . four: The effect of the law excluding foreign coinage even resulted in the export of U.S.-minted coins, which made the law "the curse and the nuisance of the country. . . . The custom-house returns showed the large exportation of domestic coins. . . . In the year 1832, it amounted to \$2,058,474" [TYV, I, 447].

75. . . . the highest: Benton said that regulating the currency "was one of the highest and most delicate acts of sovereign power" [ibid., 449].

76. tho charter: The bank helped create the coinage vacuum so it could float its own paper money: "Although forbid by her charter to deal in coin, she has employed her branches to gather \$40,040,000 of coin from the states; a large part of which she admits that she has sold and transported to Europe" [ibid., 448].

77. POWER . . . : The power to coin and regulate the currency is a constitutional question: "this power is vested in the federal government not in one department of it, but in the joint action of the three departments" [ibid., 449].

78. Every city . . . : "Every commercial city . . . should have an independent moneyed system—should be free from the control and regulation of a distant, possibly a rival city, in the means of carrying on its own trade" [ibid., 450]. This statement and its context is of special interest as it contains the germs of one of the major theses of Social Credit [Douglas, *Economic Democracy*, 112 ff.].

79. Gold . . . issue: In Del Mar's *History of Monetary Systems*, we read, "The right to coin money has always been and still remains the surest mark and announcement of sovereignty" [HMS, 66]. Del Mar [96:119] earlier said: "No language is more positive than that of Mommsen . . . in laying down the following institute: that Rome never permitted her vassals to strike gold." He develops in this chapter the use of other metals [ibid., 34-35]. In the Bridson interviews Pound reiterated one of his long-held theses: "Gold was under the Pontifex or the Empire; silver was a wangle farmed out to senators . . . and the bronze, the small coinage, was under certain privileged municipalities. That is to say, enough local control to prevent the local economic order being ruined from the center [Bridson, "An Interview," 179].

80. Benton's . . . : These lines refer to the power to issue. The answer to the question "when?" was, according to Benton, when the national government used its sovereignty and when there was national, regulated metal currency in circulation. "Why?" Because if the national government issued its own money it would not have to pay interest, as it did on the bank's paper money, and no public debt would build up and be owed to the bank [88:137, 139; and 26 above].

81. Voltaire: [65:108]. He said: "I have a friend . . . who is a director in the Bank of France, who writes to me when they are going to make money plenty, and make stocks rise, and then I give orders to my broker to sell; and he writes to me when they are going to make money scarce . . . and then I write to my broker to buy; and thus . . . without moving from my chair, I make money" [TYV, 450].

82. Drove out . . . : Del Mar believed Rome became subject to barbarian invasion because (among other things) it gave up its eclectic, polytheistic religion, began making emperors gods, and increased the burden of taxation to build temples [Del Mar, *Ancient Britain*, 55, 77-78, and passim].

83. Del Mar: Alexander D. M. [96:119].

84. "ratios . . . Orient.": After Julius Caesar conquered Egypt (48 B.C.), he found that the difference in the gold-silver ratio between Rome and the Orient made it possible for Roman money men to work the system by demanding silver in payment from foreign countries. Said Del Mar, "one reason was that the Roman government knew where to sell this silver at a usurer's profit" [HMS, 86-87].

85. Government wanted: To the chorus of complaints that the secretary of the treasury acted illegally when he deposited federal funds in state banks rather than branches of the U.S. Bank, Benton said that the U.S. Bank was using the deposits to create its own currency, whereas, "The government wanted banks of deposit, not of circulation; and . . . the State banks [under the charter] are made just as much banks of deposit for the United States as the Bank of the United States is" [TYV, I, 457].

86. Ideogram: I⁴ [M3002], "right conduct" or "righteousness."

87. black-out: A restatement of Pound's belief that munitions makers, usurers, and all their kind fostered war because it kept business and profits increasing, and that they could not get away with it if they did not keep their operations in the dark [GK, 30, 31, 264].

88. Taney: Roger Brooke T. [cf. 57 above] from a Maryland slaveholding family, which eventually led to a stormy career as a Supreme Court Justice. He was appointed to the court by Andrew Jackson as a reward for service in his cabinet in a number of posts, first as attorney general and then, at a critical moment in the struggle against the bank, as secretary of the treasury. Taney wrote most of Jackson's veto message on the rechartering bill.

89. showed an increase: The U.S. Bank created the panic of 1833-34 by curtailing all capital loans across the country. The Senate called upon Secretary Taney to report on

the government's finances, expecting the country was close to ruin. But the reverse was true. "Far from showing the financial decline . . . it showed an increase in every branch of the revenue!" [TYV, I, 462].

90. Benton: [88:80]. In defending Taney's report to the Senate, he reviewed details of the history of the "war with the bank" and listed such propaganda as contained in these lines.

91. "Hid the books . . . ": The U.S. Bank created panic in the West by deliberately removing money from its branches, where it was needed by merchants to pay farmers, to Philadelphia, where it was not needed. They thus created a depression in the Midwest, which was done deliberately to obtain an outcry for renewal of the charter: "This fact, said Mr. B., would have been proved from the books of the banks, if they had been inspected. Failing in that, the proof was intelligibly found in the weekly returns" [ibid., 466].

92. "In specie . . . ": "If the gold bill passed, and raised gold sixteen to one, there would be more than that amount of gold in circulation in three months. The foreign coin bill, and the gold bill, would give the country many dollars in specie, without interest, for each paper dollar which the bank issues. . . . The Bank is now a nuisance" [ibid., 468].

93. 16 to 1 . . . dominions: This fact has relevance because it led finally to a bill to make the U.S. ratio 16 to 1: "And, eventually the bill was passed by a large majority" [ibid., 469].

94. Biddle: [88:92]. After the bank was not rechartered, it eventually was dissolved in 1841 as a result of wrongdoing. In the process, the bank itself sued Nicholas Biddle for "\$1,018,000 paid out during his administration, for which no vouchers can be found" [ibid., 472].

95. Levari facias: L, "Give relief." *The Dictionary of English Law* defines the phrase thus: "A writ of execution which commanded the sheriff to levy a judgement

debt on the lands and goods of the debtor by seizing and selling the goods, and seizing the rents and profits of the lands until the debt was satisfied." Such a writ was issued against the estate of Biddle [ibid., 472].

96. Louis . . . language: Since 1815 France had owed the U.S. money for its depredations against American ships from 1806-1812. France had not denied the debt but never came up with the money. Because the Bank of the United States had bought the debt and sold it to its English agents, who were now demanding payment for the French default from the U.S. treasury, the Jackson administration was embarrassed. But King Louis Philippe wanted it paid and suggested the only way the House of Deputies would appropriate the money would be by President Jackson being very firm. Jackson thus recommended that unless the next session of the House of Deputies appropriated the money, Congress should pass a law "authorizing reprisals upon French property." The French were offended and demanded apologies. The king was amused. The president wouldn't apologize. The situation worsened. The French press denounced Jackson as a tyrant. Ambassadors were recalled. Diplomatic relations were broken off. "The people of both countries were in the temper that precedes and provokes hostilities." Congress wouldn't vote money for Atlantic coast defence, "in spite of Jackson's warning that a French armed convoy was at that moment sailing toward the American continent, its intentions unknown." The British offered to mediate. Both parties agreed. Mediation began in February 1836 and was concluded May 10, when Jackson announced that "the four installments under our treaty with France have been paid to the agent of the United States" [TYV, I, 472, 477-479, 554-556, 569-572, 588-602; Parton, *Life of Jackson*, I, 563-579].

97. Public debt: The result of not renewing the bank's charter resulted quickly in the liquidation of the federal debt. Jackson announced the fact at the opening of the 1834 session of Congress [TYV, I, 479]. Pound

sees a rhyme between the act of *levare facias* against Biddle and Jackson's firm stand against France.

98. ho² . . . li⁴: Ho² [M2109], "Why?"; pi⁴⁻⁵ [M5109], "must"; yüeh⁴⁻⁵ [M7694], "to say"; li⁴ [M3867], "profits." "Why must [the king] use the word profit?" [87:117]. The opening lines of *The Works of Mencius* concern a visit of Mencius to King Hwuy. The king said: "Venerable sir, since you have not counted it far to come . . . a thousand li, may I presume you are likewise provided with counsels to profit my kingdom?" Said Mencius, "Why must Your Majesty use the word 'profit'? What I am 'likewise' provided with, are *counsels* to benevolence and righteousness" [Legge, 430].

99. Webster: Daniel W. [34:72; cf. 59 above]. Unlike Mencius, Webster's vigorous support of Biddle and his bank shows that he had an enthusiastic attitude toward profit.

100. Clay opposed . . . : Benton has a chapter entitled "Branch mints at New Orleans, and in the Gold Regions of Georgia and North Carolina." A bill to establish such mints was hotly debated. Benton was for the bill, but it "was earnestly and perseveringly opposed by Mr. Clay" [TYV, I, 550].

101. The Civil War . . . : Pound's view, supported by many, was that it was not slavery but economic repression of the South by northern bankers which was the major cause of the Civil War. Benton probes these conditions in a chapter entitled "... Southern Discontent: Its True Cause" [TYV, II, 180-183].

102. Philadelphia . . . : Clay argued that the mint at Philadelphia was enough for the nation. Benton's forces argued that the Philadelphia coinage did not reach all sections of the country in an equitable fashion [TYV, I, 551].

103. France . . . : "Money was attracted to Philadelphia from the South and West, but not returned back again to those regions. Local mints alone could supply them.

France had ten branch mints; Mexico had eight; the United States not one" [ibid., 551].

104. Every citizen . . . : "Now the whole land is infested with a vile currency of small paper: and every citizen was more or less cheated" [ibid., 552].

105. . . . counterfeit: Because they were backed by nothing [ibid.].

106. French currency . . . : "Mr. B. held the French currency to be the best in the world . . . there was a gold and silver circulation of upwards of five hundred millions of dollars; a currency which had lately stood two revolutions and one conquest, without the least fluctuation in its quantity or value" [ibid., 552-553].

107. 20 millions . . . : The source shows it was the United States and not France that the "20 millions entered." That happened because "of the revival of the gold currency": "Near twenty millions of dollars had entered the country . . . for which, different from a bank paper currency, no interest was paid for its use, and no danger incurred of its becoming useless" [ibid., 573-574].

108. Land not safe . . . : A recurrent theme: The excessive "issue" by banks of paper not founded on anything made all business ventures unsafe [TYV, I, 550].

109. Sovereignty . . . : Rhyme with gold is of the Pontifex [cf. 79 above].

110. "All it . . . nothing": [88:78].

111. 600 banks . . . sorrow: Benton, in denouncing a Senate resolution censuring Jackson for his order to remove public deposits from the bank, said: "It was a plot against the government, and against the property of the country. The government was to be upset, and property revolutionized. Six hundred banks were to be broken—the general currency ruined—myriads bankrupted—all business stopped—all property sunk in value—all confidence destroyed! . . . These crimes . . . were to be accomplished by . . . a whole system of . . . subsidiary crime! . . .

and the Senate chamber converted into a theatre for . . . woe" [ibid., 646].

112. "My fellow slave-holder": "[Randolph] was one of the large slaveholders of Virginia, but disliked the institution . . . In the House, when the term 'slaveholder' would be reproachfully used, he would assume it, and refer to a member, not in the parliamentary phrase of colleague, but in the complimentary title of 'my fellow-slaveholder.'" He said to consignees of his tobacco who urged him to free his slaves: "Yes; you buy and set free to the amount of the money you have received from my father and his estate for these slaves, and I will set free an equal number" [ibid., 474-475].

113. (masnatosque liberavit): ML, "and he freed [his] household slaves" [6:35; 90:19].

114. Mr Bishop: Prob. either a Pisan prisoner or a fellow inmate at St. Elizabeths.

115. co-detento: I, "prisoner."

116. POPULUM . . . : L, "He edified the people" [8:43].

117. Sigismundo: [8:5]. Just as Sigismundo was villified and condemned by powerful interests (popes and rivals), so AJ was condemned by powerful bankers and politicians. Said Benton in a speech: "President Jackson has done more for the human race than the whole tribe of politicians put together; and shall he remain stigmatized and condemned?" [ibid., 646-648].

118. Commander Rogers: The commodore of the frigate *President*, who in the War of 1812 cruised against the British merchant fleet. In giving chase to a British frigate, Rogers knew he was on the right trail of a "fleet . . . of eighty-five sail. . . . Passing Newfoundland and finding the sea well sprinkled with the signs of West India fruit—orange peels, cocoanut shells . . . the Commodore knew" [TYV, II, 146].

119. Giles . . . read: William B. G., 1762-1830, American statesman from V. who opposed the bank. Benton writes of him after his death as "the most accomplished debater

which his country had ever seen." He compares him to Charles Fox of Britain, also a great debater in the House of Commons, but they worked differently: "Mr. Fox, a ripe scholar, addicted to literature, and imbued with all the learning of all the classics in all time; Mr. Giles neither read nor studied, but talked incessantly with able men" [ibid., I, 682-683].

120. Young Jessie . . . : Benton's daughter, who married John C. Frémont, a young officer in the U.S. Army Topographical Corps [cf. 191 below]. His expedition to the West was ordered stopped because of arms his party carried. "[Jessie] read the countermanding orders, and detained them! and Frémont knew nothing of their existence until after he had returned from one of the most marvellous . . . expeditions of modern times—one to which the United States are indebted . . . for the present ownership of California" [TYV, II, 579].

121. The Collingwood . . . : In a long sequence of events involving the struggle by Indians, Mexico, and the British to control California, Frémont, not even knowing the Mexican War had broken out, acted on his own and raised the American flag over the key port at Monterey. On July 16, 1846 the British admiral who was under orders to take California arrived: "his flagship the Collingwood, of 80 guns, and his squadron the largest British fleet ever seen in the Pacific. To his astonishment he beheld the American flag flying over Monterey, the American squadron in its harbor, and Frémont's mounted riflemen encamped over the town. His mission was at an end. The prize had escaped him. He attempted nothing further, and Frémont and Stockton rapidly pressed the conquest of California to its conclusion" [ibid., 692].

122. "Madame Bileau . . . : Elizabeth Benton Frémont (young Jessie) had an aunt named Susie who spent much time in Paris. She eventually married a Frenchman named Boileau. Says Elizabeth in her *Recollections*: "My Aunt Susie later in life was Madame Boileau, and when she lived in Paris, often

played at Rossini's musical Sundays—the musical event of the week. I have heard her say that when she was ready to play, Rossini would send his wife among the guests with the message: 'Madame Boileau is going to play; those who want to talk may now leave!'" [pp. 61-62].

123. "Trade . . . Lanier: Sidney Lanier's "The Symphony" has these lines: "O Trade! O Trade! would thou wert dead! / The Time needs heart—'tis tired of head: / We're all for love the violins said" [77:119].

124. Van Buren . . . : [95:13].

125. the elderly Aida: Prob. Ida or Adah Lee Mapel [91:80].

126. Sagetrieb: [85:194].

127. Ubaldo: [77:99]. M de R suggests that the remark reflects the admiral's conviction that "Mussolini did not have enough good men about him" [Discretions, 166].

128. Pumpelly: Raphael P., 1827-1923, American Geologist who, for the Carnegie Institute and others, made two expeditions into Turkestan. His digs there were to test the theory of Aryan migration. The excavations at Anau showed several levels of civilization. Identification was done partly by the bones of domesticated animals. The lower levels had only bones of wild animals. In his *Reminiscences* he gives a fascinating account of his work and discoveries. He says: "At the end of Anau I . . . there appeared a short-horned breed [of ox] which . . . may have been brought in by the newcomers of Anau II, along with the goat, dog, and camel" But below that level they found no dogs, goats, or other domesticated animals [II, 804-812].

129. Said Bonaparte: When young, Napoleon read some Rousseau and disagreed with it. He set forth his own ideas about how primitive man formed community: "Exchange had to be made. Wealth and taste followed. Imagination then emerged from the cave in which it had been a prisoner" [Wilson, *Napoleon*, 24-27].

130. 220 riflemen . . . : Frémont wrote to his father-in-law (T. H. Benton) on July 25, 1846 about his success in freeing Californian territory from "all Mexican authority." He describes the forces he had under him to march upon and take Monterey: "The registered force, actually in arms, under my orders, numbered two hundred and twenty riflemen, with one piece of artillery, and ten men, in addition to the artillery of the garrison" [*Memoirs*, 525].

131. Mr Dix: John Adams D., 1798-1879, American statesman who served in the Senate (1845-1849). In a speech to the Senate he showed that if it had not been for Frémont the British would have had the U.S. surrounded by British colonies in Central America, Canada, and all the Pacific coast: "There is no doubt that his [Frémont's] rapid and decisive movements kept California out of the hands . . . of the British government . . . We could not have failed to regard them [Britain's movements], considered in connection with her proceedings in Oregon, and more recently in Central America, as part of a deliberate design to environ us with her colonies, and especially to shut us out from the Pacific and its extending commerce" [*Memoirs*, 547-548].

132. "The Irish are . . . : Father MacNamara, an apostolic missionary, had a "far-reaching plan to colonize California with emigrants from Ireland." In his application to the president he said: "The Irish people are devout Catholics, moral, industrious, sober, and brave" [ibid., 550-554]. To include "sober" is to suggest the good father had in mind a very special group of Irishmen not to be found in other places.

133. Kit Carson: This famous mountain man acted as a scout for Frémont in his military effort to locate and oust the Mexicans in lower California. But he and some of his men did better on land than on sea. Says Frémont: "By the time we had been a few hours at sea we were all very low in our minds . . . Carson was among those who were badly worsted by this evening of landmen, and many were the vows made to the

winds that never again would they put trust in the fairweather promises of the ocean" [*Memoirs*, 563].

134. 3 days . . . : Frémont left a party of 10 men, all 20 years of age or so, to guard Santa Barbara, which soon came under attack by a party of 150. They refused to surrender. The ladies of Santa Barbara offered to hide them, but they took to the mountains, where in time, "They suffered greatly for want of food." The enemy tried to burn them out by setting fires on the mountain around them: "It took them three days to cross the first ridge of the mountains, during which time they had nothing but rosebuds to eat" [ibid., 596-597].

135. Che tolgo lo stato: I, "that I remove the condition." A half-line variant of a line in a canzone, "Song of Fortune," attributed (wrongly?) to Cavalcanti, in which Fortuna says, "Sono colei, che tolgo / e / dò stato" ("I am the one who gives and takes away") [SR, 111].

136. Don Jesus . . . : In the continual insurrections of Mexican forces, many were captured and some were paroled, including a leader, Don Jesus Pico: "Don Jesus had broken his parole, and was put before a court-martial and sentenced to be shot." But at the hour of execution when he was about to be led before the firing squad, his wife and several children burst in upon Frémont and begged for mercy. She said, "he did not know that he was committing such a crime. He went . . . because he was ashamed to stay behind." Frémont pardoned him. Don Jesus said Frémont had given him a new life and that he would dedicate it to him: "And he did it faithfully" [*Memoirs*, 598-599].

137. Guadalupe: The Treaty of Guadalupe Hidalgo of 1848 ended the war between the United States and Mexico.

138. von Humboldt: [97:130, 131].

139. Agassiz: [93:51].

140. Del Mar: [96:119]. Writing of Del Mar, Pound said: "Along with Louis Agassiz and Leo Frobenius, he builds upon Alexander

von Humboldt's 'art of collecting and arranging a mass of isolated facts, and rising thence by a process of induction to general ideas.' " From a bulletin announcing the Square Dollar Series [NS, 556; CB-R, ZBC, 112]. The concept is basic to Pound's idea of a "sufficient phalanx of particulars [74/441].

141. **Frobenius:** [38:45].

142. **Benton:** [88:80]. Benton tells a sad story. After Frémont's successes, he returned to Washington to be court-martialed for exceeding his orders. He was found guilty and sentenced to loss of rank and dismissal from military service. President Polk pardoned him of some charges and restored him to the rank of Lt. Colonel, but Frémont said he wasn't guilty of any of them and resigned his commission in protest. Soon he was back on the trail west on a 4th expedition. As he was trying to cross the southern Rockies, however, a guide misled his party, which was caught in a blizzard high up. The 120 pack mules froze to death. They were ten days from any supplies and without food. Frémont sent the guide with a party of 2 to get food. After they had been gone 16 days, Frémont with 2 others went looking for them. The guide had died; his comrades had eaten part of him and were wandering around wild. He took them in tow and finally reached an Indian he knew, who gave them horses. He got supplies, went back for the survivors, and got there in time to save two-thirds of them: "finding the other third dead along the road, scattered at intervals as each had sunk exhausted and frozen." Benton says, "Frémont found himself in a situation which tries the soul—which makes the issue between despair and heroism—and leaves no alternative but to sink under fate or to rise above it" [TYV, II, 721]. This passage may be the one Pound thinks is in Benton.

143. **Randolph . . .** [87:10]. JR applauded Jackson's veto of the bank bill, but he violently opposed the Nullification Ordinances of 1832. Although he was weak, he would not see the Constitution so mistreated: "he attended large meetings at the Charlotte

Court House and again at Buckingham, fifty miles from his home, in so weak a condition that he could not stand to speak but was obliged to address them from his chair" [MVB, *Auto*, 424].

144. **Henry's passion . . .** : Thomas Jefferson, when asked about the mind and manners of Patrick Henry in 1759-60, wrote of him: "His manners had something of the coarseness of the society he had frequented; his passion was fiddling, dancing, and pleasantries" [ibid., 441]. Charlotte Courthouse was the scene of Patrick Henry's last speech, which engaged the beardless young John Randolph in his first attempt at public speaking [ibid., 436].

145. **"We ought not . . .** : The "old crump" is James Kent of New York who met Van Buren after he was no longer president and asked pardon for being against him and helping put a "wholly unfit" man in his place: "You made a very good President . . . you did nothing of which either of us has reason to be ashamed; and we ought not to have turned you out, without placing a more competent man in your place" [ibid., 63].

146. **"Great blackguard . . .** : AJ went to Richmond to be present at the Burr treason trial in 1807, which was presided over by John Marshall. AJ's boisterous conduct remained in the memory of one present: "As I was crossing the Court House Green, I heard a great noise at some distance off. Inquiring what it was, I was told it was a great blackguard from Tennessee, one Andrew Jackson, making a speech for Burr and damning Jefferson as a prosecutor" [Bruce, *Randolph*, 305-306].

147. **"No auction . . .** : Randolph would not enter the debate about the relation of the slave to his owner, but he vehemently protested a slave market in the heart of Washington, the nation's capital. So he called upon the House to put a stop to "a practice which . . . was not surpassed for abomination in any part of the earth; for in no part of it . . . was there so great and infamous a slave market as in this metropolis; in the

very seat of government of this nation which prided itself on freedom" [ibid., 438-439].

148. *Τὴν τῶν ὅλων ἀρχήν*: H, "The beginning of all things" [Sophocles, *Ajax*, 1105-1106].

149. **Slave labour . . .** : Randolph, in a slave vs. antislave states debate, said in 1803: "[It is] the opinion of your committee, that the labor of slaves is not necessary to promote the growth and settlement of colonies in that region. That this labor, demonstrably the dearest of any, can only be employed to advantage in the cultivation of products more valuable than any known to that quarter of the United States" [TYV, II, 759-760].

150. **But for Price:** Exgovernor Rodman Price of New Jersey told the story of the raising of the flag at Monterey after Frémont had taken it. In those days Price was an officer serving under Commodore Sloat. Sloat had given him orders to go ashore but not to take part in any aid to Frémont whatsoever. He didn't know the people seemed to prefer the British to the Americans as rulers. When ashore, Price found the truth. Frémont was ready to raise the flag at San Francisco. In a nip-and-tuck situation, Price returned to the flagship, roused the commodore in the middle of the night, and in an impassioned plea asked him to ignore "the treaty obligations with Mexico" and raise the flag. Sloat was convinced. Price raised the flag at Monterey (July 7, 1848) and Frémont raised it at San Francisco: "The English admiral arrived a few days afterwards, and the first thing he said on receiving the Commodore was, 'Sloat, if your flag was not flying on shore I should have hoisted mine there'" [Frémont, *Memoirs*, 538-542].

151. **Quam . . . regitur:** L, "such small wisdom is hidebound." Randolph, in a speech ca. 1827 supporting Jackson against JQA, is prompted to recall other great statesmen: "Cardinal Richelieu was what? A priest. Yes, but what a priest! Oxenstierna was a chancellor. He it was who sent his son abroad to

see—*Quam parva sapientia regitur mundus*—with how little wisdom this world is governed. This administration [JQA's] seemed to have thought that even less than little would do for us" [Bruce, *Randolph*, 547].

152. **Ideogram:** I⁴ [M2952], "treat lightly."

153. **Macauley . . .** : Said Van Buren, speaking of Robert Peel as a great orator: "Lord Macauley, a competent judge, altho' certainly sometimes extravagant if not careless in his conclusions, ranks him [Peel] among the successors of Pitt" [MVB, *Auto*, 464].

154. **Palmerston:** Van Buren had much contact with Palmerston as secretary of state, as president, and as minister to Great Britain. Protesting anti-Palmerston sentiments in the U.S., he said: "In the course of the exciting and truly important discussions in which we have been involved I never had occasion to suspect him of professing opinions he did not sincerely believe. . . . During my recent visit to England, twenty-five years later than the period of which I am writing, I saw much of him and was pleased to find him at the head of government" [MVB, *Auto*, 465-466; 42:1].

155. **Jury from . . .** : MVB speaks of the ways of liberty which the U.S. and Britain have in common: "liberty of speech and of the press . . . liberty of conscience in matters of religious faith—securities and safeguards for the enjoyment of personal liberty, such as the Writ of Habeas Corpus, trial by a jury of the vicinage etc" [ibid., 480-481].

156. **Disraeli sold:** [48:19]. At a critical moment when Parliament was not in session, D (then prime minister) was dining at the Rothschild mansion when news came that shares controlling the Suez were available at Paris. D made a deal with the Rothschilds to transfer £4 million to the Egyptian Khedive's account. Other details of cost, etc, are hidden [86:61].

157. **Tory not a Liberal:** On the right to search suspicious vessels at sea, which the British under the liberals asserted in provocative tones of voice. With Robert Peel as prime

minister, says MVB, "a great change had occurred in the tone of the English Ministry" [ibid., 528-529].

158. Galileo: [85:7].

159. 子 : Meng⁴ [M4428], "great, eminent"; 子 : tzu³ [M6939], "a son, a philosopher." "Meng-tzu," Mencius ["Mang Tsze," *SP*, 81-97].

160. caliginem vespertinum: L, "evening fog" or "darkness."

161. πύρωσιν . . . Θαλάττης: H, "and he set fire to the sea."

162. Caleb . . . christening": Meigs says of THB: "Benton was . . . often outrageously personal in his criticisms." During the slave vs. free-state debates of 1849: "Claiborne Jackson and two other leading enemies attended one of his meetings and took front seats with a view to interrupting him with questions; but the interruption did not occur, after Benton early in his speech said, 'And here are Claib Jackson [and the others, naming them] . . . as demure as three prostitutes at a christening'" [Meigs, *Life of THB*, 456]. Pound's "Johnson" is an error.

163. Calhoun called . . . : Henry Clay in open Senate debate said Calhoun used this epithet for MVB. MVB drew up a bill proposing a national treasury system and Calhoun endorsed it: "What the drawer thinks of the indorser, his cautious reserve and stifled enmity prevent us from knowing. But the frankness of the indorser has not left us in the same ignorance with respect to his opinion of the drawer. He has often expressed it upon the floor of the Senate. On one occasion . . . denying him any of the royal beast of the forest, he attributed to him those which belong to the most crafty, most skulking, and the meanest of the quadruped tribe" [*TYV*, II, 101].

164. Firm taste . . . : Clay's own opinion of MVB is different: "I do not . . . share with [Calhoun] . . . in this opinion of the President of the United States [MVB]. I have always found him . . . civil, courteous and

gentlemanly; and he dispenses . . . a generous and liberal hospitality" [*TYV*, II, 101]. Frémont said of THB: "Mr. Benton always relaxed to the enjoyment of the interesting and cheerful dinner-table" [*Memoirs*, 414-415].

165. Domville: [102:29].

166. Uberti: [77:99; cf. 127 above].

167. "His agreeable niece . . . : MVB as minister to Britain speaks of Prince Talleyrand: "I visited his house as often as the habits of society in relation to persons in his position would justify, and was always received with cordiality by himself and his agreeable niece the Duchesse de Dino" [MVB, *Auto*, 458].

168. Mihailovitch: Prob. Draza Mihajlovic, a Yugoslav adversary of Tito who believed Communism was a greater threat than Fascism. He was tried for treason in 1946 and executed [104:2].

169. Henriot: Prob. Philippe H., minister in Petain's Vichy government. Three weeks and a day after the Normandy invasion (June 28, 1944), he was shot to death by members of the French Resistance [Bosha, *Pai*, 4-1, 99-100; 84-39].

170. Gentile: Prob. Giovanni G., 1875-1944, who taught philosophy at several Italian universities. An early supporter of Mussolini, he was called "the philosopher of Fascism."

171. "China . . . treaty: A would-be con man by the name of Caleb Cushing sought notoriety and fame by promoting a trade treaty between the U.S. and China. A bill sponsored in Congress for money to promote this unwise project was opposed by Benton and many others. The idea came because China had signed a peace treaty with Great Britain; but that treaty was in settlement of a conflict. Both China and wise men in this country said that trade between the two countries had increased amid fine relationships and no such formality or costly administrative arrangement was needed. In spite of this, President Tyler was charmed by

Cushing and his idea, so money was appropriated. Cushing was launched on his mission with three battleships "carrying altogether near two hundred guns; a formidable accompaniment for a peace mission seeking a commercial treaty" [*TYV*, II, 515]. Fortunately, fire and disaster disabled some of the ships or Cushing might have caused a war. When he got to China, he demanded to see the emperor. "The Emperor's governor-general, Ching, replied that the Emperor would not give audience to a trade mission, and that it was the custom and law for foreign trade missions to conduct business outside the heavenly empire, at Canton" [Watts, unpub. 206]. Cushing persisted and threatened to sail up the river and hunt down the emperor, who was "insulting the dignity of the United States." Benton concludes that only the delay of the warships may have prevented Cushing blundering the U.S. into war—a result that seems to have been narrowly avoided. The lines focus on several arguments. Our trade with China had gone on with little bureaucratic interference or control. Benton outlines Ching's response: "With respect to the treaty of friendship and commerce, the governor declares there is no necessity for it—that China and America have traded together two hundred years in peace and friendship without a treaty—that all nations now had the benefit of the treaty with Great Britain, which treaty was necessary to establish relations after a war; and that the United States, having had no war with China, had no need for a treaty" [*TYV*, II, 516].

172. Cambreling: [Cambreleng]. Jackson appointed Samuel Swartwout, an old political ally, to be the customs collector of New York Harbor over the protests of his secretary of state, Van Buren, who considered resigning because he thought the appointment so unwise. His own choice was Churchill C. Cambreleng [37:58]. MVB decided, finally, to stay on but with the proviso that he be allowed to state his objections to his friends in New York. In response to his letters, Cambreleng ended a long reply: "and now mark me—if our Collector is

not a defaulter in four years, I'll swallow the Treasury if it was all coined in coppers . . . C. C. Cambreleng" [MVB, *Auto*, 268]. It was discovered in 1838 that Swartwout had embezzled \$1,250,000.

173. Tazewill . . . St James: Jackson wanted to appoint Randolph's friend Littleton W. Tazewell (senator from Virginia) as minister to England. MVB thought he was too old and unsuited to the pomp of English court life: "I am sure he derived more social enjoyment from his games at quoits with Chief Justice Marshall . . . and others . . . than he could promise himself abroad" [ibid., 259]. Tazewell declined the appointment.

174. "Of great . . . resolved on: Although Jackson had turned over office to MVB with the nation not only free of debts but with a surplus in the treasury, the politicians in consort with the bankers put up a big and destructive fight in the next round of bank battles. One thousand banks in all the states were empowered to issue paper money without specified specie reserves. Some went so far as to issue 20 times as much paper as they had specie to redeem it. Financial ruin loomed. Daniel Webster (a henchman of Biddle) and the bank were conniving to force the bank's rechartering. At a critical moment Webster made a famous speech to a large crowd in New York blaming Jackson and MVB for all the monetary troubles. Benton writes of the Webster performance and explains what he was up to: "It was the first formal public step which was to inaugurate the new distress, and organize the proceedings for shutting up the banks, and with them, the federal treasury, with a view to coerce the government into submission to the Bank of the United States and its confederate politicians. Mr. Van Buren was a man of great suavity and gentleness of deportment, and, to those who associated the idea of violence with firmness, might be supposed deficient in that quality. An experiment upon his nerves was resolved on—a pressure of public opinion, in the language of Mr. Webster, under which his gentle temperament was expected to yield" [*TYV*, II,

15-16]. MVB did not yield. He even managed to restore the situation and get federal notes issued backed by specie and taxes to resolve the crisis without rechartering the bank. But his acts were "political suicide." In 1840 the bankers and their cohorts mounted "the most scurrilous and fraudulent campaign against a Presidential incumbent in American history." MVB was defeated by the innocuous Harrison, who would, they believed, restore the bank to power.

175. Had Crab . . . day: Pound's translation of Dante's "Si che, se il Cancro avesse un tal cristallo, / L'inverno avrebbe un mese d'un sol dì" [*Par.* XXV, 101-102]. Guided by Beatrice, Dante comes to the Heaven of the fixed stars where he is questioned about his hopes. After his response, a splendid vision takes place in which the soul of St. John flashes across the heavens: "then one light among them shone out so bright that if the Crab had one such crystal, winter would have a month of one unbroken day" [Singleton].

176. mariners . . . : THB accounted the economic distress of the South vs. the North as partly due to the North's money, shipping, international trade, etc.: "continued unequal legislation in Congress; and increasing expenditures of the government, chiefly disbursed in the North, and defect of seamen in the South (for mariners cannot be made of slaves), all combined to retain the foreign trade" [*TYV*, II, 133].

177. Guinicelli: Guido G. [51:1], a Ghibelline poet from Bologna who was one of the most important influences on Cavalcanti and Dante. His most famous canzone ("Al Cor gentil ripara sempre Amore") has lines that Wilhelm translates: "Sun beats against the mud the livelong day; / Mud it remains; Sun does not lose its ray;" [JW, *Medieval Song*, 232; 51:2].

178. Mr Tyler: [37:39; 87:13].

179. Ideogram: [M3016]: "one"; [M3097]: "man." A rhyme with, "It may depend on one man" [86/563]. In the *Shoo*

King we read: "The prosperity and unsettlement of a State may arise from one man. The glory and tranquillity of a State also may perhaps arise from the excellence of one man" [Grieve, *Pai*, 4-2 & 3, 471, 492].

180. "even if . . . : Source unknown, but the idea applies in all the significant political struggles of Cantos 87-89.

181. M. Hottinguer . . . : [Hottenguer]. A month after the bank was declared insolvent, Biddle and others were indicted as criminals for lending \$30 million in unrecoverable loans to their friends, supporters, and others, in contravention of the bank's charter. In trying to cover their tracks, they had sought to raise money abroad, especially with their agents in Paris and London. But the "state of the accounts of the bank with its agents abroad did not warrant any large drafts upon them, especially that of the Messrs. Hottinguer in Paris" [*TYV*, II, 370-372; 101-32].

182. Vicountess . . . transportation: Although the indictment against Biddle and his cohorts led to their arrest, they procured writs of habeas corpus and were "discharged in vacation by judges before whom they were brought." Benton compares this action with the action involving much smaller bank crimes in London in 1855: "three of the greatest bankers in London are receiving sentence of transportation for fourteen years for offences, neither in money nor morals, the hundredth part of the ruin and crime perpetrated by our American bank—bearing the name of the United States." Benton said, "The case presents too strong a contrast . . . to be omitted" So he doesn't: "one of them, Sir John Paul, was a baronet by descent, and allied to some of the highest nobility of England. He was first cousin to . . . Vicountess Barrington, Lady Bloomfield; and, above all, the honorable Mrs. Villiers. . . . These connections . . . did not save them from a criminal trial and utter disgrace. . . . The defendants appeared in court, attended by Sir Frederick Thesiger . . . and other almost equally eminent counsel. . . ." Benton thinks of the \$30 million misappropriations

as well as the multitude of other crimes the American bankers were guilty of, and almost sighs at the comparison: "For misappropriating sixty thousand dollars of one of their customers—using it [not to steal but] without his consent—these three great London bankers were sentenced to fourteen years' transportation: for misappropriating thirty-five millions, and sinking twenty-one millions more in other institutions, the wrong-doers go free in the United States" [*ibid.*].

183. The sub-treasury: In place of renewing the bank charters, MVB had proposed a sub-treasury system that would perform the same services. To accomplish this, the Independent Treasurer Act was passed in 1840, MVB's last year in office. The first thing the Whig-dominated Congress of 1841 did was repeal the act in a special session. But the regular session of that year revived it. Said Benton: "The measures passed, had no duration . . . were repealed by the same congress that passed them. . . . The sub-treasury system, believed to have been put to death, came to life again" [*TYV*, II, 372-373].

184. Louis Philippe: Tyler, in his second annual message, proposed another scheme for a quasi-public agency to issue paper currency. Benton opposed it and in doing so remarked on the soundness of French currency: "And here let me do justice to the wisdom and firmness of the present king of the French. The Bank of France lately resolved to reduce the minimum size of its notes to two hundred francs (say forty dollars). The king gave them notice that if they did it, the government would consider it an injury to the currency, and would take steps to correct the movement. The Bank rescinded its resolution; and Louis Philippe . . . showed himself to be a patriot king" [*ibid.*, 391].

185. From '34 . . . : In praising the success of the hard-money policy adopted, Benton said: "The long . . . struggle between paper money and gold was now [1842] verging to a crisis. The gold bill, rectifying the errone-

ous valuation of that metal, had passed in 1834: an influx of gold coin followed. In seven years the specie currency had gone up from twenty millions to one hundred. . . . There was as much as the current business of the country and of the federal government could use: for these 100 million . . . in every ten hands that they passed through, would do the business of one thousand millions" [*ibid.*, 406].

186. "ad valorem": L, "in proportion to the value." Tariffs were a longtime source of conflict between the North and the South. The North wanted them in order to protect their manufacturing interests. The South didn't because it decreased their markets. One plan was to go "to a uniform *ad valorem* duty of twenty per centum on all dutied articles." Those who knew could see this ploy would end in an increase in the tariff. Benton says: "The introduction of the universal *ad valorem* the exception." The trouble would be in hundred of customs officers trying to determine value, which would lead to legal actions: "So that this *ad valorem* system, besides its great expense, its chance for diversity of opinions among the appraisers, and its openness to corruption, also gave rise to differences among the highest administrative and law officers of the government, with resorts to courts of law, in nearly all of which the United States was the loser" [*ibid.*, 189-190].

187. Wright: Silas W., 1795-1847, U.S. senator (1833-1844) and governor of New York (1844-1846). Benton made a eulogy to the Senate in memory of Wright in which he said: "His mind was clear and strong. . . . He spoke to the head, not to the passions: . . . In 1844 he left the Senate, to stand for the governorship of New York; and never did his self-sacrificing temper undergo a stronger trial. . . . He liked the Senate: he disliked the governorship. . . . But it was said to him . . . that the State would be lost to Mr. Polk, unless Mr. Wright was associated with him in the canvass: and to this argument he yielded. He stood the canvass for the governorship—carried it—and Mr. Polk with him; and saved

the presidential election of that year" [ibid., 701].

188. Quiditas . . . I, "essence." Dante used the word "quiditate" twice in the *Commedia* [Par. XX, 92; Par. XXIV, 66]. Translators variously render it as "essence" or "quiddity."

189. Under head of "medicine" . . . Benton wrote about the navy's misappropriation of funds, saying that "the disorderly conduct of the Navy was notorious" and that its expenses in peace time (1843) were greater than they were during the war with England. Furthermore: "The honorable member [Meriwether of Georgia] showed . . . that under the head of medicine there had been purchased out of the same funds, whiskey, coal, clothing, spirits, harness, stationery, hay, corn, oats, stoves, beef, mutton, fish, bread, charcoal . . . and purchases of all articles were . . . made from particular persons, and double prices paid" [TYV, II, 484-485].

190. δ . . . ὄεν: H, "of men he saw" [Od. I, 3]. The whole line translates: "and he saw the cities of many men, and knew their minds" [12:7].

191. Frémont . . . John Charles F., 1813-1890, born in Savannah, Ga., the son of a French refugee. Attended Charleston College, taught math to naval cadets, and in 1838 was introduced to the West as a member of a surveying team. He eloped with Jessie Benton, daughter of THB, who became reconciled to him later and helped secure him command of several expeditions—Des Moines River, Rocky Mts., Oregon, and California. In 1845 when the Mexican War was brewing, he raised the revolt against the Mexican authorities in California and was court-martialed and found guilty of disobeying orders. President Polk pardoned him and in 1848 he was back on the exploration trail. He served briefly (1850-1851) as U.S. Senator from California and was even chosen by the Republicans as their presidential candidate in 1856. He lost, though he was considered a national hero. From that moment his fortune declined; he

even became beggared in 1870 by an effort to build a railroad. But his wife gave him constant support. Although he was a controversial figure, he became a sort of folk hero by the end of his life and was known as "the Pathfinder." He finally received a government pension just before his death. The canto line here refers to the attempt to stop Frémont's expedition because, as he said, "in addition to ordinary arms, I had taken a howitzer with me." The plot was foiled when his wife didn't forward the dispatch [cf. 120 above].

192. So that . . . Geld: After Sept. 1943 Pound left Rome and traveled north to Gais to see his daughter, Mary, who was being brought up by Mr. and Mrs. Marcher. The villagers were suspicious of an American from Italy saying he was Mary's father so they formed a committee that came to the Marcher home to ask questions. The Marchers were frightened of men entering with rifles [M de R., *Discretions*, 190-192].

193. der Schwiegersohn: G, "the son-in-law." After the investigation was over they started to discuss politics. It was the brother-in-law who came in on the conversation.

194. "Was sagt er?": G, "What does he say?"

195. Der Jud will Geld: G, "The Jew wants money."

196. "Neither . . . fraud: One of Pound's "gists" under the heading "LAW" says: "The right aim of law is to prevent coercion either by force or fraud" [SP, 355].

197. Ἀθήνη . . . jury: H, "Athena" [87:40].

198. Ideogram: Tuan [M6541], "principles; doctrines." The four basic cornerstones of Confucianism: "love, duty, propriety, wisdom" [85:33].

199. Ideogram: Chen [M346], "upright."

200. ataraxia: L, "undisturbed in mind or by passion."

201. From Charlemagne's . . . Said Pound:

"Charlemagne fights the Monopolists; he decrees a commodity denar, or a grain denar, and the significance escapes six hundred and more economists in a sequence of centuries" [GK, 47].

202. Venice . . . Del Mar said: "The history of Venice commences with the reopening of the Suez route to India" After that its commerce developed because of well-founded specie [*Money and Civilization*, 23].

203. Hansa: Del Mar: "far more important . . . was the Hansa established at a very early epoch by the pagan Goths. . . . The Christian Hansa was the earliest trade corporation" [Del Mar, *HMS*, 264-265]. The point common to all three names is that the power to issue legal tender or specie should belong to the state: "Gold was under the Pontifex" [cf. 79 above and 231 below].

204. forged Donation . . . The *Donation of Constantine* is one of the most famous forgeries employed in the struggles for power between the Eastern and Western empires. Written around the mid 8th century, it became incorporated as a part of the Pseudo-Isidorian Decretals and thence, in part, got into most medieval collections of canon law. The *Donation* purports that "Constantine the Great, reciting his baptism and the cure of his leprosy at the hands of Sylvester, Bishop of Rome 314-336, confirmed the privilege of that pontiff as head of all the clergy and supreme over the other four patriarchates . . . it tells how he, Constantine, recognized the superior dignity of the Pope by holding the bridle of his horse. . . . This remarkable document was almost universally accepted as genuine from the ninth to the fifteenth century" [Coleman, *Donation*, 1-2]. Del Mar believes the forgery was the Latin bishop's attempt to wrest authority from both Charlemagne and the basileus in the East: the documents "purported to be a donation from Constantine I, to the Bishop of Rome, of both the spiritual and temporal dominion of the western world" [*Middle Ages Revisited*, 200-201].

205. "Perchè . . . idee): I, "Why in order [do you wish to put your ideas]?" [87:4].

206. Thalers . . . Belgium: [86:79]. Morris says: "The coin which was known as the Maria Theresia [sic] thaler . . . was extensively used in trading outside Austria. . . . Besides furthering trade relations, the advantages of the coin itself were very helpful for its distribution. . . . The picture of the Empress . . . was artistically valuable. . . . Until recently, Austria provided parts of Africa with newly minted Maria Theresia thalers, and only last year [1935] . . . they were in circulation in Abyssinia" [*Maria Theresia*, 347-348; cf. 226 below].

207. The Emperor's furrow: [53:122; 86:78].

208. Antoninus: [46:42; 78:56; GK, 40-41].

209. Rock Drill: Pound took the name from a review by Wyndham Lewis entitled "The Rock-Drill," which Lewis quite likely derived from an Epstein sculpture [Korg, *Pai*, 4-2 & 3, 301-313].

210. Wd / have packed Hamburg . . . [86:8].

211. young Windsor: [86:47].

212. Image (Selwyn): A well-known literary figure in Pound's early years in London who talked to him about Paris, "Old Verlaine," stained glass, and presumably Ruskin. In a letter home, 21 Feb. 1909, he said, "I think the Shakespeares and Selwyn Image are about the most worth while out of the lot I have come across" [NS, *Life*, 94].

213. Ruskin: John R., 1819-1900, whose writings, such as *The Political Economy of Art* (1857), would be certain to interest Pound [see Robert Faulkner Casillo, "The Parallel Design in John Ruskin and Ezra Pound," Ph.D. dissertation, Johns Hopkins, 1978, University Microfilms International 78-6240].

214. Tasso: Torquato T., 1544-1595, Italian poet, author of *Jerusalem Delivered* (1575).

A blow on the head inflicted by an angry courtier rendered him recurrently insane and he was hospitalized for the rest of his life.

215. Kidd: Prob. Thomas Kyd, 1558-1594, English dramatist. For alleged unorthodox religious views, he was arrested and tortured.

216. Raleigh: Sir Walter R., 1552?-1618, English soldier, explorer, courtier, and man of letters. In and out of favor with Queen Elizabeth, he was imprisoned in the Tower in 1592. With the accession of James I, he was persona non grata for years. Convicted of treason and sentenced to death, he was reprieved to spend over 10 years in the Tower. He was released in 1616 to make another voyage to the Orinoco in search of gold with specific instructions not to aid the cause of Savoy against Spain. But he captured a Spanish town, and on his return was executed at the demand of the Spanish ambassador who had great influence because the question of marriage between the Infanta of Spain and James's son Charles was being explored.

217. My father . . . window: Elizabeth Benton Frémont wrote: "From the balcony of our Paris house we witnessed the triumphant entry of . . . Napoleon III, as the Emperor of the French" Napoleon III had ordered that no guard should surround him on his entry, saying "If I die at the hands of an assassin, I die alone!" The problem for the police was a difficult one, but they obtained the names of all people expected to be on the route. General Frémont gave his list of names, but was surprised when uninvited guests showed up. He gave those names to the police at the last minute: "detectives were sent to guard the unbidden guests . . . and thus a delicate situation was safely mastered." Said the General: "If there is to be any shooting it must not be done from my home" [Frémont, *Recollections* 54-56].

218. My grandfather . . . : Elizabeth B. Frémont (Benton's granddaughter) makes no mention of Morse or his telegraph, but Benton says: "Dr. Franklin first broached the idea of using electricity for communicating

intelligence: Professor Morse gave practical application to his idea." And Jessie Frémont, Benton's daughter, wrote: "living close by were the Ellsworths, who were 'friends indeed' to Mr. Morse in the hard days when he could not get his idea of the electric telegraph launched. He was laughed at in Congress; his money gave out; his health was going, he was so worn out that his dead-white face and brilliant hollow eyes startled one . . . these ladies went among their friends whose husbands were in Congress and *made* them understand . . . and now it girdles the earth" [Jessie Frémont, *Souvenirs*, 61; 34:88].

219. "Pige-moi . . . carthaginois: F, "Just look at the character, said old Gustav, who will paint you a Carthaginian easy chair." "Old Gustav" is Flaubert, author of *Salammô, a roman de Carthage*.

220. Henry J. had Coburn: Said Coburn: "it was my unique privilege in 1906-1907 to provide the frontispieces for each of the twenty-four volumes of the collected edition of Henry James' works" [Alvin Langdon Coburn: *Photographer*, 52].

221. I need add nothing . . . : Said MVB: "I entered the Senate . . . at the commencement of Mr. Monroe's second Presidential Term [1821]. John Gaillard, of South Carolina, was then, as he had been for many years, President *pro tem* of that body. I need add nothing to the eloquent description given of his character by Col. Benton . . . except the expression of my full concurrence in what has been so well said" [MVB, *Auto*, 115].

222. "Good-bye Tazewell . . . : [cf. 173 above]. A very complicated senatorial struggle between Randolph and both his friends and opponents developed because of the increasing vituperation in his speeches. This lack of temper would eventually lead to the Clay duel. Randolph himself expected not to be re-elected to the Senate. While the Senate was preparing to pass rules to curb him, he was preparing to go to England to get away from it all. At one moment of great drama,

Senator Lloyd of Mass. stood ready to duel to the death. Said MVB, "The Senate at this moment presented a striking *tableau* . . . every Senator present inclining . . . to take sides in the fray—when . . . Randolph moved deliberately from his place . . . and passed in front of the Chair to the door, exclaiming as he walked along, 'I will have no more of this! I am off for England! Good bye, Tazewell! Good bye Van Buren! They are all against me! . . . in Virginia too!'—and still uttering these words the doors of the Senate closed behind him" [MVB, *Auto*, 206-210].

223. "on borrowed capital . . . : [cf. 63 above].

224. Judge Marshall: [37:67].

225. Agamemnon: By killing a stag sacred to Diana and allowing the sacrifice of his daughter Iphigenia so that the Greeks, wind-bound at Aulis, might be freed to sail to Troy, Agamemnon himself became a "father of war."

226. "Leave the Duke: [50:28].

227. quest'oggi: I, "this very day" [cf. 205 above]. M de R. cites these several lines about forging the thalers and says that while the village committee was questioning Pound on his return to Gais [cf. 192-194 above], the "single dangling Thaler on the watch-chain [of the brother-in-law] shifted interest from paper money and stamp-scrip to the Thalers from Maria Theresa" [*Discretions*, 192].

228. "Benton . . . (Randolph): After the duel [88/577], R wrote to a friend: "I cannot write. I tried yesterday to answer your letter, but I could not do it. My pen *choked*. . . I am all but friendless. . . Benton begins to understand and to love me. Nothing has stood in his way" [Bruce, *Randolph*, 524-525].

229. In Venice . . . Danzig: [cf. 203 above]. The stability of these two corporate states, Venice and the Hanseatic League, depended on their power to issue and control the money supply. With the rise of banks, that con-

trol was lost. Said Del Mar: "In 1268, owing to the severity of the taxes . . . particularly the corn duties, a bread riot occurred in Venice, and though the republic was in great financial distress, the obnoxious imposts were repealed" [*Money and Civilization*, 66].

230. Alex said . . . paid: Says Fuller: "Alexander also undertook to pay all debts incurred by his soldiers, and to find out how many debtors there were, he invited all who were in debt to enter their names and the amounts they owed in a register." The soldiers were afraid and most didn't, so Alexander changed the order. "He cancelled registration and ordered that all debts . . . were to be paid without . . . their names in writing" [*Generalship*, 136-137].

231. Gold . . . Pontifex: Says Del Mar: "The jealous monopoly of gold coinage by the sovereign-pontiff ascends to the Achimenes of Persia, that is to say, to Cyrus and Darius; in fact, it ascends to the Bramins of India. The Greek and Roman Republics broke it down; Caesar set it up again" [*HMS*, 70; cf. 79 above].

232. Bezants . . . : Bezants were Byzantine coins issued by the Basileus of the Eastern Empire: gold was then under the pontifex.

233. Dandolo: Enrico D., ca. 1108-1205, became doge of Venice in 1192. In the 4th crusade he diverted the attacking forces to Zara and then, in 1203, to Constantinople ("Stamboul"). Though old and blind, he commanded the victorious fleet. Thereafter, the coinage, which had been stable, passed into the hands of banks and merchants.

234. arab uneasiness: Between the basileus and the rulers of the Arab states bordering the Eastern Empire open conflict sometimes broke out over the coinage [97:6].

235. The forgery: [cf. 204 above].

236. Valla: Lorenzo V., ca. 1407-1457, Italian humanist and Greek scholar. His claim to fame rests on three things: (1) the exposure of the forgery; (2) the allegation that he was tortured by the Inquisition for the exposure,

which is untrue—he wasn't even imprisoned; and (3) his treatise *De Voluptate*—proving that he was given to paganism—which attacked chastity as an ideal [Coleman, *Donation*, passim].

237. 12 to one, Roma: Says Del Mar: "From the accession of Julius to the fall of Constantinople, the ratio of value between gold and silver within the Roman empire, whether pagan or Christian, was always 1 to 12; whereas, during the same interval, it was 6 1/2 in India, as well as in the Arabian empires" [HMS, 79].

238. And the Portagoose: Said Pound: "Portagoose as SOON as got into Goa/ started uprooting spice trees/400 year ramp [age]" [letter to Denis Goacher, 10 Aug. 1954; unpublished letter to Simon Fraser University Special Collections, cat. no. 552/84; Watts, 256]. Afonso de Albuquerque and his Portuguese adventurers seized Goa and other territories on the west coast of India in 1510. Del Mar describes him debasing the coinage of Goa to obtain gold. "His professed object was to relieve a local dearth of coins... his real one to buy the gold which he might fail to plunder, and sell it (in Portugal) at cent per cent profit" [HMS, 388; 104:84].

239. Orage: [46:17; 80:322]. "The *New Age* traced the recession of power, away from the people into inner rooms inhabited by inner cliques" [IMP, xiv].

240. Uncle George... Senate: [74/433; 78/481; 80/509].

241. "offensive, defensive": Said MVB: "With Nations who consider that their respective positions make it for their interest to bind themselves to mutual support... a treaty of alliance, offensive and defensive, is the usual mode by which that object is accomplished. But experience has greatly weakened the confident reliance of mankind on such safeguards. When the crisis arrives it has been found that Nations are disposed to be governed by their apparent interests at the moment" [MVB, *Auto*, 485].

242. "50 mocking birds...: It was Dr. James Alexander of "Randolph's District" who wrote after Randolph's death: "The spring no longer coquets but embraces with Oriental voluptuousness... Before breakfast, I counted fourteen species of birds known to me, and two unknown. There are about 50 mocking birds in and about this lawn, and 40 robins were counted on the grass at once" [Bruce, *Randolph*, II, 110-111].

243. and "construe...: John Marshall, chief justice of the Supreme Court, had to be operated on by a surgeon, who saved his life. Randolph in a speech afterwards said how glad he was that the surgeon "has restored the Chief Justice to his health, to his friends, to his country and to his seat on the bench of the supreme court where God knows he ought never have been put. He is a great man and a good man... and yet, if he should be Chief Justice thirty years longer, he will construe our liberties away from us" [Bruce, *Randolph*, II, 194-195].

244. Mazzini: Giuseppe M., 1805-1872, Italian nationalist and revolutionary. Said Pound: "As a Cavourian I long neglected the writings of Mazzini." He then quotes approvingly from Mazzini's *Duties of Man* and finds there constructive ideas consistent with the basic concepts of Social Credit: "The distribution of the *credit*... should not be undertaken by the Government, nor by a National Central Bank; but, with a vigilant eye on the National Power, by local Banks administered by elective Local Councils" [Pound's italics; SP, 312].

245. Doveri: I, "duties." Part of title of Mazzini's book.

246. Κατὰ σφαγὰς": H, "against slaughter." Mazzini did not agree with Cavour's plan to get foreign power, France in particular, involved in fighting for Italian unification. He believed in the revolution, but his program was political, deeply social, religious, and moral. He was against needless slaughter.

247. N'Yoleanz... 16: Source unknown,

but the lines seem to pose a moral question relating to the political struggles over the tariff: one of the issues was that the concentration of sugar in the syrup of New Orleans was only half that in the syrup from the West Indies.

248. Catron...: [cf. 48 above].

249. "Shd / have shot Clay: Years after his retirement from politics, Jackson talked about his life to some of his friends, who later reported the conversation to one of the president's biographers: "Jackson talked, and the other listened. He told them of his two principal regrets—that he had never had an opportunity to shoot Clay or to hang Calhoun" [Bowers, *Party Battles*, 480].

250. Antoninus: [78:56].

251. semina motuum: [90:24]. L, "seeds of movement."

252. Ideogram: Chi [M411], "changes, motions; the origin of, the moving power of—as of the universe" This character occurs in a passage from the *Ta Hsio* which Pound translated thus: "one humane family can humanize a whole state; one courteous family can lift a whole state into courtesy; one grasping and perverse man can drive a nation to chaos. Such are the seeds of movement [*semina motuum*, the inner impulses of the tree]. That is what we mean by: one word will ruin the business, one man can bring the state to an orderly course" [80/500; CON, 59-60].

253. the old hawk: A friend of Jackson wrote to MVB in 1859 telling him about a siege Nicholas Biddle organized against Jackson during the war of the bank in the mid-1830s: "I spent the month of August... with the President at the Rip Raps... Biddle had planned a most insidious mode of reaching him in this isolated spot... He had organized a sort of siege... in the shape of letters entreating a surrender of the design of removing the Deposits [37:76]. In a word no man was ever so overwhelmed with such a deluge" [MVB, *Auto*, 607].

254. Mr Biddle... baby: Of the bank's insolvency of 1841, THB says: "The losses to the stockholders were deplorable, and in many instances attended with circumstances which aggravated the loss. Many were widows and children, their all invested where it was believed to be safe" [TYV, II, 369].

255. mr cummings: e. e. C., 1849-1962, American poet whose work Pound admired.

256. "Yes, Mr Van Buren...: MVB tells of visiting Jackson after his (MVB's) return from England and finding him "stretched on a sick-bed... but as always a hero in spirit." Then he says: "Holding my hand in one of his own and passing the other thro' his long white locks he said... 'the bank, Mr. Van Buren, is trying to kill me, but I will kill it!'" [MVB, *Auto*, 625].

257. Mr Taney's statement: [37:76]. Mr. Taney said in effect that the bank and its directors were able to use the money of depositors and the money of the government and public for their private purposes without public accountability of any kind. Said MVB: "Mr. Taney's statement was never refuted either by the bank or by its supporters in Congress, but, on the contrary, not only was a challenge... to go into the investigation of its truth declined but the investigation itself was... refused thro' the action of the friends of the bank" [ibid., 644]. MVB goes on to show how the bank used public funds to publish the bank's praises "avowedly for electioneering purposes." The government proposed an accounting should be made: "This proposition... was promptly voted down... This took place in August 1833" [ibid., 648-649].

258. And as to expunging?...: The Senate passed a resolution of censure against Jackson, implying criminality. Jackson responded by a letter of protest to be read before the Senate, which the Senate refused to hear. Great excitement ensued, which resulted in a motion to receive the protest. Having had about enough, THB moved that "The Expunging Resolution," ordering the original

censure resolution be "expunged from the journals of the Senate" be adopted. The original resolution was adopted March 28, 1834. Benton offered his motion at each session of the Senate until, on January 14, 1837, it was finally passed at night in an atmosphere of great drama: "As the darkness of approaching night came on, and the great chandelier was lit up, splendidly illuminating the chamber, then crowded with the members of the House, and the lobbies and galleries filled to their utmost capacity by visitors and spectators, the scene became grand and impressive." Clay, Calhoun, and Webster indulged in the oratorical fireworks few but they could muster, but to no avail: "Midnight was now approaching... Mr. Webster concluded. No one rose. There was a pause, a dead silence, and an intense feeling." The question was called and passed. One part of the gallery was filled with henchmen of the bank, "sullen and menacing in their looks." Drama became danger, and firearms were brought in. "The presiding officer... gave the order to clear the gallery." Benton opposed the order, saying, "I hope the galleries will not be cleared, as many innocent persons will be excluded.... Let the ruffians who have made the disturbance alone be punished... seize the bank ruffians." Benton's demand was acted upon: "The ringleader was seized, and brought to the bar. This sudden example intimidated the rest; and the expunging process was performed in quiet." And so ended one chapter in the wars of the bank [TYV, I, 528-550, 717-731].

259. Securing... in 'elect: Daniel Webster in 1833, looking forward to becoming president in the next election, decided that forming an alliance with Jackson would be his best ploy. He thought they'd make a good team. Webster seemed to think he was "admirably qualified for a great adviser." Jackson's "heart to execute" would be abetted by "the majesty of his [Webster's] intellect" [MVB, *Auto*, 687-690]. Since there is no mention of Dante in the sources, nor evidence that either Webster or Jackson had

read him, and since part of Webster's ploy was to assist Jackson in the next election, "Dante" is prob. a typo for "Dan'el."

260. "No... Knittl: Prob. John Knittel, 1891-1970, a prolific writer who lived in England 1910-1912. The quote about Russia is attributed in *Orientamenti* to a conversation with "the novelist Knittl." Pound wrote in *Meridiano di Roma* [7 June 1942]: "certainly the great civilizations are monuments and splendid and leave monuments because they have marble" [BK]. By this measurement, Russia, with "no stone," has no chance [97:259].

261. (Hrooshia): Russia [103:82].

262. Make distress...: In 1841, THB spoke against the repeal of the Independent Treasury Act, which would put the monetary power back in the hands of the banks: "the architects of the mischief—the political, gambling, and rotten part of the banks, headed by the Bank of the United States, and aided by a political party—set to work to make panic and distress, to make suspensions and revulsions, to destroy trade and business, to degrade and poison the currency; to harass the country until it would give them another national bank: and to charge all the mischief they created upon the democratic administration" [TYV, II, 228].

263. "The angrier...: Meigs writes: "All agree that he [Benton] was a terrible man in anger, but while some say that on such occasions he grew almost beside himself and became the helpless victim of his fury, both Wentworth and Dyer think that the higher his anger the cooler he was and he never lost his self-possession" [Meigs, *Life of THB*, 487].

264. one "assumption": [69:67, 76, 82,83]: "About one half of the States had contracted debts abroad which they were unable to pay when due, and in many instances were unable to pay the current annual interest. These debts at this time [1839] amounted to one hundred and seventy millions of dollars, and were chiefly

due in Great Britain." Benton was against a proposal for the federal government to assume the debt: "We have had one assumption in our country... [and that] was attended by such evils as should deter posterity from imitating the example" [TYV, II, 171-175]. Benton opposed the "Assumption of the State Debts" and the measure did not pass.

265. English debt... posterity: In a speech against assumption, Benton said: "What is more unwise and more unjust than to contract debts on long time... thereby invading the rights and mortgaging the resources of posterity, and loading unborn generations with debts not their own?... The British national debt owes its existence entirely to this policy. It was but a trifle in the beginning of the last century, and might have been easily paid during the reigns of the first and second George; but the policy was... to pay the interest annually, and send down the principal to posterity" [ibid., 175].

266. "EXPUNGED": Over 20 years earlier, Jesse Benton, brother of Thomas Hart Benton, with the encouragement of gossip provoked Jackson into threatening to horsewhip him. On Sept 4, 1813, they met in a barroom in Nashville. Jackson went for him, "brandishing his whip," saying, "Now, defend yourself you damned rascal!" THB, then a colonel, came from the corridor and saw "Jackson's gun at his [brother's] breast." He whipped out his own gun and fired: "Jackson pitched forward, firing..."

Thomas Benton fired twice at the falling form of Jackson and Jesse lunged forward to shoot again.... Jackson's wounds soaked two mattresses with blood.... He was nearly dead—his left shoulder shattered by a slug, and a ball embedded against the upper bone of the arm" [James, *Jackson*, 153]. Later on, when Benton was battling for Jackson as President, another "expunging" took place: "the President had to submit to a surgical operation for the extraction of the bullet which he had carried in his left arm ever since the time of the Benton affray, in Nashville, twenty years before.... The doctor made a bold incision into the flesh, gave the arm a squeeze, and out jumped the ball upon the floor." Parton says, "My informant does not state whether the General restored the ball to its rightful owner [Jesse Benton] or his representative [THB]" [Parton, *Life of Andrew Jackson*, III, 415-416].

267. I want Frémont...: Says THB: "[In August, 1842] attended by four of his men, he [Frémont] climbed the loftiest peak of the Rocky Mountains" [TYV, II, 478-479].

268. Reck: Michael R., who visited Pound often during the St. Elizabeths years, wrote: "In June 1954, I visited Fenollosa's grave at the Miidera, a temple overlooking Lake Biwa near Kyoto.... Fenollosa lies in a clearing among the trees, Biwa gracefully beneath: a stone urn resting on a concrete base.... I described my visit in a letter to Pound, and he recorded it in the last line of his Canto 89" [Reck, *Close-up*, 174-175].

CANTO XC

Sources

J. P. Migne, *Patrologiae Latina*, Tomus 196: *Opera Omnia Richardi A Sancto Victore; De praeparatione animi ad contemplationem (Benjamin Minor); De gratia contemplationis (Benjamin Major)* [Migne, column no.]; Luke 7.47; Dante, *Par.* I, 75; EP, *CON*, 179-181; Thaddeus Zielinski, "The Sibyl," *Edge*, no. 2, 1956; Juan Ramon Jimenez, *Animal de Fondo*, Buenos Aires, Editorial Pleamar, 1949; Ovid, *Meta.* V, 600 ff.

Background

EP, *SP*, 71-72; EM, *Difficult*, 306, ff.; CE *Ideas*, 109-113; Dekker, *The Cantos of Ezra Pound*, 74-86 [*Cantos*]; DD, *Sculptor*, 208-213; EH, *Approaches*, 25-27, 164-165, passim; CB-R, *ZBC*, 132, 203-204; Juan Ramon Jimenez, *Libros de Poesia*, Aguilar, 1959 [*Libros*].

Exegeses

D. J. Neault, *Pai*, 3-2, 219-227; WB, *Approaches*, 311; NS, *Exile*, 23-26; HK, *Gnomon: Essays on Contemporary Literature*, New York, 1958, 280-297; JW, *Pai*, 2-2, 178; DG, *Pai*, 3-2, 239-244; HK, *Era*, 368; MB, *Trace*, 259-277.

Glossary

1. **Animus . . . procedit**: L, "The human soul is not love, but love flows from it, and it delights not in the idea of itself but in the love which flows from it" [Richard of St. Victor, *Quomodo Spiritus sanctus est amor Patris et Filii* (Migne, 1012B); cf. DJN, *Pai*, 3-2, 222].

2. **"From the colour . . ."**: Reference to the doctrine of signatures of John Heydon [87:82]. Just as the color, shape, and size of item and leaf are aspects of the "signature" of a particular plant, so "love" or the "ability to love," is the signature of the "soul" or the mark of the divine in man [WB, *Approaches*, 311].

3. **Ygdrasail**: [Yggdrasil]: The great ash tree in Eddic mythology [85:6]. Its roots reached to the center of the earth, and its

branches supported the Heavens. It contained and expressed the universe.

4. **Baucis**: From a myth of gods disguised to test the charity of people by seeking food and drink. They were refused by all except Baucis and her husband Philemon, who gave them what they had. The gods flooded other houses away but transformed their cottage into a temple and granted Baucis and Philemon their wish to serve as keepers. Years later they were metamorphosed into two trees that grew twined together. A rhyme with the pines at Takasago and Ise [4:22, 23].

5. **Castalia**: A fountain dedicated to Apollo on Mr. Parnassus at Delphi. Pilgrims to the oracle purified themselves there. The various temples and shrines were built in niches cut

into the side of the mountain. Over all a great cliff beetles above a deep recess that seems like a fold in the mountain, whence the waters of Castalia flow. Known as the fount of poetic inspiration.

6. **Templum aedificans**: L, "Building the temple."

7. **"Amphion!"**: Son of Zeus. Hermes taught him to play the lyre so well that when he became king of Thebes he fortified the city with a wall magically conjured up by his music: at the sound of his lyre the stones moved into place by themselves.

8. **Ideogram**: San [M5415], "three"; Ideogram: ku [M3470], "alone." The San Ku was an inner council in ancient China. Pound associated it with the Eleusinian tradition that culminated in the Order of the Templars. It was a sort of Masonic council with an initiation rite called the Widow's Son, "which is also to be found in some of the Romance literature of the Middle Ages and in the modern Masonic ritual" [NS, *Exile*, 23-26]. [87:75].

9. **Poitiers**: Town in W central France. The reference is to a particular room in the town's Hotel de Ville ("once part of the home of Duke William IX of Aquitaine," [JW]), so constructed that one does not cast a shadow when standing in it [6:1, 2; 76:77].

10. **Sagetrieb**: "Passing on the tradition" from father to son, or transmitting civilization from one generation to the next [85:194]. In this context, the passing on by priests of the secrets of the Eleusinian mysteries.

11. **Jacques de Molay**: [87:77]. Last grand master of the Order of Templars, who was burnt at the stake for heresy. The Templars were associated with the Masons. The Golden Section of Pythagoras informs the concept of proportions [DD, *Pai*, 1-1, 58].

12. **Erigena**: Scotus E. [36:9; 74:90; 85:53]. The line suggests, "Was not Erigena also a member of the brotherhood of Eleusis?"

13. **Kuthera**: L, Aphrodite. She was called Kuthera because the island of Cythera (now Kythera) was sacred to her.

14. **δευά:** H, "terrifying" or "fear-inspiring."

15. **sempiterna**: L, "everlasting."

16. **Ubi . . . oculus**: L, "Where love is, there is the eye" [Richard of St. Victor, *Benjamin Minor*, 13; DG, *Pai*, 2-3, 500; DJN, *Pai*, 2-3, 501; cf. 1 above].

17. **Vae qui cogitatis inutile**: L, "Woe to you who think without purpose." Pound correlates the three states, Hell, Purgatory, and Paradise, with Richard's three levels of intellectual activity. *Cogitatio*, in which "the mind flits aimlessly about the object" [GK, 77], is "a haphazard improvident looking about" [*Pai*, 2-3, 500-501]. "Woe" suggests the Hell-direction of those who do purposeless thinking. *Meditatio* correlates with Purgatory and *contemplatio* with mystic and visionary aspirations for Paradise.

18. **quam in nobis . . . imago**: L, part of a sentence that correctly reads: "Bona voluntatis per quam in nobis divinae similitudinis imago reperietur," Pound translated it as: "The good things of will, through which an image of the divine likeness will be found in us" [*SP*, 71].

19. **Randolph**: John R. of Roanoke, Va., who "loved much," as the Greek in the next line reads [87:10]. His love of mankind led him to free his slaves by wills and several codicils between 1819 and 1831: "I give my slaves their freedom to which my conscience tells me they are justly entitled" [Bruce, *Randolph*, Vol. II, 49].

20. **ἠγάπησεν πολὺ:** H, "she loved much." From the New Testament story of Jesus being tested by Simon the Pharisee [Luke 7.47]. While Jesus "sat at meat" at Simon's house, a woman who was a sinner "brought an alabaster box of ointment" and "began to wash his feet with tears, and did wipe them with the hairs of her head . . . and annointed them with the ointment." Simon thought

that if Jesus were really a prophet he would have known what the woman was and would not have allowed her to come near him. Knowing what was in Simon's heart, Jesus told the story of the creditor who had two debtors, one who owed much and one who owed little. The creditor, finding neither had money to pay, forgave them both. Jesus asked, "Tell me therefore, which of them will love him most?" Simon gave the right answer and Jesus then compared his actions with those of the sinner and concluded, "wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." The Greek phrase is thematic to this central *Paradiso* canto, the first half of which concerns the various ways divinity manifests itself through love: the woman's love is "a good thing of will" flowing from the soul, as was the love of Randolph in his act of manumission.

21. liberavit masnatos: L, "he freed his slaves." An act of humanitarian compassion which rhymes with that of Cunizza da Romano, who freed her slaves. The Latin phrase is also applied to her [6:34; 29:14].

22. Castalia: [cf. 5 above].

23. Evita: Prob. Eva Perón, wife of Juan P. then dictator of Argentina; but poss. Eva Braun, the mistress, consort, or companion of Hitler. While Pound was writing parts of this canto, *Life* magazine carried a picture of a headline in Washington just at the time the Marshall Plan, with billions of dollars for Europe, was being announced. Eva Perón's response was to organize "a drive in Argentina for the poor *gringos* of the North" [EM, *Difficult*, 306]. The story, promoted by Lampman [97:60], caused Pound great amusement.

24. semina motuum: L, "seeds of motion." This Latin tag is used as a musical figure to express one of the most important religious concepts of *The Cantos*,—and one of the dimensions in which the mysterium is perceived similarly in both the East and the West. The good things of will (*directio vol-*

untatis) [77:57] flow from the soul as perceived by Richard of St. Victor, a Christian mystic, but Pound found a similar idea expressed by Confucius in the *Analects*. A few fragments of Tsze Tze's Third Thesis climax: "He who possesses this sincerity does not lull himself to somnolence. . . . Fulfilling himself he attains full manhood. . . . The in-born nature begets this activity naturally, this looking straight into oneself and thence acting. These two activities constitute the process which unites outer and inner . . . and thence constitutes a harmony with the seasons of earth and heaven. . . . Hence the highest grade of this clarifying activity has no limit, it neither stops nor stays. Not coming to a stop, it endures; continuing durable, it arrives at the minima [the seeds whence movement springs]. From these hidden seeds it moves forth slowly but goes far and with slow but continuing motion it penetrates the solid, penetrating the solid it comes to shine forth on high" [EP, *CON*, 179-181; see also *CON*, 59 and 89:252].

25. Sibylla: The all-seeing priestess of the oracle at Delphi. For a number of years Pound tried to get "The Sibyl" by Thaddeus Zielinski translated into English. It was finally finished and published in 1956 as the 2d number of *Edge*. The sibyl is mainly a prophetess but seems also to function as an intercessor [97:160]. Sheri Martinelli is understood to be the real-life sibyl at St. Elizabeths.

26. m'elevasti: I, "you lifted me up" [adapted from *Par.* I, 75], praise which Dante lovingly attributes to Beatrice.

27. Erebus: The dark place through which souls must pass on the way to Hades.

28. Isis: In Egyptian mythology, Isis, the earth goddess, was the wife of Osiris, god of the sun and the Nile—in which form he visited her as flooding water. Isis correlates with Ishtar, Demeter, and Ceres as the goddess of grain, renewal, and compassion. In the myth, she gathered up the limbs of Osiris and restored the god of light under Ra to his power. Early in his career Pound wrote a

series of articles that together are called, "I gather the Limbs of Osiris." They appeared in *New Age*, Dec. 7, 1911-Feb. 15, 1912 [SP, 21-43]. Here, at a particularly dramatic moment in *The Cantos*, Pound brings a key element in Western myth together in one image with the compassionate bodhisattva of the East, Kuanon.

29. Kuanon: [74:81].

30. the blue serpent: The uraeus, or blue cobra: the emblem of the sacred serpent in the headdress of Egyptian divinities. At this time Pound's interest in Egyptian analogues for his canto themes led Sheri Martinelli (the most immediate motivation for Canto 90) to do a painting entitled "Isis of the Two Kingdoms" [Pai, 3-2, 240]. About this painting David Gordon wrote: "Here is the faintly blue serpentine cobra just below the sun-disc of this composite Egyptian and Chinese goddess of compassion: 'the natural object is always the adequate symbol.' And it is she herself who is lifting the protagonist from the dust" [DG, *Pai*, 3-2, 241]—and from the dust to one of the most dramatic paradisaical visions of the poem. Here the musical leit-motif "aram vult nemus" ("the grove needs its altar"), sounded several times earlier, [74:441; 78:91; 79:126] receives visionary fulfillment. Beginning with the viper and the blue serpent, all nature answers the call and comes from the depths of the ocean and out of the earth to the grove, where smoke and bright flame rise from the altar. Just as Dionysus at the moment of declaring his godhead evoked a furry assemblage out of the air [2/7-9]—lynx, leopard, and panther—so in the following lines the hieratic animals answer the call.

31. lamps float: Ceremony celebrating the death of Adonis. Every July at Rapallo, "votive lights [were] set adrift in the Golfo di Tigullio for the festival of Montallegre Madonna." EP associated it with primitive rites to Tammuz-Adonis [HK, *Era*, 368; 47:7].

32. "De fondo": S, "of the depths."

33. Juan Ramon: J. R. Jimenez, 1881-1958,

Spanish poet from Andalusia who received the Nobel Prize for Literature in 1956 while in Puerto Rico. The death of his father (which he observed in 1900) was a great trauma from which he never freed himself. During the remainder of his life, he traveled a lot and lived in the U.S., Puerto Rico, and Cuba. He lectured in Argentina in 1948. Returning to the U.S. by ship, he had the intense mystical experience that he tried to evoke in *Animal de Fondo* (1949). In this book, his obsession with nothingness and the fear of death, symbolized in earlier books by various sea and ocean metaphors, is resolved. *Animal de Fondo* is filled with joy, mystical aspirations, and the union of the "inner" and "outer" selves, realized by a perception of spirit as beauty, ecstasy, and light. Poem 29 in this volume ("Soy animal de fondo") is the immediate source of Pound's imagery [Jimenez, *Libros*, p. 1339].

34. Castalia: [Cf. 5 above]. Castalia was a water nymph who, pursued by Apollo, leaped into the spring at Delphi which bears her name. A rhyme with the myth of Arethusa.

35. Arethusa: A water nymph in the service of Diana [Ovid, *Meta.* V, 600 ff.]. As with Daphne [2:26] Pound changes some details in the myth. Arethusa, bathing naked in a still stream, inspired lust in a water-god, who pursued her. She fled far, but finally, feeling his heavy panting on her hair, she called for help to Diana, who spirited her into the earth so she could escape and brought her to light again as a fountain in Sicily. The poplars and willows of the source are changed to the elms of the lawn of St. Elizabeths, and Arethusa is seen as a lone nymph.

36. Wei and Han: Two Chinese rivers which join. This rhymes with the Arethusa myth: as a fountain Arethusa flowed together with the water-god Alpheus.

37. Richardus: Among the "gists" from Richard of St. Victor [85:52] Pound gives one that translates, "watch birds to understand how spiritual things move, animals to understand physical motion" [SP, 71]. The

free-flowing waters suggest the way thought ought to flow in the unburdened mind [DJN, *Pai*, 3-2, 225].

38. **Gaio!** . . . : I, "merry, merry."

39. **rilievi:** I, "reliefs." In sculpture.

40. **Faunus:** L, "woodland sprite." The Italian Pan.

41. **sirenes:** L, "sirens." Female sea-nymphs.

42. **stone taking form:** a rhyme with Dionysus's creation of the sacred cats "out of nothing" with "void air taking pelt" [2/8]. Here we have the vision of Zeus creating the stone altar of the grove out of the air in sculptured relief, as Amphion [cf. 7 above] called the stone walls into being with his lyre.

43. **ac ferae:** L, "and wild beasts."

44. **cervi:** L, "deer."

45. **Pardus:** L, "panther."

46. **leopardi:** I, "leopards" or "jaguars."

47. **Bagheera:** The name of the black panther in Kipling's *Jungle Book*; he educates Mowgli, the boy brought up by a wolf (*bagh* means "tiger" in Urdu).

48. **ἐπὶ χθονί:** H, "around [or "on"] the earth."

49. **οἱ χθόνιοι:** H, "spirits of the underworld." The spirit nature of the voices is indicated by the various butterfly wings [48:42, 50, 53; 113/788]

50. **Palatine:** One of the great hills of Rome.

51. **pineta:** I, "pinewood."

52. **χελιδών:** H, "swallow." An echo of l. 429 of *The Waste Land* and the Philomela of *Pervigilium Veneris*.

53. **Corpus:** L, "Body." Evokes rhyme with the church festival and procession on Corpus Christi day, the first Thursday after Trinity Sunday.

54. **Erebus:** Dark place in the netherworld. After the incantation, we have a vision of souls being delivered out of Hades and rising up out of the earth.

55. **Tyro:** Daughter of Salmoneus who became enamored with the divine river [2:12].

56. **Alcmene:** [Alcmene]: Wife of Jupiter and mother of Hercules.

57. **e i cavalieri:** I, "and the chevaliers, or cavalry."

58. **Ἡλέκτρα:** H, "Electra." Daughter of Agamemnon and Clytemnestra. Clytemnestra became the paramour of Aegisthus while Agamemnon was away at the Trojan War. After Clytemnestra murdered her husband, Electra joined with her brother Orestes to murder her mother.

59. **Trees die & the dream remains:** According to Sheri Martinelli, this line was evoked by a thought of Juan Ramon Jimenez [cf. 33 above]. Pound was struck by a line something like, "Love dies but the trees remain." Going a step beyond his own "What thou lovest well remains, the rest is dross" [81/521], it prompted him to "make it new" and evoke the dream, which for him is the vision still of *paradiso terrestre*.

60. **ex animo:** L, "from the soul."

61. **UBI AMOR** . . . : [Cf. 16 above].

CANTO XCI

Sources

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Background

EP, "Psychology and Troubadours," *SR*, 87-100; "Neo-Platonicks etc.," *GK*, 222-226; "Kulchur: Part One," *GK*, 127-132; *LE*, 150-155; *NPL*, 157; *SP*, 45, 53; *Instigations*, 62; NS, *Ezra Pound's Pennsylvania*, Toledo, Ohio, 1976; Gianfranco Ivancich, *Ezra Pound in Italy*, New York, Rizzoli, 1978; G.R.S. Mead, *The Doctrine of the Subtle Body*, London, 1919 [Doctrine]; John Read, *Through Alchemy to Chemistry*, London, 1957 [Alchemy]; Timothy Materer, *Vortex, Pound, Eliot, and Lewis*, Ithaca, N.Y., 1979, 184-197; E. A. Wallis Budge, *The Book of the Dead*, New York, Bell, 1960.

Exegeses

EH, *Pai*, 1-2, 272; HK, *Pai*, 2-2, 332-334; Peck, *Pai*, 1-1, 14, 21, 36; Surette, *Pai*, 2-3, 419-421; DD, *Sculptor*, 217-232; CFT, *Pai*, 2-3, 449-471; J. D. Neault, "Apollonius of Tyana," *Pai*, 4-1, 3-54; WB, "Secretary of Nature, J. Heydon," in EH, *Approaches*, 303-318; CB-R, "Lay Me by Aurelie," in EH, *Approaches*, 253-271, and *ZBC*, 185-203; JW, *Pai*, 2-2, 175-191, and *Later*, 83-101; MB, *Trace*, 278-302.

Glossary

1. **ab lo . . . vai:** P, "with the sweetness that comes to my heart." Conflation of several troubadour lines into one. Pound changed both the words and the music of his sources, so that we read "my heart" instead of "his

heart" [HK, *Pai*, 2-2, 333-335]. Note the articulation with several important vortex-image metaphors: (1) the music of Jannequin's birds [75/450]; (2) the numerous notations of birds on wires in different config-

urations throughout the *Pisan Cantos*; and (3) the new emphasis given to birds as metaphors for the spirit, drawn from Richard of St. Victor [90:37].

2. the body of light: The "tensile light" descending. The primal Neoplatonic light—the divine principle, or "the total light process—which manifests as intelligence in man [74:100]. With the word "body," Pound brings into *The Cantos* more specific allusions to the mystical symbolism of the alchemists as set forth in the summary work of G. R. S. Mead, *The Doctrine of the Subtle Body* [Doctrine]. Mead's work in the mystery religions covered a lifetime and was set forth in many volumes, such as *Simon Magus*, 1892; *Thrice-greatest Hermes*, 3 vols., 1906; *Mysteries of Mithra*, 1907; and *Chaldaean Oracles*, 2 vols., 1908. *The Doctrine of the Subtle Body* is a brief work (109 pp.) which concentrates his theories in chapters entitled "The Spirit Body," "The Radiant-Body," and "The Resurrection-Body." Neoplatonists who occur often in the Pound canon are the subjects of detailed study by Mead: Orpheus, Porphyry, Psellos, Iamblicus, Hermes Trismegistus, John Heydon [GK, 225]. In "Psychology and Troubadours" (first published in Mead's journal *Quest*, then in *The Spirit of Romance*), Pound wrote [SR, 91n.]: "Let me admit at once that a recent lecture by Mr. Mead on Simon Magus has opened my mind to a number of new possibilities [cf. 10 below]. Later Pound came to speak of Mead as "Old Krore" [GK, 225] and certainly didn't accept any of his ideas about "resurrection body" after death, but Mead provided rhymes with the image Pound used from light-philosophers in the Neoplatonic tradition, which presumes a body of divine fire to be the procreative source of all life in both the macrocosm and the microcosm. Mead, using the ancient myth of a tree as an image of the total universe [cf. rhyme with Yggdrasil, 90:3], says: "Hidden in the seed of the tree is the principle (*ratio*, *logos*) of the tree. This is the formative power (*virtus*, *dynamis*) in the seed, the spermatric principle, which is called symbolically in Greek spintheris-

mos . . . [which] means, literally, 'emission of sparks,' 'sparking,' 'Light-spark,' or light-emanation,' . . . [this spermatric principle] is used by a number of Gnostic schools as a symbolic expression for the 'germ' of the spritual man" [Doctrine, 84-85]. Quoting from the Stoics, Pound wrote: "From god the creative fire, went forth spermatric logoi" [GK, 128]. About a Hellenistic work admired by both Porphyry and Proclus, Mead says: "this famous poem sets forth a highly mystical doctrine concerning the nature of the subtle body . . . and purports to reveal the mystery of the divine paternal fire and the secret of the life of the great mother . . . a doctrine of the living fire and all its works" [Doctrine, 22-23]. Speaking of the chief document of the "Simonian [Simon the Magus] school" called *Great Announcement*, Mead says it "presents us with a highly developed doctrine of the divine fire and of the tree of life . . . entirely in keeping with the subtle body theory of psychical alchemy" [Doctrine, 24].

3. the body of fire: Helios, Apollo, the source of divinity or the operating intelligence in the created universe—in man and nature [5:10]. Speaking of how the essence of spirit and the divinity that were manifest in the works of early painters became lost in the carnality of Renaissance painting, Pound said: "The people are corpus, corpuscular, but not in the strict sense 'animate,' it is no longer the body of air clothed in the body of fire; it no longer radiates, light no longer moves from the eye" [LE, 153].

4. your eyes . . . sunken: A metaphor of eyes as the window of the "radiant divinity" buried deep within the human "persona" ("soul" and "body" cannot be used lest an endless number of sectarian or dogmatic associations, not intended, be evoked) [81:54]. Said Pound: "We have about us the universe of fluid force, and below us the germinal universe of wood alive, of stone alive. Man is . . . a mechanism rather like an electric appliance" [SR, 92]. Tracing parallels between electric phenomena and the contact of one human psyche and another,

in which "a spark will leap," he goes on to pose "a possibly subtler form of energy," which leads to ideas about "chivalric love" and sex, which in turn returns us to the divine fire and the body of light. "Sex is . . . of a double function . . . or, as we see in the realm of fluid force, one sort of vibration produces at different intensities, heat and light" [SR, 94]. The water images here and through the rest of this canto have rhymes in alchemical mysticism, in which the moon and water express the female principle, whereas the sun and fire express the male; but often in a wider sense the sphere of water connotes the ambience of the spirit. Mead says of the myth of souls imprisoned in the flesh: "they lose the direct vision they previously enjoyed . . . their bodies are now 'watery sphere,' and their organs of vision 'windows not eyes' [Doctrine, 40]. Says Pound: "Let us say quite simply that light is a projection from the luminous fluid, from the energy that is in the brain, down along the nerve cords which receive certain vibrations in the eye. Let us suppose man capable of exteriorizing a new organ, horn, halo, Eye of Horus" [NPL, 154]. Says Read: "Hermes Trismegistus, the patron of alchemy and alleged father of the Hermetic Art, was the Greek equivalent of the Egyptian god, Thoth, the personification of wisdom. The Egyptian triad, Osiris, Isis, and Horus, were all endowed with alchemical attributes. Osiris, the Sun-god, was a symbol of the active, masculine principle and vivifying force; Isis, the Mood-goddess [90:28], passive and fertile, bore an earthly significance; Horus, their annual offspring, was an image of the infant year and the process of growth and multiplication" [Alchemy, 62]. But "earthly" included the four elements, earth, water, air, and fire. Of these, fire and water had to combine with earth and air to give the combinations hot-dry, hot-moist, cold-dry, cold-moist, which were the qualities in various degrees of all creation. "The deep" in these lines leads in many directions: to the deepest reaches of the self, as well as to the waters of primal chaos. It metamorphoses into other forms in this canto: crystal

and flowing crystal as well as the medium by which the golden sun-boat traverses the underworld to be reborn and made new [cf. 28 below].

5. Reina: Prob. the goddess Aphrodite, whom Pound wanted restored to her pedestal at Terracina (near Circeo), as well as a generalized epithet for "Isis-Persephone-Demeter-Kuanon." It links also with a poem by Bernart de Ventadorn composed for Eleanor of Aquitaine ("can vei la lauzeter mover," "When I see the lark on the wing"), in which the poet speaks of "the eyes of Eleanor as the mirrors in which the poet drowns, like Narcissus drowning in the pool that reflects his image" [EH, *Pai*, 1-2, 272].

6. qui laborat, orat: L, "he who works, prays." Variant of Latin tag *Orare est laborare*: "To work is to pray."

7. Undine: [Ondine]: Mythical sea-creature with sirenlike magical attraction for men, but "symbolically the inverse of sirens: in the latter, the fishy part of their body . . . [relates them to] the water (and the moon) and woman; with undines, it is the feminine—or perilous—nature of the waters which is symbolized" [Cirlot, 337]. When they are in the water, they may represent dangerous currents and torrents; when they are on a rock, the waters are placid.

8. Circeo: Town on the Ligurian coast of Italy near Terracina [74:208]. If the goddess were restored to her pedestal here (as Pound said he would do if he had the material means [SP, 53]), her stone eyes would again be looking seaward, and that would be "worth more than any metaphysical argument" [SP, 45].

9. Apollonius: A. of Tyana. A first-century mystic, man of wisdom, miracle-worker, and seer. A Pythagorean and a sun-worshiper [cf. 94 below; 94:42]. At the end of his trial [cf. 91-94 below], he metamorphosed into thin air, an act that rhymes with the transformation of Helen of Tyre by powers derived from Pythagoras. Said A. to the emperor, "Nay, you cannot even take my

body." The source continues: "And with these words he vanished from the court" [Apollonius, Bk. VIII, chap. 5]. Thus, Apollonius.

10. Helen of Tyre: Pound wrote, "there would seem to be in the legend of Simon Magus and Helen of Tyre a clearer prototype of 'chivalric love' than in anything herein-after discussed" [SR, 91]. Mead in his study entitled *Simon Magus: An Essay* [cf. 2 above] said of Helen of Troy that after the Trojan War she was changed by the angels into another form and "lived in a brothel in Tyre," where Simon Magus found her "and purchased her freedom" [Surette, *Pai*, 2-3, 419-421]. Pound lists her [NPL, 157] with "priestesses in the temple of Venus" and other female religious celebrants to support his thesis that sexuality and love are manifestations of the divine power in all nature including man, and that sexual congress, if so considered by the devotee, is a religious act. Such a belief contributed to the "mediterranean sanity" which he found in Provence: "I believe that a light from Eleusis persisted throughout the middle ages and set beauty in the song of Provence and Italy" [SP, 53]. Sex acts in the Eleusinian rites of initiation and celebration were conceived as acts of worship. Thus Pound says of "chivalric love" (which was by no means ascetic or platonic) that it "was, as I understand it, an art, that is to say, a religion" [SR, 87]. So Helen of Tyre takes her place among the servants of Aphrodite as a celebrant of the sanctity of love, a far better thing than the condition wrought by the usurers, who "brought whores for Eleusis" [45/230].

11. Pithagoras: [Pythagoras]: Greek philosopher of the 6th century B.C. His doctrines figure large in Neoplatonism. Pound values his ideas of order and usually lists him as one of the pre-Socratics in the tradition of Neoplatonism and the medieval philosophers of light and finds in their ideas rhymes with similar ones in Confucius [GK, 24, 25, 28, 121, 255, 333]. He used the "holy tetractys" of P. as an ordering or structural *forma* for the *Leopoldine*, *Chinese*, and

Adams cantos. Mead said: "what we may call revived or Pythagorean Orphism spells already . . . a decided 'Oriental,' influence" [Doctrines, 40]. The final source of both Middle Eastern and Far Eastern esoteric doctrine was Indian.

12. Ocellus: O. Lucanus, Pythagorean philosopher of the 6th century to whom Pound attributes the phrase, "To build light" [87:43].

13. et libidinis expers: L, "and having no part in lust." Refers to the ascetic life of Helen of Tyre and the Pythagoreans. The phrase is in Lacharme's Latin description of the Confucian odes [59:6].

14. Justinian, Theodora: Justinian I, 483-565, Byzantine emperor, and his wife the Empress Theodora. Famous for codifying the laws and building the Hagia Sophia [65:126, 77:44, 94:45].

15. GREAT CRYSTAL: The great "acorn of light": Neoplatonic metaphor from Grosseteste's *de Luce*. The source of the primal creative force [74:249; 116/795]. It mirrors the pine as a reflection in water and thus doubles it. Pound found such ideas as paradigms of reality in Plato and the Platonists after him, who "have caused man after man to be suddenly conscious of the reality of the *nous*, of mind, apart from any man's individual mind, of the sea crystalline and enduring, of the bright as it were molten glass that envelops us, full of light" [GK, 44].

16. pensar . . . ripaus: P, "to think of her is my rest." From Arnaut's, "En breu brisral temps braus," which Pound translates: "Briefly bursteth season brisk" [LE, 135]. Connected with the "If I see her not" refrain [JW].

17. Miss Tudor: Elizabeth I, a historical figure who made a difference, as did Sigismundo, Justinian, and Theodora. It was the divine *nous* reflected in the depth of her eyes, the window of divinity flowing on in process, that animated Drake—referred to in "he saw it" [cf. 21 below].

18. compenetrans: L, "intensely penetrating."

19. Princess Ra-Set: Conflation of "two ancient Egyptian male divinities, Ra and Set . . . into a single female entity" [B de R, *Approaches*, 181], thus representing the full solar and lunar cycles. Ra, the sun-god, as good and Set, the moon-god, as evil. In the Osiris myth, Set, bound in chains by Horus, is liberated by Isis. Ra-Set thus connects with Isis-Kuanon [90:28]. The "cloud" in this passage has esoteric significance both sensual and spiritual. Says Mead: "Porphyry tells us that . . . souls who love the body attract a moist spirit to them, and condense it like a cloud (for the moist being condensed in air constitutes a cloud)" [Doctrines, 48].

20. convien . . . amando: I, "It is right that the mind should move by loving" [Par. XXVI, 34-35].

21. Drake: Sir Francis Drake, 1540-1596. The first Englishman to circumnavigate the globe. In the power struggle between Spain and England, Drake played a critical role. In 1587, he entered the port of Cadiz and destroyed the Spanish fleet there; in 1588, he was vice-admiral in the fleet that defeated the Armada. In him, the spirit of the Elizabethan age reached its height. A "luminous" persona who altered history.

22. ichor: H, "the fluid that flows in the veins of gods." An ethereal blood.

23. amor: L, "love." With "ichor" we have a metaphor: Love is not the soul but the divine fluid that flows from the soul [cf. 90:1]. Mead says, "Homer knew that blood was the food and aliment of spirit," and, "Diogenes Laërtius . . . attributes to Pythagoras the opinion 'that the *soul* is nourished by blood'" [Doctrines, 38n.].

24. J. Heydon: [90:2]

25. Apollonius: [Cf. 94 below].

26. Ocellus: [Cf. 12 above].

27. "to this khan": Source of quote un-

known. A *khan* is an Oriental inn surrounding a courtyard, as well as the title of a ruler in Central Asia.

28. The golden sun boat: The vehicle by which the Egyptian sun-god Ra traversed the underworld during the night to reappear in the east at dawn, as set forth in the *Book of the Dead*. The journey is a rhyme with that of Helios [23:12-18].

29. Love moving . . . : Paraphrase of the last line of *The Divine Comedy*: "the Love which moves the sun and the other stars" [Par. XXXIII, 145].

30. παρὰ βωμῶν: H, "beside the altar."

31. Tamuz!: The Babylonian name for the Dionysus-Bacchus-Zagreus-Adonis figure [74:12-15].

32. set lights now in the sea: Reference to the July celebration of the death of the vegetation god [90:31].

33. hide cocoons: Primitive vegetation rite, still practiced as part of Christian celebrations among old women on the Ligurian Coast.

34. hsien: [M2692]. "The tensile light" that flows from the divine [74:88]. A transliteration of the character beside it. The dualism of fire and light is repeated with fire connoting sensual experience and light, intelligence [cf. 2,3 above].

35. Ἑλένας: H, "Helen." Epithet for a number of great queens. Here, Elizabeth I.

36. Ra-Set: [Cf. 19 above]. Says Mead: "We find Porphyry elsewhere explaining the Egyptian symbolism of the boats or barques of the 'daimones' as being intended to represent not solid bodies, but the vehicles in which they 'sail on the moist'" [Doctrines, 47].

37. Queen's eye: In José-Maria de Heredia's *Antoine et Cléopâtre*, Antony looked into Cleopatra's eyes and saw "Toute une mer immense où fuyient des galères" ("A whole immense sea where galleons were fleeing"); [Dekker, *Cantos*, 105].

38. *ne quaesaris*: L, "he asked not." EP's standard rendering of Horace's "*ne quaesieris*" [*Carm.* I, 11, 1], which he takes to mean unhesitating commitment [*SR*, 96].

39. *He . . . hunting rite*: The "he" is prob. the Trojan Brut of Layamon's *Brut*, who founded Albion after invoking the protection of Diana. Albion was the new Troy, a city of love associated with Montsegur. In Ur-Canto 3, Pound placed Layamon with Heydon.

40. *sanctus*: L, "holy" or "divine."

41. *Leafdi . . . londe*: OE, part of song sung to Diana by Brutus in Layamon's *Brut*: "Lady Diana, dear Diana / High Diana, help me in my need / Teach me through skill / where I might go / to a winsome land" [CB-R, *ZBC*, 190]. Brutus, great grandson of Aeneas, came to an island empty except for wild deer, where his men found a marble temple sacred to Diana. Unlike his men, Brutus was unafraid. He "entered the temple alone, with a vessel of red gold, full of milk from a white hind he had shot, and wine separately" [ibid.]. After an elaborate ritual, he uttered the prayer from which these lines are taken.

42. *Rome th'ilke tyme was noght*: OE, "Rome at this time was not [inhabited]." From Robert of Brunne [ibid.].

43. *Lear*: King Leir in Layamon.

44. *Janus*: Underworld god who rules the double gates of birth and death [47:10]. In Layamon, King Lear dies and is buried "inne Janies temple" (unlike his fate in Shakespeare).

45. *Ideogram*: Chên⁴ [M315], "terrify, shake, or excite." Pound translates as, "tim-ing the thunder."

46. *Constance*: Constantin the Fair, a monk of post-Roman Briton, brother of Aldroein of Brittany, who sends him to . . . the Britons who have asked for help. He is persuaded to "shed his hood" and become their king. Unable to govern, he is the victim of a plot and is beheaded. Vortiger, the crafty

earl behind all these doings, becomes king. But he has trouble and loses his throne; he then asks for help from the Angles and Saxons, who thus come into the land.

47. *Merlin's fader*: Vortiger once fled to Wales, where he built a castle that kept falling down. A wise man told him that the clay needed "the blood of a man born of no father." He heard that the boy Merlin was "being taunted for having no father and a whore for a mother." Merlin's mother, who had become a nun, was sent for.

48. *Lord, thaet scop the dayes lihte*: OE, "Lord, who created the daylight." Slight modernization of a line from Aurelie's prayer before battle. Aurelie, the son of Constantin, was chosen by the people to be king after his father died [CB-R, *ZBC*, 190-194].

49. *a spirit bright*: Merlin's mother explained that she was the daughter of a king and that one night a fair figure "all clothed in gold" glided into her bedchamber and embraced her and afterwards she found she was with child [DG, *Pai*, 3-2, 242].

50. "By the white dragon . . .": Merlin is sent for and explains that the castle keeps falling down because two dragons, red and white, fight at midnight under a stone beneath the castle. Merlin foretells that Aurelie will become king but will be poisoned.

51. *Aurelie*: Just before he dies from the poison, he makes a request. As translated by CB-R: "And lay me at the east end, in Stonehenge, where lie much of my kin." His brother, Uther, becomes king, and when he dies says (according to Pound), "Lay me by Aurelie." Uther is buried there.

52. *And yilden . . .*: OE, "And he began to rear gilds." An act attributed in Layamon to King Athelstan (924-940), who had peace guilds with judicial functions set up by the bishops and reeves of London. Not to be confused with later craft or trade guilds.

53. *light . . . Ra-Set . . . crystal*: [Cf. 36 above].

54. *Sibile a boken isette*: OE, "Sibyl set in a book." From the story of one Cadwalader, who had a vision. After his death, his wise men checked out his prophecy to see if it accorded with that of Merlin and Sibyl. They reported it did, saying, "Merlin said it in words, and Sibyl the wise set it in a book" [97:160].

55. *kikery*: An opprobrious epithet Pound applies to usurers and financiers—who foster wars and depressions to make money—as well as to intellectuals in universities and the publishing world who appear to support them. Once, when asked how he could say he was not anti-Semitic when he used words such as "kike" and "kikery," he replied with some feeling: "There are Jew kikes and non-Jew kikes." Pound marked the passage in italics to be set in a somewhat smaller type: "carattere un poco piu piccolo" [MB, *Trace*, 296]. The passage is intended to rhyme with the 5 lines in *The Divine Comedy* where, at the summit of Paradise, St. Peter castigates "him who usurps my seat of earth" and says, "he has made of my burial place a cloaca of blood and filth" [*Par.* XXVII, 22-26]. Because there was no clear thought about the way divinity manifested in the world, such people as those listed allowed the inciting causes of WWI to operate in 1913. Marx and Freud need no glosses, but lest the reader jump to the wrong conclusion, see the index to *SP*, where Marx is listed 18 times and Freud 4. If one reads all Pound has said about Freud over the years, one concludes he has less quarrel with Freud than he does with Freudians, a rhyme with Christ and Christians or the Buddha and Buddhists [99:25]. Pound said: "People treated by Freudians, etc. get steadily more and more interested in their own footling interiors, and . . . less interesting to anyone else. . . . They are at the nadir from Spinoza's sane and hearty: the more perfect a thing is the more it acts and the less it suffers" [*NEW* May 2, 1935]. N.B.: The functional words in the 8 lines are, "no clear thought about holiness." A parallel to the unhappy custom of using racial epithets is found in Joyce's Leopold Bloom who, enraged by a money-

lender named Dodd, said: "Now he's what you call a dirty Jew." Dodd in fact wasn't a Jew and Bloom was [HK].

56. *Maritain*: Jacques M., 1882-1973, French philosopher who started out to be a scientist but changed to philosophy and wrote extensively on Thomism.

57. *Hutchins*: Robert Maynard H., 1899- , American educator famous for establishing novel degree requirements while chancellor of the University of Chicago. He championed intellectual attainment but is no hero to Pound.

58. *Benda*: Julien B., 1867-1956. French critic, novelist, and intellectual whose work Pound admired (fortunately Benda was a Jew). His *La trahison des clercs* [The treason of the intellectuals] (1927) contends that it is moral treason to deny intellectual freedom to political candidates. A rhyme with Mussolini's asserted credo: "freedom is not only a right, it is a duty."

59. "ecco il te": I, "here is the tea [74:488].

60. *en calcaire . . .*: F, "in limestone, forty-four steps." Reference to steps at the arena in Verona [4:48].

61. "Dodici Apostoli": I, "The Twelve Apostles." The name of one of the best restaurants in Verona.

62. (*trattoria*): I, "restaurant."

63. *putana*: I, "prostitute." The affable "putana" at Verona wanted to change the spellings in Pound's edition of Cavalcanti's poems from the "Capitolare" ms.

64. *Come . . . piccolo*: I, "How he resembles the martyr!" said the little boy." Prob. young Veronese boy thought Pound or someone resembled the martyr John the Baptist.

65. *Battista martire*: I, "Baptist, the martyr," applied to Battisti in 72 below.

66. *Ortolo*: I, "garden" [4:45].

67. *San Zeno*: I, "St. Zeno." The patron saint of Verona, he is buried at the finest

Romanesque church of northern Italy, San Pietro.

68. **San Pietro:** I, "St. Peter." The castle and church of St. Peter offer a magnificent panoramic view of Verona.

69. "quel naszhong": I, "what a nation." Remark in accent by French child upon seeing doors of San Zeno.

70. **Ed:** Edgar Williams, brother of the poet William Carlos Williams. In 1911 he was in Italy on an architectural scholarship and helped Pound find a column inscribed by the sculptor, "Adaminus." E. W. asked "how the hell we could have any architecture when we ordered our columns by the gross" [HK, *Era*, 323].

71. **Nanni:** A lawyer and journalist at Forlì and one of the few socialists with whom Mussolini had maintained friendly relations since his youth. Torquato N. wrote the first full biographical sketch of Mussolini in 1924. But in 1934 Mussolini let his old friend be sent to prison for not bending to Fascist orthodoxy. Later he was restored to favor and became a member of Mussolini's in-group during the Salò Republic; he was among those who were captured and shot with him and his mistress, Clara Petacci, at Como in 1945.

72. **Battista:** Cesare Battisti. He ran a Socialist paper at Trent before WWI. When Mussolini was in Trent in 1909, he occasionally collaborated with Battisti by writing for the paper. Battisti was destined to die on the Austrian gallows for collaborating with the Italians in WWI. His fate influenced Mussolini to leave *Avanti!*, the official Socialist paper, and establish (Nov. 15, 1914) an "Intervention" paper: *Il Popolo d'Italia*: The Interventionists were a pro-Allied group in WWI.

73. **Salò:** The Salò Republic in Northern Italy, which Mussolini took over in 1943 as a subservient of Hitler after the fall of the Fascist government at Rome and his dismissal by King Emanuele III.

74. **(Arpinati):** Leandro A. One of the

group captured with Mussolini during the attempted flight from Salò. Pound presumes he died in the manner described, but the historical data are ambiguous.

75. **Farinata:** F. degli Uberti [78:79]. "Pudg'd" prob. describes a statue.

76. **Can Grande's grin:** Can Grande della Scala, the great friend and patron of Dante. A statue of Can Grande in the square at Verona shows him with a very toothful smile. A photograph can be found in Ivancich, *Ezra Pound in Italy*.

77. **Tommy Cochran:** A boyhood friend who lived next door to Pound in Jenkintown. A photograph of the two sitting together can be seen in Stock's *Ezra Pound's Pennsylvania* [p. 24]. Can Grande's "grin" must have evoked a memory of a similar grin sported by Tommy Cochran when they were young. The same line appears in the *Pisan Cantos*, also associated with Farinata [78:79].

78. **Plenod' alegreca:** S, "full of mirth." the spelling may indicate a connotation of "in the Greek style."

79. **Rapunzel:** OG, "lamb's lettuce." The name of various plants used as salad greens. Also, the comic name of a Grimm's fairy tale. In "A Study in French Poets" [*Instigations*, 62], Pound described a Poem by Moréas: "Moréas was born in 1856, the year after Verhaeren, but his Madeline-aux-serpents might be William Morris on Rapunzel."

80. **Adah Lee, Ida:** In 1906 Pound met Miss Adah Lee and Miss Ida Lee Mapel, ladies from Virginia, with whom he maintained a friendship for over 40 years. In 1919 he and Dorothy stayed at Ida Lee's Paris flat. During the St. Elizabeths years, the Mapel ladies both lived in Washington and visited Pound regularly. Dorothy later described them to Stock as "two old ladies not used to having friends in gaol." She said that "they were invaluable" [NS, *Life*, 540].

81. **Merlin's moder:** [Cf. 49 above].

82. **quidity:** The essential nature or "whatness" of a thing which flows in "the process" from its *virtu*. Dante wrote: "Faith is the substance of things hoped for, / and the proof of things not apparent, / and this I take to be its quidity" [*Par.* XXIV, 64-65; JW translation: *Pai*, 2-2, 190]. Pound adapted the Italian *quiditate* [93/631; 103:7].

83. **fire . . . crystal . . . light:** [Cf. 2, 3, 15 above].

4 **Rhea:** The female Titan, wife of Saturn (Cronos) and mother of the chief gods, including Ceres (Demeter). Her Latin name was Cybele. In works of art she is often depicted seated on a throne with lions at her side or sometimes riding in a chariot drawn by lions.

85. **Musonius:** A philosopher colleague of Apollonius of Tyana [94:42] who was forced by Nero to dig the Corinth Canal as a slave laborer—but he did it in defiance of tyranny. Hence, the "tough guy" epithet and the "honor" by Pound [94:114].

86. **Ideogram:** Tan [M6037], "dawn."

87. **The arcanum:** The mysterium, or final secrets, unrevealed in the rites of Eleusis except symbolically. Also, the final or secret aspirations of esoteric alchemy. Pound wrote: "The mysteries are *not* revealed, and no guide book to them has been or will be written" [L, 327].

88. **Κάδμου θυγάτηρ:** H, "Daughter of Cadmus."

89. **parapernalia:** Paraphernalia. Leucothea, daughter of Cadmus, in the form of a seabird flew over the foundering raft of Odysseus and told him to get rid of the clothes Calypso had given him [*Od.* V, 331-357; 95:32].

90. **Tlemousune:** H, "Misery to be suffered with patience."

91. **Domitian:** Titus Flavius D., 51-96, Roman emperor. D. was a strict moralist (for others, but a man of unrestrained sensuality himself) who executed many people for little reason and many for plotting against his tyranny. His wife finally joined others in a

plot that resulted in his murder. At least twice he banished all philosophers from Rome, once while Apollonius, the traveling man of wisdom, was there. Apollonius, refusing to leave, was arrested and taken to court [*Apollonius*, Bk. VIII, chap. 3; Neault, *Pai*, 4-1, 4].

92. "Is this a bath-house?": As Apollonius waited before court, a clerk said to him, "Man of Tyana, you must enter the court with nothing on you," meaning he should have no papers or books. A's response, taking the remark to mean "no clothes," resulted in a witty reply which Pound gives as, "Is this a bathhouse . . . or a Court House?" [*ibid.*].

93. ἄλλοτε . . . διώκειν: H, "Has the east wind abandoned him for the west wind to play with?" [*Od.* V, 332]. Concerns the havoc the winds of Poseidon played with Odysseus's raft. Apollonius traveled much in the eastern countries and was always welcomed by kings and wise men and treated with great honor and respect. But in the west (Rome) his life was in danger.

94. **Apollonius:** Like many wise men of old, A. was supposedly able to converse with animals. In Egypt a "whining and fawning" lion approached him as he was sitting in the temple. He explained to bystanders: "This lion is begging me to make you understand that a human soul is within him" [*Pai*, 4-1, 27; 94:42].

95. **charitas insuperabilis:** L, "love invincible." From Richard of St. Victor's *Tractatus de Gradibus Charitatis* [Treatise on the steps of love].

96. **Heydon:** [87:82]. John Heydon, secretary of nature, author of *The Holy Guide*, where in Bk. I, Ch. II, we read: "... but if God would give you leave and power to ascend to those high places I meane to these heavenly thoughts and studies . . ." [p. 26]. And later: "for God, when he cast his mind upon the building of the world, he went to make a beautiful and goodly work, meet for the Power, Wisdome and Pleasure of such a Builder, and therefore a *stirring and change-*

able work, because there might be no cunning shown, no delight taken in one ever like or still thing; but *light fighting for speed*, is ever best in such a ground: let us away, and follow" [p. 28]. Heydon recommends that on should rule the desire for "honour and pleasure" and seek rather "Wisdom and Vertue" [pp. 31-32] and adds: "let us know first, that the minde of man being come from that high City of Heaven, desireth of her self to live still that heavenly life" [pp. 33-34]. A few pages later Heydon writes: "the whole Creation is concerned in this Number four" [p. 39]. In Bk. III Heydon writes: "And to say there is no such things as *Pulchritude*, and some say, there is no way to felicity" [p. 87]. Speaking of the vision of Euterpe, Heydon writes [Bk. VI]: "her hour to Translation was come, and taking as I thought our last leave, she *past before my eyes into the Aether of Nature*" [WB in EH, *Approaches*, 313-316].

97. **Pythagoras**: [Cf. 11 above]. Apollonius claimed himself to be a spiritual descendant of Pythagoras. Heydon claimed that both Pythagoras and Apollonius were able to be in two different places at the same time: hence, Apollonius "who was with Pythagoras at Taormina" while being elsewhere with others [Neault, *Pai*, 4-1, 17].

98. **Taormina**: A town that flourished as a Greek colony. In E Sicily at the foot of Mt. Etna above the Ionian Sea. Apollonius taught philosophy there.

99. **Porphyrius**: Prophecy, A.D. 232/3-305, a scholar-philosopher who studied under Longinus at Athens and became a devoted personal disciple of Plotinus at Rome. He edited the *Enneads* after 300. A prolific writer who adopted many Neoplatonic concepts.

100. **Νυχτὸς . . . ἡμέρα**: H, "But of the Night both day and skie were born" [Hesiod, *Theogony* II, 13 (Loeb)]. EP quotes the line from Heydon [Bk. II, Chapt. III, p. 13], who attributes it to Plato.

101. **Ζητὸς ποτὸς**: H, "Wheat of Zeus."

Pound added these words to Hesiod to get a third element "born of night" [Neault, *Pai*, 4-1, 15].

102. **"my bikini . . ."**: Pound paraphrases the words of Leucothea [*Od.* V, 339-350] when she told Odysseus to get rid of his water-logged clothes and raft and rely on her magic cloth: "kredemnon" [96:1].

103. **celandine**: Heydon believed that some beasts "have knowledge in the Virtue of Plants," so they will go to the right place for medicinal help [92:3].

104. **before my eyes**: [Cf. 96 above].

105. **The water-bug's . . .**: Pound sent the fragment that appears in *The Cantos* [p. 800] in a letter to Katue Kitasono. It ends with a variant of these lines. The letter contains a note about the "mittens": "If I were 30 years younger I would call 'em his boxing gloves. I wonder if it is clear that I mean the shadow of the 'mittens'? and can you ideograph it; very like petals of blossoms" [L, 348].

106. **natrix**: L, "water snake" [90:30].

107. **NUTT**: Nut, the Egyptian goddess Night, from which Day is born, is sometimes imaged as a cow arching over the earth. Budge renders a key inscription in this way: "[Hail] Osiris . . . living for ever, born of heaven, conceived of Nut. . . Spreadeth herself thy mother Nut over thee in her name of 'Mystery of heaven', she granteth that thou mayest exist as a god to thy foes" [Budge, *Book of the Dead*, 16]. Note the mystery-arcane motif.

108. **"mand'io a la Pinella"**: I, "I send to Pinella."

109. **Guido**: G. Cavalcanti. Pound translated a line of his Sonnet XVII: "I send Pinella a river in full flood" [T, 58]. Pinella was a lady to whom Bernado da Bologna wrote a sonnet. Cavalcanti wrote a sonnet to Bernado in reply "and explains why they have sweet waters in Galicia" [ibid.]. Writing about Cavalcanti, Pound asks, "What is the magic river 'filled full of lamias' that Guido

sends to Pinella in return for her caravan . . . ? [LE, 180].

110. **"Ghosts . . . adorned"**: The source of the quote is unknown, but the intent seems clear: visions of other ladies adorn the memory when the divine spirit animates the mind and heart.

111. **"Et Jehanne"**: L, "And Joan." Joan of Arc came from Lorraine. Can we call her visionary experience lost to the world?

Pound's answer is, "Scarcely," if we allow the power of love to prevail.

112. **O Queen Cytherea**: Aphrodite, goddess of love.

113. **che 'l terzo ciel movete**: I, "which moves the third heaven" [Par. VIII, 37]. The whole line says "O you who knowing" does the moving. Pound makes the lines refer back to the goddess of love [JW, *Pai*, 2-2, 188].

CANTO XCII

Sources

Dante, *Pur.* I, XXVIII, *Inf.* X, *Par.* IX; Shakespeare, *The Tempest* I, ii; Cavalcanti, Ballata VII [T, 111]; Isaiah 1.11; Joshua 2.1-24; Sordeilo, *Le Poesie*, ed. Marco Bono, Bologna, 1954.

Background

EP, *NPL*, 152; *SR*, 92; *CON*, 188; *SP*, 265; *GK* 229; John Read, *The Alchemist in Life, Literature and Art*, Thomas Nelson and Sons, 1947; Desmond Fitzgerald, *Memoirs*, ed. Fergus Fitzgerald, London, 1968; Francesco Guicciardini, *Storia d'Italia*, ed. Rosini, 10 vols., Pisa, 1819; Roberto Ridolfi, *The Life of Francesco Guicciardini*, trans. Cecil Grayson, Knopf, 1968.

Exegeses

FR, *Pai*, 7-2 & 3, 41; Akiko Miyake, *Pai*, 7-2 & 3, 110; JW, *Pai*, 2-2, 176-181; J. Neault, *Pai*, 4-1, 35; EH, *Pai*, 2-3, 498-499; W. B. Michaels, *Pai*, 1-1, 51; CE, *Ideas*, 110-111; DD, *Sculptor*, 180-181; HK, *Era*, 51-53, 113, 412; MB, *Trace*, 303-310.

Glossary

1. **Mount**: The mount of Purgatory, at whose summit is a dense forest high up in the air, with plants of such potency that if struck they scatter their virtue and their seed abroad. The lady tells Dante that because of

this, "the holy plain, where you are, is full of every seed" [*Pur.* XXVIII, 91-120]. Pound spoke of ideas as seeds: "the thought once born . . . does lead an independent life . . . blowing seeds, ideas from the paradi-

sal garden at the summit of Dante's Mount Purgatory, capable of lodging and sprouting where they fall" [NPL, 152].

2. **plant . . . seed:** Pound wrote of certain men, "their consciousness is 'germinal.' Their thoughts are in them as the thought of the tree is in the seed, or in the grass, or the grain, or the blossom" [SR, 92].

3. **weasel . . . celandine:** Heydon [90:2] wrote: "Beasts have knowledge in the virtue of Plants. . . . The Weasel, when she is to encounter the Serpent, arms her self with eating of Rue. . . . The Swallows make use of Celandine" [WB, in EH, *Approaches*, 312]. Divine intelligence works in all living things, according to "the plan that is in nature / rooted." Pound said that beneath our kinship with animals "is our kinship to the vital universe, to the tree, and the living rock" [SR, 92].

4. **engraven . . . silver:** In the numerical system of the Pythagorean alchemist, metals had their numbers engraved on them [MB, *Trace*, 304].

5. **unity . . . frankincense:** Evokes the ambience of the alchemist's laboratory and provides a link with the opening of *Thrones* [96:3].

6. **a sea-change:** A metamorphosis as in Shakespeare's "suffer a sea-change / Into something rich and strange" [*Tempest*, I, ii]. Here, not base metal into gold but the material into the spiritual is queried.

7. **Fitzgerald:** Desmond F., 1888-1947, Irish nationalist who fought in the Easter rising in Dublin in 1916. In the later years of the revolution and after Ireland's independence was established, a test of whether a person was really a founder of the Irish Free State was whether he was present in the post office, the headquarters of the insurgents, during the rising. In the 20s and 30s a number of Irish patriots claimed they were there when they were not. Fitzgerald's "I was" is supported by fact. Three days after the post office was burned, he was arrested, but he was later released. After the new state was

consolidated, he became the minister for external affairs and, later, minister for defence, but he lost office when Valera came to power in 1932. As a young man he was a member of the imagist group in London. According to Fitzgerald's son Fergus, it was his father and Florence Farr who introduced Pound to the imagist group [Fitzgerald, *Memoirs*].

8. **freed a man:** Grattan Freyer writes: "Fitzgerald was a fearless fighter, as well as poet and philosopher." When the post office was under fire he prob. did not take cover and was later accused of foolhardiness. In later years when people who falsely claimed to have been at the post office were exposed, D. F. "did his utmost to discourage recrimination against those who had played less heroic or divisive roles" [letter to editor].

9. **Signori . . . sentinella:** I, "Sirs, did I cover the sentinel? Or did I not cover the sentinel?"

10. **"Gran dispetto":** I, "Great contempt" [Inf. X, 36]. Said by Farinata degli Uberti [91:75]. Here indicating the tone of voice of the questions in Italian.

11. **"A chi stima . . . l'onore assai":** I, "to him who esteem . . . honor enough." From postscript by Guicciardini to Pound's *Confucius*: "Nothing is impossible to him who holds honor in sufficient esteem" [CON, 188].

12. **Guicciardini:** Francesco G., 1483-1540, the scion of one of the greatest Florentine families. Although trained in the law, he started his lifelong work as a writer with *The History of Florence* and *The History of Italy*. But he was a man of action too: he was ambassador to Spain, governor of Modena and Reggio, president of Romagna, lieutenant general of the papal forces in the League of Cognac, and governor of Bologna. A contemporary of Machiavelli, he was a supporter of the Medici power in Florence and instrumental in selecting Cosimo de' Medici to succeed Alessandro after his assassination [5:33, 43, 45].

13. **Ra-Set:** [91:19].

14. **e piove d'amor / in nui:** I, "love is raining / within us." Phrases from Cavalcanti's Ballata VII [T, 111].

15. **ghosts dipping . . . :** [91:110].

16. **Pinella:** [91:109].

17. **Hewlett:** [80:417]. Besides novels, he wrote travel accounts of Italy (such as *The Road in Tuscany*), retold Icelandic sagas, and wrote a lot of narrative poetry. The quote is prob. a memory of the closing lines of "Leto's Child," by Hewlett, where from prison he sees his love "Snow-white on some peak blue and cold, / Moon-touched, and see thy rapt soul hold / Communion; see thee, from my bars, / Drink, motionless, the eternal stars" [JE].

18. **rain . . . silver:** Replay of goden rain motif [4:33] with Diana, and echo of "love is raining within us" [cf. 14 above].

19. **La Luna Regina:** I, "The Moon Queen": Diana.

20. **Ecbatan:** [4:32]. City of "Dioce whose terraces are the color of stars" [74:8]. It was built on a hill and surrounded by 7 walls, each one higher than the other; the 6th wall was silver and the 7th, which contained the palace of the king, was gold.

21. **Anubis:** The Egyptian jackal god—his home was the cosmic mountain—who guarded the "tent of the ritual resurrection known as Osirification" [B de R, *Approaches*, 178]. Pound evoked Anubis in an early poem, "Before Sleep" [P, 147]. The "cellula" corresponds to the *sanctum sanctorum* of temples [Miyake, *Pai*, 7-1 & 2, 110].

22. **Mont Ségur:** P, "Secure Mountain" [23:25; 80:316].

23. **Sanctus:** L, "Consecrated."

24. **no blood:** "To what purpose is the multitude of your sacrifices unto me? saith the Lord. . . . I delight not in the blood of bullocks [Isaiah 1.11].

25. **ex aquis nata:** L, "born out of water." Ref. to Aphrodite.

26. **τά . . . γενόμενα:** H, "the birth out of the waters."

27. **"in . . . appresso":** I, "in this light nearby" [Par. IX, 112-113]. Taken from lines that read, "you would like to know who is in this light that nearby me here sparkles like the sun's ray in clear water." The speaker is Rehab [Joshua 2.1-24], the redeemed prostitute who was the Israelite spy [JW].

28. **Folquet:** Folco of Marseille, 1150-1232, a writer of troubadour love songs who later became bishop of Toulouse. He was reviled in the *Chanson de la croisade* for persecuting heretics. Dante placed him in his third heaven [Par. IX, 80-142] because he was a poet [JW].

29. **nel terzo cielo:** I, "in the third heaven."

30. **"And if . . . thought":** Repeat of Ventadorn lines [20:3].

31. **Coeli Regina:** I, "Queen of Heaven." The name of several churches and numerous paintings dedicated to the Virgin.

32. **four altars:** Perhaps the Santa Maria in Aracoeli in Rome is that place, but a number of places might qualify.

33. **farfalla in tempesta:** I, "butterfly in storm." Recall of lines [Pur. X, 125] where the soul on the way to the beatific vision is likened in difficulty to a worm seeking the form of an "angelic butterfly" [74:68; 90:49; Frags. 38, 39].

34. **Nymphalidae:** A family of handsome butterflies.

35. **basilarch . . . erynnis:** Each of the names is a genus of the family of Nymphalidae. Since the natural object is the adequate symbol, Pound wants to convey the qualities of different souls aspiring to reach paradise.

36. **il tremolar . . . :** I, "the trembling of the sea" [Pur. I, 116-117]. The end of a line that starts: "from afar [*di lontans*] I heard." From the dawn scene marking the first sight

of light after the pilgrim's ascent from Hell [JW].

37. **chh . . . ch'u**: Onomatopoetic sounds of the sea.

38. **"fui . . . refulgo"**: I, "I was called and here I glow" [Par. IX, 32]. Cunizza da Romano [29:14; 76:16] is speaking in the third heaven of Venus.

39. **Le Paradis . . .**: F, "Paradise is not fictitious," meaning that it is real and around us always [Neault, *Pai*, 4-1, 35].

40. **Hilary**: Hilary of Poitiers [95:72]. Pound lists "The church of St. Hilaire in Poitiers" first in a list of art works that manifest degrees of light in "black festering darkness" [SP, 265].

41. **improvisatore**: I, "improviser."

42. **Omniformis**: L, "every shape" [23:1].

43. **Pontifex**: Pontifex Maximus, the high priest of the Pontifical College in ancient Rome [89:79].

44. **Margarethe**: Queen Margherita of Savoy [86:5].

45. **Uncle Carlo**: Carlo Delcroix [cf. 49 below].

46. **Rimini bas-reliefs**: [8:43; HK, *Era*, 253]. Sigismundo's "clean-up" of the prevailing art modes by his work at the Tempio seems implied.

47. **Semele**: Mother of Bacchus (Dionysus) by Jupiter. By the trickery of Juno, she was led to exact a promise from Jupiter that he would come to her in all his splendor. Since he swore by the river Styx, he had to so appear. The immortal radiance reduced her to ashes.

48. **"To porto . . . la cecita"**: I, "I carry the blindness."

49. **Delcroix**: Carlo D. [88:46]. He was blinded in the Fascist struggle. His work for war veterans was made difficult by the "Two evils": usury and theft. His will to act is indicated by his willingness to struggle with the bureaucracy [GK, 229, 249].

50. **un ministro**: I, "a minister."

51. **les soc / anonymes**: F, "anonymous societies": massive impersonal corporations.

52. **Bottai**: Guiseppi B., secretary of the ministry of corporations, 1927-1932. He helped draft the *Carta del Lavoro* that defined working norms for the state. From 1936 to the collapse of the government, he was minister of education. He is cited here for his quick phone call to Turin to help Pound get the Vivaldi manuscripts [JW].

53. **instantner**: L, "sudden."

54. **Torino**: Count di T.

55. **Vivaldi**: Antonio V., ca. 1675-1743. Pound and Olga Rudge helped to popularize his concerti and, even more, assisted in retrieving drafts of his compositions from Dresden before their destruction by WWII bombs.

56. **ministri**: I, "ministers."

57. **Marinetti**: Filippo Tommaso M., 1876-1944. He fought in Russia during WWI and was a political activist as well as a primary figure in the futurist movement. Pound mentioned him among the avant-garde in art during the 30s [SP, 396, 456, 459].

58. **Hans Sachs**: German meistersinger (1494-1576) and leading poet of the Nuremberg school. Although a shoemaker by trade, he educated himself, became master of his guild, and wrote 6000 songs, fables, and tales as well as 208 plays.

59. **Schnitz Brandt**: Hermann Carl George B., a professor at Hamilton nicknamed "Schnitz" ("Slice") by students.

60. **"war ein . . . dazu"**: G, "was a shoemaker and a poet as well." Pound liked poets who were good and careful craftsmen.

61. **the armada**: Return to Drake and sea battles [91:21].

62. **300 years**: Reina [91:4, 5].

63. **Nein! . . . Wolken**: G, "No! but in clouds."

64. **Yang tse**: The Yellow River, which used to flood seasonally [53:116].

65. **25 hundred**: Figure seems to derive from Antef's time [93:4]. And the "2 thousand years" from the time of Christ.

66. **Apollonius**: [91:9; 94:42].

67. **Erigena**: One of the most important light-philosophers [74:90], as are the others listed here.

68. **Avicenna**: [93:48].

69. **Richardus**: [85:52].

70. **Hilary**: [Cf. 40 above].

71. **brown . . . sweat**: Reference to post-Raphaelite painting, with its blurred lines and shadows.

72. **cannon . . . opium**: The British purportedly trained the Chinese to use opium and developed a lucrative trade in it during their 19th-century occupation of China.

73. **Portagoose**: Portuguese [89:238].

74. **Ari**: Aristotle [87:26]. The "common custom" is the formation of monopolies.

CANTO XCIII

Sources

Boris de Rachewiltz [B de R], *Massime degli antichi Egiziani*, Milan, 1954, and *Il Libro Egizio degli Inferi*, Rome, 1959; Bernard de Ventadorn, "Tant ai mo cor ple de joya," no. 44, Appel, 1915, 260-263; Dante, *Inf.* XX, XXVII, *Par.* III, V, *Pur.* XXVII, *Convivio* [Conv.]; EP, *Lustra*, 196.

Background

EP, *SP*, 452-457, 28, 25, 47-52; *SR*, 80. Boris de Rachewiltz [B de R], "Pagan and Magic Elements," in EH, *Approaches*, 174-197; E. A. Wallis Budge, *A History of Egypt*, Vol. III, Netherlands, 1968; Eustace Mullins, *This Difficult Individual, Ezra Pound* [EM, *Difficult*]; M de R. *Discretions*, 151; Allan Wade, ed., *The Letters of W. B. Yeats*, New York, 1955.

Exegeses

JW, *Pai*, 2-2, 183-187; J. Neault, *Pai*, 4-1, 7, 28; M de R, *Discretions*, 113-114; NS, *Reading*, 96-102; HK, *Era*, 364; BK, *Pai*, 5-1, 214; EH, *Pai*, 2-1, 143; CE, *Ideas* 157-158; CB-R, *ZBC*, 32, 140-143; HK, *Era*, 338-339, 530-531; MB, *Trace*, 310-324; Timothy Materer, "Ez to WynDAMN," in *Helix*, 13/14 (this double issue is devoted to Ezra Pound).

Glossary

1. "A man's . . .": Trans. of the Egyptian hieroglyphics provided to Pound by his son-in-law, Boris de Rachewiltz. Pound was much elated to discover such secular wisdom recorded so early in history [B de R, in *EH, Approaches*, 178].
2. **Kati**: King Khati, an Egyptian ruler Pound encountered in a book by his son-in-law [ibid.].
3. "panis angelicus": L, "angel-bread." From Dante's *Convivio* 1.1, 50-102 [cf. 60 below], where the writer promises to distribute the never-diminishing bread of angels among his readers, in keeping with the Neoplatonic tenet that the good always increases [JW]. Also, common phrase for the communion wafer.
4. **Antef**: A minister "in the reign of Sesotris I (12th dynasty, ca. 1970-1936 B.C.)," who purportedly said, "Give bread to the hungry, beer to the thirsty" [cf. RO, *Pai*, 6-2, 181].
5. **two 1/2s of a seal**: [77:56]. The first half is the "panis angelicus" and the second is Antef's compassion for the destitute.
6. **his own mind**: A musical figure evoking Tiresias [80:30] and Odysseus, whose mind was such that the gods said "he must be one of us" [L, 270].
7. **Κάδμου . . .**: H, "daughter of Cadmus" [91:88].
8. **Apollonius**: [94:42].
9. **arcivescovo**: I, "archbishop." Archbishop Pisani [97:200]. Pound and his daughter Mary visited him at Rome before WWII. The next several lines concern his kind act of giving the child a roll of chocolates [M de R, *Discretions*, 113-114].
10. "La Tour": F, "The Tower." A picture of a painting by Georges de la Tour on a box of Gianduja chocolates the archbishop gave to Mary. The box and the painting together suggest a cornucopia.

11. **Augustine**: St. Augustine [16:6]. It seems that the two lines are a detail from a story the archbishop told as the three walked from St. Peter's toward their carrozza.
12. **The Pope**: Augustine's conversion took place in 387. In 391 he moved to Hippo and in 395 became auxiliary bishop there. Since his most significant works, *The Confessions* (ca. 400) and *The City of God* (later than 412), were done after 395, the pope with whom he had such a dialog would most likely be St. Siricius (384-399), Anastasius (399-401), or Innocent I (401-417).
13. **St Peter's**: M de R wrote: "The first visit was to St. Peter's."
14. **carrozza**: I, "carriage." Wrote Mary: "It was a short walk to the carrozza." Afterwards, she received the gift.
15. **internal horrors**: Prob. referring to churches with interior design and art of the ersatz variety.
16. **Santa Sabina**: I, "Saint Sabine," a church in Rome: one of the best examples of good architecture.
17. **San Domenico**: I, "Saint Dominic" [44:9]. A church Pound was fond of at Siena. Wrote M de R: "His favorite walk was to Fontebranda and then up to San Domenico" [ibid., 133].
18. **Hyksos**: Asiatic invaders of Egypt around 2100 B.C. The Egyptologist Budge wrote: "The Hyksos destroyed much, but what they left undestroyed the native Egyptians neglected; through these causes the condition of the country was lamentable" [*Egypt*, III, 190; Neault, *Pai*, 4-1, 28]. A later ruler, Amasis I, started to restore the temples of the gods and to this end "had the quarries of Tura reopened, in order that 'good stone' might be hewed therein for the buildings" [ibid.].
19. **butchers . . .**: [87/573].

20. **Classe**: I, from the name of an Italian church, "Saint Appollinaire in Classe" ("St. Apollinaire by the fleet" or "at the harbor"), located just outside Ravenna. It is a marvel of Romanesque beauty [9:28]. Its incredible wall-long-length mosaics were prob. source of Yeats's "O sages, standing in God's holy fire / As in the gold mosaic of a wall."
21. **Ondine**: [91:7].
22. "The waves . . . there!": Pound's rendition of a Japanese haiku which he used in 1937 to illustrate the third element that is always suggested by two present. The haiku concerned a war hero. Here the waves and moonlight evoke a "you" that refers to the "Ondine" [*SP*, 453].
23. **Old Grinell**: Prob. a Pound acquaintance of his London years, when he was first interested in Japanese verse forms.
24. **Olibanum**: [2:20]. Frankincense, sacred to Dionysus [cf. 35 below].
25. "non fosse cive": I, "were not a citizen" [*Par. VIII*, 116]. In this scene Charles Martel asks Dante: "But tell me—would it be worse for man on earth, if he wasn't a citizen?" Dante, with civility, must say that it would [JW].
26. **Avon**: A river in England. People from its banks would not agree on matters of civility.
27. "dragons' spleens": Chatillon reports to King Philip concerning Englishmen on the warpath: "Rash, inconsiderate, fiery volunteers, / With ladies' faces and fierce dragons' spleens, / Have sold their fortunes at their native homes, / . . . To make a hazard of new fortunes here" [*King John*, II, 1, 71-75].
28. "a pelting farm": John of Gaunt says: "This land of such dear souls, this dear dear land / —Is now leas'd out—I die pronouncing it— / Like to a tenement or a pelting farm" [*Richard II*, II, 1, 58-60].
29. **alum**: A double sulfate of aluminum and potassium widely used in medicine and

- in alchemical and chemical processes, as well as in the arts. A source of alum and related clays and bauxite meant wealth: here the solvency of the papacy seems to be indicated.
30. **Tolfa**: Prob. Le Tolfe, a hilly district north of Siena.
 31. **Medici**: [8:38; 21:35].
 32. "Te voilà . . .": F, "There you are, my Bourienne."
 33. **Bourienne**: [18:11]. Louis Bourienne, private secretary to Napoleon the Great.
 34. **corrent' attrattiva**: I, "attractive current." The magnetic attraction in alchemy and in sexuality are implied.
 35. **ureus . . . gold**: [90:28]. Related to the Isis-Kuanon and the natrix [90:30]. Pound wrote to his son-in-law about the sacred snakes: "The turquoise, that is to say white belly turquoise shading, long diamond pattern, and sapphire back is a natrix, not a rock viper. . . . Some brute had needlessly slaughtered the one in memory, somewhere cross country from Caserta, or thereabout and left it on a loose stone division wall, by foot path or mulatiera. . . . Certainly servant of Iside. I suppose olibanum standard for usage, plus what else as salutation" [MB, *Trace*, 313].
 36. **Peitz . . . bionda**: P, "I suffer worse the pain of love / Than did the lover Tristan / Who suffered many a grief / Because of Isolde, the blonde" [lines 45-48 of Bernart de Ventadorn's "Tant ai mo cor ple de joya" ("I have a heart so full of joy"), No. 44, Appel's 1915 edition, pp. 260-263]. Pound edited the poem himself, since his reading of *peitz* for *plus* and his Italian spelling of *bionda* for *blonda* can be found in no other edition [JW].
 37. **Castalia**: [90:5].
 38. **c'est autre chose**: F, "that's something else."
 39. **San Cristoforo**: I, "St. Christopher."

Third-century Christian martyr, the patron of travelers.

40. little Christo: In legend, the saint carried a child (Christ) across a river and staggered because he also bore the weight of the world in his hands. In paintings he is pictured as a giant with the little Christ holding onto his neck or hair.

41. Gardesee: [76:91]. the German name of Lake Garda.

42. dove siele Peschiera: I, "where Peschiera sits" [*Inf.* XX, 70]. The passage concerns Virgil's account of the founding of his native city, Mantua. He says it was not because of the false prophetess Manto but because the River Adige provided an appropriate bank—thus underlining Pound's conviction that mythology, topography, and economics mesh.

43. Sorrento: A romantic city situated high on the hills overlooking the Bay of Naples.

44. Cortesia . . . : I, "Courtesy, honesty" [*Conv.* II, 10.8]. Dante is equating civilized behavior with these qualities.

45. Ureus: Uraeus. Emblem of the sacred serpent (*haje*) in the headdress of gods and kings in Egypt, symbolizing such things as wisdom, power, and compassion [cf. 35 above].

46. Nine knowledges: The 9 heavens of Dante's Paradise and their allegorical significance. The first 7 included the traditional trivium and quadrivium.

47. Ideogram: Chih³ [M939], "stop," or "cease," or "to rest in." The 9 heavens turn around a center that is at rest—the still point of the turning world or the center of the multifoliate rose [85:9].

48. Avicenna: Ibn-Sina. Arabic philosopher, 980-1037, noted for his work in medicine (*The Canon*), theology, and alchemy (about which he wrote at least one book, and several others were falsely attributed to him). It was through his numerous works and the works of other Islamic scholars that the in-

tellectual tradition of the classical world was preserved for the renaissance in the West. Dante cites him with Algazel and Plato [*Conv.* II, 14.5], linking the soul to Heaven and defining the 8th sphere (concerned with natural science) and the 9th (concerned with moral science), which Pound calls "agenda."

49. Algazel: Arabic philosopher, 1058-1111, who lived most of his life in Baghdad. A confirmed mystic and ascetic, he was fiercely critical of the rationalizing Aristotelian movement in Arabic thought: quite the opposite of the fun-loving life of enthusiastic debauchery often lived by Avicenna.

50. agenda: L, "things to be done."

51. Agassiz: Alexander Emanuel A., 1835-1910, American scientist born in Switzerland. He received a Harvard degree in 1855 and went on to study engineering, chemistry, and marine ichthyology. His interests spread to mining engineering, in which he made such a fortune that he endowed the Harvard Museum of Comparative Zoology. In 1875 he surveyed Lake Titicaca, looked at the copper mines of Peru and Chile, and collected Peruvian antiquities for the museum. Through all this, as well as dredging expeditions for the U.S. Coast Survey, he was a prolific writer. He is a Pound hero because of his close observation and accurate reporting. Writing about the curse of writers of abstract statement, Pound said: "They had no ideogrammic method or hadn't erected it into a system and hadn't heard about Professor Agassiz's fish [*ABCR*, 17-18], but to confuse a tendency to abstract statement with *tout bonnement* 'intelligence' is to sin against all those most admirable canons of nomenclature" [*LE*, 68]. Agassiz's place is in the 8th sphere of Paradise.

52. Kung: Confucius [13:1]. As he was concerned with moral science, Kung belongs to the highest realm of the empyrean, which is crystalline. [*Conv.* II, 13, 8].

53. Nephertari: The queen of Ramses II. A tomb fresco showed her being led by the

goddess Isis [B de R, *Approaches*, 34]. The ancient Egyptians used incense as a medium to transform the material into the spiritual [NS, *Reading*, 96].

54. Isis: [90:28]. Pound is creating rhymes to show how the qualities of wisdom, reason, compassionate social action, moral aspiration, and love were common driving forces in all great cultures of the past and that they are essential to at least the mystery part of all great religions. These qualities will be developed in greater detail in *Thrones*.

55. "quest" . . . ama: I, "And this union [is what we call love, whereby we can know] what is inside the mind by seeing outside the thing it loves" [*Conv.* III, 2.9]. The words in brackets Pound leaves out [cf. 90:1].

56. Risplende . . . : I, "Shines" [Cavalcanti's *Donna Mi Prega*, 1.26; T, 132; cf. *LE*, 164].

57. degli occhi: I, [de li occhi]: "of the eyes" [*Conv.* III, 8.10]. The whole sentence reads: "Wherefore, since there are six emotions proper to the human soul . . . to wit grace, jealousy, pity, envy, love and shame, by none of these may the soul be impassioned without the semblance thereof appearing at the window of the eyes" [91:4].

58. Numa Pompilius: Second legendary king of Rome, 715-672 B.C. A Sabine from Cures, his wife was the nymph Egeria whom he used to meet by night in her sacred grove. The early religious instructions of Rome were almost all attributed to him: "He set up the worship of Terminus (the god of landmarks), appointed the festival of Fides (Faith), built the temple of Janus, reorganized the calendar and fixed days of business and holiday. He instituted the flamens (sacred priests) of Jupiter, Mars and Quirinus; the virgins of Vesta, to keep the sacred fire burning on the hearth of the city; the Salii, to guard the shield that fell from heaven; the pontifices and augurs, to arrange the rites and interpret the will of the gods; he also divided the handicraftsmen into nine gilds" [EB]. It seems that the wisdom, reason, civil compassion, and religious motiva-

tion of Pompilius rhyme with that of other early statesmen: the nine heavens of Dante also rhyme with the nine gilds. But historians assert that the accomplishments of Pompilius, essentially Italian in nature, should be attributed to some of his followers as well as to him [JW, *Pai*, 2-2, 186].

59. the Pitagora si chiamò: I, "who called himself Pythagoras" [*Conv.* III, 91.3]. The whole sentence reads: "Almost at the time of Numa Pompilius, second King of the Romans, there lived a very noble philosopher, who called himself Pythagoras."

60. "non sempre": I, "not always" [*Conv.* III, 13.3]. The whole sentence reads: "I say therefore that people who are in love here, that is: in this life, feel it (intelligence) in their thought, not always, but when Love makes his peace felt." The "jagged" duality of Paradise may be blamed on the absence of love [JW].

61. Convivio: I, "*The Banquet*." In some ways a continuation of *Vita Nuova* [New life], *The Banquet* was written between 1304 and 1307. It consists of four treatises and a series of odes which deal with various subjects: theology, epistemology, allegory, symbolism, ethics, and literary criticism, to list only the most important. The treatises are divided into chapters with lines numbered according to the standard edition of G. Busnelli and G. Vandelli, Florence, 1934. Documentation herein gives treatise, chapter, and line.

62. l'amor . . . bella: I, "the love that makes you beautiful" [*Conv.* III, 13.9].

63. "ut facias" . . . "pulchram": L, "[You love] so that you may become beautiful." The first line of a Latin sequence by Gottschalk contained in *Le Latin Mystique* by Remy de Gourmont [*SP*, 422].

64. Goddeschalk: Gottschalk [Godescalus, Gottescale], ca. 808-867?. A German theologian dedicated by his parents from infancy to the monastic life, from which he withdrew in 829 at the synod of Mainz. Because

of his enthusiastic promotion of the idea of double predestination (including election to damnation), he was convicted of heresy several times and became the center of violent religious controversy until his death. Some of his writings were preserved by Erigena, including his *Sequaire*, containing the line cited.

65. *è forma* . . . : I, "is the form of philosophy" [DG, *Pai*, 5-2, 276; Singh, *Pai*, 3-2, 163-165; JW, *Pai*, 2-2, 183].

66. *Dant's*: Dante's.

67. *beltà* . . . : I, "beauty, that is, morality" [Conv. II, 3.63]; "piove fiammelle di foco" ("rains flakes of fire") continues the line. The beauty of philosophy defined by Dante as morality rhymes with "the golden rain of the sun in Neoplatonism and the lyrics of Arnaut Daniel" [JW].

68. *Jacopo Sellaio*: [20/90; 80/511]. Florentine painter, 1422-1493, who included knowledge as a necessary ingredient of technique [P, 73; HK, *Era*, 364].

69. *"e solo . . . diletta"*: I, "and in showing loyalty alone it [the soul] delights" [Conv. III, 4.131], when young [ages 20-40].

70. *e "d'udir . . . prode"*: I, "and to hear . . . the good" [ibid., 135]. Tractate 4 of the 3d canzone concerns what the soul delights in at various ages. In the third phrase of life [40-60], the soul is wedded to goodness, and is "prudent, just, and generous, delighting in itself and in hearing and speaking good of others."

71. *Beaumarchais*: Pierre de B., 1732-1799 [31:29].

72. *KATI*: [Cf. 2 above].

73. *"compagnevole . . ."*: I, "social animal" [Conv. IV, 4]. Speaking of Aristotle's *Nicomachean Ethics*, Dante says: "Thus the Philosopher says that man is naturally a social [or friendly] animal." The phrase comments on the hieroglyph, which in an idiographic way seems to place birds, animals,

and man in a single continuum of nature [JW, *Pai*, 2-2, 185].

74. *Hieroglyph*: King Khaty. Pound associates him with the compassion toward others expressed in the *Convivio*.

75. *"Perché . . . ordine?"*: I, "Why do you wish to put your ideas in order?" [87:4].

76. *Boss*: Mussolini.

77. *"Pel mio poema"*: I, "For my poem." Pound's response to the question of Mussolini [GK, 105].

78. *bellezza*: I, "beauty," or "loveliness."

79. *Perugia*: Italian city, capital of the province of Umbria. Pound recalls the beautiful girl "on an ass-cart" outside this city [29/145].

80. *pargoletta*: I, "little girl."

81. *"onestade . . ."*: I, "honor shines" [cf. 44 and 56 above].

82. *Dio . . . bontade*: I, "God, the first goodness" [Conv. III, 7, 2; JW, *Pai*, 2-2, 184; BK, *Pai*, 5-1, 214].

83. *Ideogram*: I⁴ [M3002], "right conduct." Other definitions include concepts such as morality, loyalty, patriotism, and concern with the public good. They rhyme with the nonmetaphysical circles of Dante's 9 spheres.

84. *Augustine*: [Cf. 11 above].

85. *Alessandro*: Alexander the Great [85:230].

86. *Saladin*: [6:15].

87. *Galasso di Montefeltro*: A famous Italian lord, related to the notorious Guido of Montefeltro [Inf. XXVII]. Dante mentions the three men in this line as examples of public generosity and liberality [Conv. IV, II, 14]. Other historians have not concurred.

88. *distributive justice*: This phrase is the heart of the matter. A central concern of the good state and the good, humane man and

ruler is to provide a just way to distribute food and other things to meet the needs of the people. The just price is one means to this good end [85:95]. The motif anticipates *Thrones*.

89. *"cui . . . bontade"*: I, "which this goodness adorns" [Conv. III, 121]. This canzone states that the human soul wedded to goodness shows this adornment in all of its actions.

90. *Know agenda*: [Cf. 48, 50 above].

91. *virtu*: [74:87]. Pound wrote: "The soul of each man is compounded of all the elements of the cosmos of souls, but in each soul there is some one element which predominates, which is in some peculiar and intense way the quality or *virtu* of the individual; in no two souls is this the same. It is by reason of this *virtu* that a given work of art persists" [SP, 28].

92. *und kein*: G, "and not a." In the military a weekend pass was usually devoted to fun and / or entertainment.

93. *Mr Hoepli*: A publisher in Milan, the great-uncle of Vanni Scheiwiller who published Pound's wartime economic pamphlets. Tradition has it that Hoepli sent a copy of one such pamphlet to a banker friend in Switzerland, who wrote back saying it should be destroyed [EH, *Pai*, 2-1, 143].

94. *"urgente"*: I, "urgent."

95. *"e farlo sparire"*: I, "and make it vanish."

96. *Shivers*: A nickname for either Eisenhower (R) or Adlai Stevenson (D), who ran for president against each other in the elections of 1952 and 1956. They were both renominated in the conventions of 1955, and Stevenson was twice defeated. Prob. Eisenhower is meant. At his first nomination, Pound remarked, "Well, if this doesn't finish off the Republican Party, nothing else will" [EM, *Difficult*, 321].

97. *"Alfalfa"*: The nickname of Alfred Landon, Republican nominee for president dur-

ing the campaign of 1935. His overwhelming defeat assigned him to historical oblivion.

98. *Grenfell*: [87:21]. Both David Gordon and his wife Ellen remember quite vividly Pound's conviction that Grenfell had been murdered. One of the "some others" was James Forrestal (1892-1949), first secretary of defense, who committed suicide while under care at Bethesda Naval Hospital. The press reported that while the soldier who was supposed to be guarding him was out of the room for a minute, Forrestal jumped out of a window. Pound suspected that he, too, was murdered. Grenfell's *Unconditional Hatred* was written by a man who approached complex international problems not with partisan passion but with good nature and civility.

99. *The Bard* . . . : [Cf. 27 and 28 above].

100. *Dante*: [Cf. 25 above].

101. *abuleia*: I, "paralysis of the will" [5:44; 54:192].

102. *KATI*: [Cf. 2 above].

103. *Taffy*: An engineer [18:25].

104. *Zaharoff*: Sir Basil Z., European munitions maker and predatory capitalist [38:2].

105. *Aquarone*: Duke Pietro Aquarone. Minister of the Italian royal household, who on July 26, 1943 with Marshall Pietro Badoglio ousted Mussolini by order of King Vittorio Emanuele III.

106. *Ub*: Ubaldo degli Uberti [77:99; *Pai*, 6-2, 244]. A longtime friend of the poet [R. Uberti, *Italian Quarterly*, 95-107].

107. *agitante calescemus*: [calescimus]: I, "When he [the god in us] stirs we are set on fire" [Ovid, *Fasti* I, 5]. The phrase is preceded by "est deus in nobis" ("a god is in us"), which Pound associates with Richard of St. Victor's "Ignis quidquid in nobis est," which he himself translated, "There is a certain fire within us" [EH, *Pai*, 3-1, 136; *Pai*, 4-1, 30; SP, 72]. It is followed by a line containing the word *semina* which echoes

the leitmotif *semina motuum* [90:24]: "impetus hic sacrae semina mentis habet" ("This impulse produces the sacred seeds of the intellect").

108. The autumn . . . autumn: The two lines framing the god stirring within give a Japanese tone to the awakening fire. The source could be any number of haiku with the traditional autumn tag.

109. Lux: L, "Light" [83:6].

110. in diafana: I, "in a transparency" [36:4]. The word has other associations in Pound usage. Talking about "the decline of the West . . . between the *Nicomachean Ethics* and the *Magna* (or fat) *Moralia*," and the need for Confucius, he wrote in a letter: "I am trying to get my American publisher to reprint the 'Mencius.' But don't think it contains much more on the present point (or diafana)" [L, 333].

111. Creatrix: L, "Mother."

112. oro: L, "I pray."

113. Ursula benedetta: I, "Blessed Ursula." Saint Ursula was a mythical late entry into the company of saints. Many legends flourished around her, most having to do with her martyrdom as a virgin along with numerous other virgins, numbered from a few up to thousands. Their slaughter presumably took place near Cologne, which resulted in the basilica of the sacred virgin there [EB].

114. per dilettevole ore: I, "through beloved hours."

115. Ysolt: Isolde, who languished in the absence of Tristan.

116. Ydone: "Ydoine," from the medieval romance *Amadis and Ydoine* which Pound cites in discussing love "lais" [SR, 80].

117. Picarda: Piccarda Donati [Par. III, 49], a beautiful lady whom Dante placed in the heaven of the moon because she had broken her vows.

118. Isis-Luna: Conflation of Isis [90:28] and Diana/Artemis, the moon goddess.

119. black panther: One of the hieratic cats, used to evoke a quality of paradisaic yearning. In "Heather," an early poem, we read: "The black panther treads at my side, / And above my fingers / There float the petal-like flames. / The milk-white girls / Unbend from the holly-trees, / And their snow-white leopard / Watches to follow our traces" [EP, *Lustra*, 196].

120. J'ai . . . assez!: F, "I have had compassion for others. Not enough! Not enough!"

121. the child . . .: His daughter, Mary, whom he remembers most vividly during her years at Gais [77:102] and at moments in Rapallo during WWII. She wrote a poem then in Italian which contained the sentiment "For me nothing, stillness—stillness outlasting all wars" [M de R, *Discretions*, 151].

122. The light there . . .: Divinity manifested in natural intelligence . . . flowing.

123. Ideogram: Li⁴ [M3920], "power" or "energy."

124. Ideogram: Hsing² [M2754], "to walk" or "act."

125. Ideogram: Chin⁴ [M1061], "near to."

126. Ideogram: Hu¹ [M2154], "to" or "at."

127. Ideogram: Jen² [M3099], "benevolence." The five characters are from *The Unwobbling Pivot* [XX, 10]. Pound translates: "energy is near to benevolence" [CON, 155].

128. au bois dormant: F, "to the sleeping woods."

129. "Krr! Krr!": Onomatopoeic rendition of the bird's song.

130. "mai . . . ignoto": I, "never late . . . by the unknown." From "non e mai tardi per tentar l'ignoto" ("It is never too late to try the unknown"), a line from the third episode of *La Nave*, a political play by D'Annunzio which opened January 11, 1908 to an enthusiastic audience that included the

king and queen. *La Nave* contained the usual horror scenes favored by D'Annunzio (Falestro and his four sons have their eyes and tongues torn out on stage), but it projected Italy's restoration as a great sea power with control of the Dalmatian coast. Pound approved of the daring and lyrical mysticism of the line early on, as he quoted it in "I Gather the Limbs of Osiris" in 1911 [SP, 25].

131. Ocellus: [87:43] Pound attributes to this Pythagorean philosopher the phrase "to build light," which he associates with T'ang's idea "to make it new" [cf. 91/610, 611; 94/642; 98/684; 107/762].

132. T'ang tub . . .: [53/265; 53:40, 43; GK, 278].

133. 皇: Chien⁴ [M860], "to see." Pound sees in the character the eye mounted on running legs [CON, 23].

134. D'Annunzio: Gabriele d'A., 1863-1938, a popular Italian author who wrote poetry, plays, novels, and short stories. He was born and reared in primitive districts of the Abruzzi, which informed the dramatic physicality of his perception. His flamboyant personal life and addiction to splendor awed his public, many of whom tried to imitate him. His experiments with Greek and Latin verse forms and rhythms created a poetry alien to the normal Italian practice. He is noted for sharp, dramatic images and unusual musicality. His clamorous love affair with Eleanora Duse led him to become a playwright, especially when she decided to limit her repertoire to his works. Pound refers to his play *La Figlia di Jorio* [The daughter of Jorio] of 1904.

135. Brescia: City of N Italy noted for its lion sculptures [110/780].

136. Amphion!: [90:7].

137. Venus: for Aphrodite, goddess of love.

138. Roma: L, "Rome."

139. Rapicavoli: The name of a prominent Italian family [M de R], but which member

is meant here is not known. Perhaps the horse jump took place in Libya.

140. Quarta Sponda: I, "Fourth Side." The Fascist name for Libya.

141. Carthage: The possibilities of what "waste" could refer to are numerous enough to discourage speculation.

142. Flora: L, goddess of flowers, whose festival was celebrated on April 28. "In the spring buds grow: only in autumn do petals of the flowers flow in the air."

143. Castalia: [90:5].

144. "pone metum, Cerinthe: L, "lay aside fear, Cerinthus" [25:35, 36].

145. Nec deus laedit: L, "God does not harm [lovers]" [25:38].

146. Lorraine girl: Joan of Arc.

147. volucres . . . auditum: L, "and flying dolphins to the hearing."

148. Ideogram: Hsien³ [M2692], "to manifest" [85:143].

149. nuova vita: I, "new life." Dante's *La Vita Nuova* concerned how his childhood encounters with Beatrice changed him finally from a lovesick troubadour to a man of great spiritual depth.

150. e ti fiammeggio: I, "and for you I burn" [Par. V, 1]. The words of Beatrice as she illuminates the mind of Dante and lightens his eyes. The flame here is the light of love.

151. e . . . Ciprigna: I, "and the beautiful Cyprian." Venus (Aphrodite) is associated with the sea caves [91:4, 5]. The copper recalls "orichalchi" [1:29].

152. alcun vestigio: I, "some trace."

153. (Kati): [Cf. 2 and 102 above].

154. quidity: [91:82].

155. "Oh you . . .": Pound's translation of Dante line [Par. II, 1; 7:38].

156. incognita: L, "unknown things."

157. **un . . . spiriti:** I, "a light filled with spirits." From the opening to Cavalcanti's Ballata V [T, 106].

158. **Persephone's . . . :** The underworld—that Virgil led Dante through.

159. **E "chi crescerà":** I, "And 'who will increase'" [89:2].

160. **Swedenborg:** [89:3; 94:81].

161. **"Blind eyes . . .":** From an early Pound poem, "Ballatetta": "The light became her grace and dwelt among / Blind eyes and shadows that are formed as men; / Lo, how the light doth melt us into song" [P, 38].

162. **to enter . . . velocities:** Pound said in a letter [3 Feb. 1957] to Wyndham Lewis: "F. Masai on Plethon notes that gods are gods cause they got more hilaritas than the *animal electoral*, and also that they COMMUNICATE more rapidly with each other" [Materer, "Ez to WynDAMN," 156]. This vortex (a complex of images in a cone-whirling action) is a vitally important fugal leitmotif, which as it connects with other moments in the poem, expresses some of the Arabic-Moslem, Christian—Dante metaphors for the way to paradise, and climaxes with the "bridge over worlds" on the last page of the poem. The "gate" to the "way" is seen as the lost lane into heaven. One must find the narrow gate that opens onto a path leading up from the labyrinth to a corridor (1/2 inch wide? [105:14]) and thence to the narrowest of bridges. As Asin [*Islam and the Divine Comedy*] puts it: "Over a turbid river, in the Pauline vision, stretches a bridge as fine as a hair [italics Asin's], connecting this world with paradise; this bridge the righteous souls cross with ease, but the wicked fall into the river" [p. 183]. The gates at Canto 47/236-237 anticipate this passage, which anticipates others: the line at 94/634, "And that all gates are holy," as well as "bab, gate" [100:63], and TSO, the rope bridge between heaven and earth used by the Na-khi gods [101:51]. [For an analytical

study see Colin McDowell, "Bridge Over Worlds," *Pai*, 13-1].

163. **Ian Hamilton:** General I. H., 1853-1947, an Irish officer who served in the English army. Yeats's opinion changed. In a letter to his father [Nov. 29, 1909] he said the general was "a man of the really finest culture, as fine as that of anybody I've ever met" [Wade, *Letters of Yeats*, 541]. But in a later letter to his father [Sept. 12, 1914], he wrote: "I hear that Ian Hamilton has written home that his men are heroic but can achieve nothing because all the officers are incompetent" [ibid., 588].

164. **antennae:** The sensitivity to the surrounding world: the body is in the soul, not the soul [only] in the body [98:20].

165. **malevolence:** As a real force, it is continuously operating, not as an external personification but as a tendency to the dilution of positive human emotions such as love and compassion. Said Pound: "The Lord of terrible aspect is real and no mere personification; there are some who either cannot or will not understand this."

166. **Six ways . . . :** Whereas some sectarian religions presume a transcendent personified deity invoked only at specific times, Pound's religion assumes that divinity, which he calls "intimate essence" [SP, 49], operates through the persona continuously as a state of mind: "A god is an eternal state of mind . . . a god [is] manifest . . . When the states of mind take form" [SP, 47].

167. **Without guides:** "Concerning the intimate essence of the universe we are utterly ignorant" [SP, 49].

168. **Flora Castalia:** [90:5]. The earlier reference implied spring. With the petals drifting in the air, the canto has come to autumn.

169. **diafana:** I, a "transcendent screen through which light can come, but through which one cannot see behind to the source of the light" [cf. 110 above].

170. **e Monna Vanna:** I, "and Madonna Giovanna," an endearing diminutive for Guido Cavalcanti's lady love.

171. **tu mi fai rimembrar:** I, "you call to mind." From Dante's picture of the Earthly

Paradise, in the conversation (across a stream) with the nymph Matilda, to whom he says: "You call to mind where and what Proserpine was when her mother lost her and she the spring" [*Pur.* XXVII, 49-51].

CANTO XCIV

Sources

John Adams, *Old Family Letters*, compiled by Alexander Biddle, Philadelphia, 1892 [Biddle]; Charles Rollin, *The Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Grecians, and Macedonians*, 8 vols., Philadelphia, 1829; Raymond De Roover, *The Medici Bank*, New York University Press, 1948 [Roover, *Medici*]; S. P. Scott, trans., *Corpus Juris Civilis*. . . , vols. 2, 11, 12, 13, 16, 17, rpt. New York, AMS Press, 1973 [Scott]; *Corpo Del Diritto*, corredato delle note di Dionisio Gotofredo, e di C. E. Freiesleben, altrimenti Ferromontano. Per cura del consigliere Giovanni Vignali, Napoli: presso Vincenzo Pezzuti, editore, vols. 1, 2, 7, 8, 10, 1856 [Vignali]; Philostratus, *The Life of Apollonius of Tyana*, trans. F. C. Conybeare, 2 vols., Harvard University Press (Loeb 16) [P, *Life*]; L. A. Waddell, *Egyptian Civilization: Its Sumerian Origin*, London, 1930; G. R. S. Mead, *Apollonius of Tyana, The Philosopher-Reformer of the First Century A.D.*, London, 1901 [Mead, *A of T*]; Agnes Strickland, *Lives of the Queens of England*, London, 1864 [Queens].

Background

EP, *LE*, 160; *SP*, 333; *The Spur of Fame, Dialogues of John Adams and Benjamin Rush, 1805-1813*, ed. John A. Schutz and Douglass Adair, Huntington Library, 1966; Yogi Ramacharaka, *Hatha Yoga*, L. N. Fowler, London (continuous undated reprints); Eike Haberland, ed., *Leo Frobenius 1873-1983: An Anthology*, trans. Patricia Crampton, Franz Steiner, 1973.

Exegeses

DG, *Pai*, 11-1, 99-101; *Pai*, 3-2, 164; *Pai*, 4-2 & 3, 554; MSB, *Pai*, 3-3, 334; WF, *Pai*, 11-1, 39-49; J. Neault, *Pai*, 4-1, 3-36; JW, *Later*, 8-101; P. Surette, *Pai*, 2-2, 337-338; HK, "Under the

Larches of Paradise," in *Gnomon: Essays on Contemporary Literature*, New York, 1958; W. McNaughton, *Pai*, 3-3, 320; J. Neault, *Pai*, 3-2, 226; DD, *Pai*, 6-1, 101-107; A. Miyake, *Pai*, 7-1 & 2, 98-99; CE, *Ideas*, 158-159; MB *Trace*, 324-326.

Glossary

1. **Brederode:** Hendrik, Count of B., 1531-1568, Dutch nobleman who became a leader in the revolt of the Netherlands from Spain. In 1564 he joined other great nobles who began making demands upon Philip II of Spain. Most of the nobility, including Catholics, were appalled at the severity of the Inquisition against the Protestants. But many of the great nobles, including for a few years William, Prince of Orange, would do little more than appeal to Philip for compassion and leniency, which would mean a relaxation of edicts—something Philip would by no means sanction. When the greater nobles became divided, Brederode became an activist leader of the lesser nobles. A Calvinist attack on Catholic churches in 1566 led to military repression and a demand for an oath of allegiance from the nobility. Brederode refused the oath and began recruiting troops. "He became the chief military leader of the rebels when William, Prince of Orange (later William I, the Silent), wavered" [*EB* (Micropaedia), 1978].

2. **Rush:** Benjamin R. [65:56; 70:50], American physician and political figure, with whom John Adams had a lifelong correspondence. In a letter dated April 4, 1790, JA speculates on the way fame is given by history and asserts that "The History of our Revolution will be one continued Lye from one end to the other. The essence of the whole will be *that Dr. Franklin's electrical Rod, smote the Earth and out sprung General Washington. That Franklin electrified him with his rod—and thence forward these two conducted all the Policy, Negotiations, legislatures and War* [JA's italics]. These underscored Lines contain the whole Fable Plot and Catastrophy" [*Biddle*, 55]. To illustrate historical injustice, JA says: "But this my Friend . . . is the Fate of all ages and

Nations; and there is no resource in human nature for a Cure. Brederode did more in the Dutch Revolution than William 1st Prince of Orange. Yet Brederode is forgotten and William [is called] the Savior, Deliverer and Founder" [*ibid.*, 56].

3. **Blue Jay:** Prob. Sheri Martinelli, who during her visits to St. Elizabeths lived in nearby Alexandria, Va., which suggested the city of Alexandria in Egypt, which in turn may have suggested the following characters to describe the son of Philip of Macedon and then Rollin's historical works [cf. 7 below].

4. **T'ai:** [M6020], "very."

5. **Wu:** [M7195], "military" or "violent."

6. **Tzu:** [M6939], "son." The characters in this sequence do not occur elsewhere either in the works of Pound or in any of his known sources. Prob. Pound invented the phrase with two intents: (1) to suggest Alexander the Great, who Rollin says, "was of a violent, fiery temper" [*Ancient History*, Bk. XV, vol. 5, p. 16]; and (2) to suggest by sound the city of Dioce [74:8]. *T*, as in *tao*, has the sound of *d*; Pound may not have recalled that *t* does not. A JA letter to Rush [Sept. 1807] evokes the notion and ties several references on this canto page together. JA, thinking by pen that Washington didn't have much education, wonders where he got what he had and comes up with a theory: "I will tell you what I conjecture. Rollins ancient History you know is very generally diffused through this Country, because it has been and is in England. The Reading of most of our Men of Letters extends little further than this Work. . . . From Rollin I suspect Washington drew his Wisdom . . . in the History of the Kingdom of the Medes, there are in the Character of

Dejoces, several strokes, which are very curious, as they resemble the Politicks of so many of our Countrymen, though the whole Character taken together is far inferior in Purity and Magnanimity to that of Washington" [*Biddle*, 164-165]. In two pages of description JA traces the actions of Dioce until he is finally prevailed upon by the people to be their king. He consents to this only if they will build a capital city in a certain way: "Within the last and smallest enclosure stood the Kings Palace. In the next were several appartments for lodging the officers. The Name of the City was Ecbatana" [*ibid.*, 166]. JA draws parallels between the building of Ecbatan [4:32] and the building of the city of Washington, which he (JA) had been dead set against. He closes his letter: "Read the Chapter in Rollin. Washington was more sincere than Dejoces; but I am persuaded he had read this description of him" [*ibid.*, 167]. The association of the characters with Dioces was made by Pound to Sheri Martinelli [DG, *Pai*, 11-1, 99-101].

7. **Rollin:** Charles Rollin, 1661-1741, French educator who was rector of the University of Paris (1694-1695) and coadjutor of the Collège de Beauvais (1699-1711). He was removed from this position because of his sympathies with the Jansenists and was in later years restored, removed, and restored again. He is known to scholars for his *Traite des Études* (1726-1731), a book about the duties of a college rector. But he became famous through his popular works on ancient history [cf. sources above].

8. **re / Lincoln:** Benjamin L., 1733-1810, American general from Hingham, Mass., who was active in the provisional congresses and many battles of the revolutionary war. Washington appointed him to receive the sword of Cornwallis. Later he was a member of the commission that in 1789 formed a treaty with the Creek Indians. In his final years he took a great interest in science and wrote papers that received marked attention. He was an unselfish, dedicated public man. John Adams attended his funeral (he died May 9, 1810), and in a letter to Rush dated 14 May,

bewailed the fact that the official obsequies had not been further enlarged: "The day before yesterday I went to Hingham to convey to the tomb my . . . Friend Lincoln. . . . A cold unanimated and ignorant sketch of his life and Character was pronounced by his own Parson. . . . A long Train . . . of Relations and Neighbors walked in Procession. No Arms; No Militia, no Regulars! . . . Lincoln's Education, his Reading his general Knowledge, his Talent at Composition was superiour to Washingtons" [*Biddle*, 256].

9. **depreciations . . . people:** In a letter to Rush dated June 21, 1811, JA says about banks and usurers and the arts they use in cheating the people: "But all these Arts are not equal to that of making immense fortunes . . . by a financiering operation, which substitutes a Paper Money, whose immense depreciations go into the Pockets of a few individuals in Lieu of a Paper Money whose depreciations are in favour of the whole People" [*Biddle*, 288].

10. **Mr Adams:** The longer JA watched the iniquity of bankers the more outraged he became [71:101]. In many letters to Rush he indulged that outrage and castigated banks for using their power to defeat honest men at the polls [*Biddle*, 272, 276-277] and even to gull people into helping the bank to cheat them: "The Rage for Banks is a Fever a Mania. . . . Every Bank in America is an enourmous Tax upon the People for the Profit of Individuals. . . . Our Banks are the madness of the Many for the Profit of a Few. . . . Our Banks are all founded upon a fundamental Principle of Iniquity" [*ibid.*, 281]. Thus he saw through their "hoax" to their responsibility for "the corruption of history," referred to at the top of the next canto page.

11. **Suvitch:** Fulvio Suvich (b. 1887), Italian statesman who helped negotiate the Franco-Italian Rome Agreement of 1935, which permitted M to go ahead in Ethiopia. He was well connected in Geneva and was led to believe that Britain would make no serious protest about extending Italian Somaliland

because of the primitive and brutalized state of the Ethiopian peasants [104:24]. But he so firmly opposed the rapprochement of Italy and Germany that he was sent as ambassador to Washington to get him out of the way. Pound himself was uncertain of the name. In a letter to Olivia Agresti [9 Aug. 1953] he said: "NO use creating such a panic and dither as THOUGHT did at that time in little Suvitch (if that was his name)." The occasion for Suvich's shattering response, said Pound, was "when I spoke of finance" [Folder 77, Beinecke; BK]. The implication is that if people really knew what banks were up to, it would create an explosion.

12. **dinamite**: I, "dynamite."

13. **the Medici** . . . : [45/230]. In *The Medici Bank* [Roover, *Medici*], Pound read: "As deposits poured in, it became increasingly difficult to find suitable investments. . . . Rather than refuse deposits, the Medici . . . [sought] an outlet for surplus cash in making dangerous loans to princes. This policy proved to be their undoing" [BK and TCDE, *Pai*, 11-2, 282]. But the problem was not that simple: "The Medici lost in more than one way: First because gold prices of commodities fell steadily, and secondly because much business was done with countries . . . whose silver currency was depreciating in terms of gold. . . . While assets thus tended to shrink in value, liabilities remained the same because the Medici owed gold . . . to depositors. As the purchasing power of gold increased, interest charges payable in gold became more and more burdensome. . . . The assets, as they declined in value, reduced the owner's equity, until there was nothing left" [Roover, *Medici*, 60].

14. **Alex . . . Biddle**: Alexander Williams B., 1856-1916, the son of Alexander Biddle and Julia Rush. Alex Biddle (not to be confused with Nicholas Biddle of the bank wars [34:70; 88:92]) was a medical doctor who practiced in Pennsylvania. His wife, a descendant of Benjamin Rush, engaged his interest in the JA-Rush correspondence, from which he made selections for publication.

15. **L'AMOR**: I, "Love." The "civic order" makes the lines into a Confucian concept [DG, *Pai*, 3-2, 164].

16. **Frate Egidio**: I, "Brother Egidio." Prob. the author of a treatise on *Donna mi Prega* consulted by Pound, who wrote: "Frate Egidio (Colonna, Romano, il beato, degli Agostiniani) goes round it [that is, a problem in the ms. of the *Donna*]. . . . He begins his commentary with a graceful description of a notable lady" [LE, 160].

17. **per la mente**: I, "through the mind." Source of the line "who shd / mistake . . ." is unknown, but the intent is a rhyme with the lack of precision in language as in "drive screws with a hammer" [104/741], as developed in "Axiomata" [SP, 49-52] and in the discrimination concerning *prana* in the next gloss.

18. **prana**: [pranja]: Skt, "absolute energy." A major concept of Hindu occultism: "We may consider it as the active principle—Vital Force, if you please. It is found in all forms of life, from the amoeba to man—from the most elementary form of plant life to the highest form of animal life. Prana is all pervading. . . . Prana must not be confounded with the ego—that bit of Divine Spirit in every soul, around which clusters matter and energy. Prana is merely a form of energy used by the Ego in its material manifestation. When the Ego leaves the body, the prana, being no longer under its control, responds only to the orders of the individual atoms, or groups of atoms, forming the body, and as the body disintegrates and is resolved to its original elements, each atom takes with it sufficient prana . . . to form new combinations. . . . With the Ego in control, cohesion exists and the atoms are held together by the will of the Ego" [Ramacharaka, *Hatha Yoga*, 157-158]. The concept is seminal in Pound's thinking. It overlaps and reinforces other seminal concepts such as *virtu* and *directio voluntatis*. *Hatha Yoga* devotes two chapters to the subject, taken up in more detail in other books by Yogi Ramacharaka. The foregoing quote is from a chapter entitled "Pranic Energy." Another

chapter is called "Pranic Exercises" [ibid., 166-175]. Pound didn't talk much about yoga at St. Elizabeths, but he routinely did some of the rhythmic breathing exercises. He also assumed his version of the lotus position and did some of the mental rituals that correlate with Richard of St. Victor's final stage in *cogitatio*, *meditatio*, and *contemplatio* [SP, 333; 85:52]. To flow with the forces of divinity unfolding is to participate in the process [Booth, *Pai*, 3-3, 334; WF, *Pai*, 11-1, 39-49]. The process flows through the many stages described in the metaphors of light, crystal, and finally, jade.

19. **clover . . . time**: Restatement of recurrent theme: the green world alive outlasts any structure of the earth or creation of man—basalt: (1) a dense, dark volcanic rock; (2) a black, unglazed pottery. "Learn of the green world what can be thy place" [81/521] [DG, *Pai*, 4-2 & 3, 554].

20. **gates . . . holy**: Gates into life and out of life: deaths and entrances [47:10]. In *Pandects*, Bk. I, Title 8, we read that some things come under human law and others under divine law: "Sacred things are for example, walls and gates, which, to a certain extent, are under divine law" [for the Latin and commentary see DG, *Pai*, 11-2, 313-324].

21. **Pandects**: The *Pandecta* (or *Digests*) of Roman law produced by direction of Justinian I [cf. 45 below].

22. **Gaius**: A Roman jurist of the 2d century who did an early codification of the law. His *Institutes* formed the structural design of the *Digests*, which were organized into fifty books each with a differing number of subsections.

23. **divini** . . . : L, "communicating of human and divine law." A phrase from Bk. I, Title 8.

24. **Ius Italicum**: L, "Italian Law."

25. **Digest**: Bk. L, Title 15 concerns tax laws: "8 Paulus, On Taxation, Book II" contains this sentence: "The same privileges were conferred by the Divine Severus and

Antoninus upon the city of Tyre" [Scott, vol. 2, 259].

26. **Antoninus**: [78:56]. Roman emperor, 137-166, who started the tradition of looking at law and money wisely.

27. **Tyre**: The "this" refers to the "Italian Law" of the time, which Paulus, the great jurist, gave to the city of Tyre.

28. **Paulus**: Julius P., 2d century A.D., a legal adviser of Septimius Severus and industrious author of some 300 books on the law of his time. The *Digests* of Justinian are almost one-sixth of his work.

29. **Consul**: One of the two chief magistrates ruling conjointly in the Roman republic. A prefect in ancient Rome acted as a magistrate, governor, or commander. Sources refer to Paulus as a prefect but not a consul. The "7th of December" is not in the sources.

30. **the "Code"**: It concerned bishops, other clergy, and superintendents of orphanages, hospitals, and charitable foundations for the aid and protection of old men, strangers, captives, and the sick. Grants of money were to be made: "For this, indeed, seems to be necessary, as the support and education of boys and poor persons depend upon these grants." These activities go beyond the call of "civic order" and indicate the compassion and wisdom of feeding the people, one of Pound's tests of a good ruler, as with the Egyptian Antef [93:4].

31. **The Bulgar**: The king or ruler of the Bulgars, one of the groups Justinian could not subdue by war, whose differences with the emperor concerned not only taxation but also Justinian's vigorous support of church dogma. The Bulgars dissension went back to the time of Constantine the Great and the founding of the Eastern Empire.

32. **Constantine**: C. the Great, 288?-337, who in the process of winning the throne of the empire saw a "flaming cross" in the sky, the sign by which he would win. He won handsomely. Thereafter, he set forth the Edict of Toleration of Christianity. Christi-

anity was not made a state religion and Constantine himself was not baptized until he was dying. But he convened the Council of Nicea, moved the capital to Byzantium, rebuilt the city as Constantinople, and by his very success displeased the Slavs and Bulgars to the north, who tried to discredit him. The Council of Nicea, after much argument and dissension, adopted the dogma of the Trinity. In the end all the bishops present (estimates vary from 225 to over 300) voted for it except two, who were banished along with Arius (the father of Arianism). Thereafter, those who objected to the idea of the Son being coequal with the Father said that many bishops voted under threats and pressures. The phrase "horse sense" may refer to the anti-Trinity feeling of the Bulgars and Slavs, whose territories were hotbeds of Arianism. In fact, Constantine convened the Council of Nicea in 325 in order to settle the question because the struggles between the Arians and their opponents were tearing the church apart and making it difficult to govern. But the council settled nothing: the struggles, sometimes violent, went on for centuries and contributed to the final split between the Eastern and Western churches. Pound calls Constantine a louse because of inhuman laws he made against the offspring of female slaves or prostitutes, dispossessing them of property and torturing them. The new law of Justinian (whose empress, Theodora, had been an actress and had given birth to an illegitimate child before he married her) changed all that. *Novel* (an amendment to Justinian's code) 127, Chap. IV says that "such women can contract marriage with men of every description . . . provided that dotal instruments are executed. . . . All others . . . can contract marriage through affection alone, provided the women with whom it is lawful for them to contract marriage are free" [DG, *Pai*, 11-2, 313-324].

33. **CODE V. 27:** The source of the data in the preceding gloss [Scott, vol. 13, 214].

34. **Code V. iv . . . :** Subsection 23,5 contains much detail about "daughters of women of this kind" directing how they can

avoid previous harsh legal sanctions, so that, in the sense of "persistent" or "painstaking," "fuss-cat" is appropriate [DG, *ibid.*].

35. **Kung:** Confucius [13:1; 53:78].

36. **the Odes:** The Confucian odes.

37. **Mencius:** [54:66; 78:139]. Following the precepts of Kung, he practiced *ch'eng ming* and called things by their right name.

38. **Dante:** He used the language of the people and wrote *De Vulgari Eloquentia*, which showed the value of avoiding "abstract yatter."

39. **Agassiz:** [93:51]. He taught his students to look directly at a thing until they could finally see it [ABCR, 17], allowing the light to pour.

40. **Gestalt:** G, "form." The word is related to the idea of formative power, or the kind of intelligence that directs the cherry to become a cherry tree [113:43]. Also, to the *forma* or *concetta*, the divine force (the light pouring) in the universe [75:8].

41. **let the light:** [74:429]. Let the divine force of intelligence flow. Infections grow in the moist dark.

42. **Apollonius:** A. of Tyana, 4 B.C.-A.D.96?, was born in the Cappadocia of Greek Asia Minor and trained in philosophy. He traveled as a mendicant sage to most of the courts of the Mediterranean world, as far as India to the east and Spain to the west. He was a student of the lore of both Asclepius and the neo-Pythagorean school, to which he added a knowledge of oriental mysticism. The story of his life, by Philostratus, is so replete with miracles, some have regarded him as an imaginary character. "On his return to Europe [from the East] he was received with reverence as a magician. He himself claimed only the power of foreseeing the future. . . . It was said that he was accused of treason both by Nero and Domitian, but escaped by miraculous means. Finally, he set up a school at Ephesus, where he died, apparently aged 100. The work of

Philostratus is generally regarded as a religious work of fiction" [EB] [cf. 78 below].

43. **made peace . . . :** [91:9, 94; 93:623]. A natural affinity is supposed to have existed between animals and most holy men of the East both before and after the time of Christ. Of Apollonius, Conybeare wrote: "he professed to know all languages without ever having learned them . . . to understand the language of birds and animals . . . [and] shared the Pythagorean belief of the migrations of human souls from body to body, both of animals and of human beings" [P, *Life*, xii].

44. **the Cyprian:** Aphrodite. The altars sacred to her on the island of Cyprus were often stained by blood sacrifice. Apollonius, at age 16 began to follow a rigid ascetic rule. He renounced wine, refused to marry, would not eat flesh of any kind, and in particular "condemned the sacrifice of animals to the gods. . . . In antiquity hardly any meat was eaten which had not previously been consecrated by sacrifice to a god, . . . consequently the priest was the butcher of a village and the butcher the priest" [P, *Life*, ix]. The obverse of the Hyksos motif [93:18].

45. **Justinian:** Flavius Anicius Justinianus, 483-565, called "the Great," is the most famous emperor of the Eastern Roman Empire. He is famous for his new modes of administration, an advanced ecclesiastical policy, and his wisdom in war and foreign policy, but most of all for his extensive legal reforms. Before his reign the vast body of contradictory legal documents, including the *Perpetual Edict*, resulted in conflict and confusion in the courts. When he became emperor (528), he appointed 10 commissioners to study and edit all existing constitutions, retain what was practical, and get rid of what was wasteful. In 14 months they produced the *Codex constitutionum*, which was promulgated in 529, all imperial edicts not included becoming instantly repealed. This work was so successful that another commission of 16 was appointed in 530 to deal with

the whole history of jurisprudence and the law, and to produce extracts from the best in order to make a practical, workable document. They were to discard as much as possible and retain nothing at variance with the new *Codex*. Their work in both Greek and Latin editions was to be contained in fifty books, each book to be divided into subtitles, the general order being that of the old *Perpetual Edict*. Justinian promulgated the fifty-book work December 16, 533. According to authorities this work is not only "the most precious monument of the legal genius of the Romans," but by the "influence it has exerted and still exerts the most remarkable law book the world has ever seen" [EB]. The Greek volume was called *Pandects* (Πάνδεκτα), the Latin the *Digests* (*Digesta*). While the *Code* (*Codex*) and the *Digests* were in process, Justinian conceived that a third book was needed: an easy, basic manual for beginners which would give an outline of the law in clear and simple words. This work, based on the previous outlines of Gaius, was published as the *Institutes of Justinian*. The emperor did not stop here: commissions were kept busy revising the work already done, such as the *Codex*. It is the first revision of the *Codex* (534) which has come down to us. Pound often lists Justinian as one of the great minds of the Western world who added to the "building up of social and economic criteria" [SP, 150, 156; GK, 40, 109, 275, 342].

46. **the novel, 127:** A *novel* was a new addition, an amendment to the *Codex*. Pound prob. meant 117 and not 127 because the phrase "from affection" occurs in 117 [DG, *Pai*, 11-2, 322n.].

47. **Goth . . . Queen Ash:** Pound's source for these four names is Waddell's *Egyptian Civilization*, which is historically inaccurate [B de R, in EH, *Approaches*, 188]. Goth, "the hawk-king," is supposed to be in the early dynastic line of Sargon the Great, whom Waddell believed was the father of Menes, the founder of the Egyptian dynasties.

48. **Agdu:** Says B de R: "Agadu or Agade is supposed to be shown by the Indian seals to be the capital city of Sargon and Menes(!)" [ibid.].

49. **Prabhu of Kopt:** Says B de R: "'Prabhu' (Pound's Prabhu is a typographical error) was, according to Waddell, a form of the Sumerian title 'Par,' corresponding to 'Pharaoh': 'the form Prabhu adopted by the Indian scribes was presumably to make this 'Pharaoh' title intelligent to Indian readers'" [ibid.].

50. **Queen Ash:** Supposedly, "the wife of Sargon, whose name, again according to Waddell, is found on the Abydos vases" [ibid.]. Says DG: "Regardless of L. A. Waddell's errors in Egyptology and the names of 'Prabhu of Kopt, Queen Ash,' their significance is perfectly clear: The Egyptian Pharaoh and his wife, as well as Eleanor of Castile and Edward I [cf. 146 below] are subject rhymes of Justinian and Theodora. And this theme continues from the 'gt/healing' with 'Justinian, Theodora'" [91:14].

51. **Isis:** [90:28].

52. **Manis . . . silver:** Waddell, the source of Menes' purchase of land, also defined the relative value: "One *bur* of land" [was] reckoned as worth sixty *gur* measures of grain, and one *mana* of silver [B de R, in EH, *Approaches*, 188].

53. **black obelisk:** "The famous black obelisk [the Tablet of Abydos] discovered by de Morgan at Susa in 1897 is likewise arbitrarily attributed to 'Menes.'" [ibid.]. It is a block of stone with inscriptions including the dates of 65 Egyptian rulers covering some 2200 years.

54. **Abydos:** Town in upper Egypt on the west bank of the Nile, the site of a temple of Osiris built by Seti I, which houses in numerous chambers and corridors most of the reliefs, including the Tablet of Abydos.

55. **Hieroglyph:** Sargon the Great. But Pound follows the errors of Waddell here

and later. Waddell took the lower part of the seal to be a cartouche and the top part to be a falcon. Pound took the top figure in the cartouche to be the image of a temple, which becomes important in later cantos when there is the recurrent theme "the temple is not for sale" [97/676, 678, 679].

56. **caligine:** I, "darkness."

57. **1/2 year . . . tin:** Source unknown, but the two "1/2" lines appear to articulate with the "Agada, Gana" line, which they bracket.

58. **Agada, Gana:** [cf. 48 above]. Pound may be rhyming the religious spirit that formed the city of Agdu, sacred to Osiris, with a similar spirit that formed the city sacred to Wagadu in "Gassire's Lute" [74:134], as found in Frobenius. Or he may be suggesting that Agdu, the city of Sargon, was actually the second Wagadu from that "Tale of the Sudan." The tale says: "Four times Wagadu was built and stood there in splendour. Four times it was destroyed so that there was no trace of it to be seen. Once it was lost through vanity, once through faith being broken, once through greed, and once through strife. Four times Wagadu changed its name. First it was Dierra, then Agada, then Ganna and finally Silla" [Haberland, *Frobenius*, 146]. As a metaphor, the tale articulates with *The Cantos*. Having destroyed Agada by broken faith, we may be at the Ganna stage, where greed is the destroyer: "Hoggers of harvest are the curse of the people" is a recurrent theme of the later cantos [88:44].

59. **Swans . . . :** As with other holy men, the birth of Apollonius was accompanied by marvels. His mother was told in a dream to go to a meadow and pick flowers. She did this and then fell asleep: "Thereupon the swans who fed in the meadow set up a dance around her as she slept, and lifting their wings . . . cried out aloud. . . . She then leaped up at the sound of their song and bore her child . . . just at the moment of the birth, a thunderbolt seemed about to fall to earth and then rose up into the air and disappeared" [P, *Life*, I, 14-15].

60. **πολλοὺς τιμῶν . . . ὀλιγοῖς:** H, "to respect many, and confide in few." [Conybeare's translation, P, *Life*, I, 109. The accents are incorrect in the canto text.]. This was A.'s answer to King Vardanes of Babylon, who asked him what was "the most stable and secure way of governing."

61. **styrax . . . leopards:** After leaving Babylon, A. and his friend Damis came to Pamphylia, a land fragrant with the odors that attracted leopards: "For these animals delight in fragrant odours . . . and traverse the mountains in search of the tear of gum of the *Styrax*" [P, *Life*, I, 121].

62. **King Huey:** King Hui of Liang. Since A. could speak all languages, he could have spoken in Chinese to King Hui if he had met him, but he hadn't. The advice Mencius gave to that king rhymes with the advice A. gave to King Vardanes about how he should use his money. Said A., "By spending it, for you are a king." Both sages were against hoarding. The Chinese characters say, "Hui of Liang, by wealth put to use not by wealth hoarded," but they occur in this sequence in none of Pound's known Chinese sources. Part of the statement occurs in the *Ta Hsio* (*The Great Digest*): "The Ch'u state does not go in for collecting wealth but counts fair-dealing its treasure" [CON, 75].

63. **Ideogram:** Leang [M3951], "Liang dynasty."

64. **Ideogram:** Hui [M2339], "kind, gracious," King Hui.

65. **Ideogram:** I [M2932], "by."

66. **Ideogram:** Ts'ai² [M6662], "wealth."

67. **Ideogram:** Fa [M1768], "issue stores."

68. **Ideogram:** Wu² [M7180], "without, none."

69. **Ideogram:** I [M2932], "by."

70. **Ideogram:** Pao³ [M4956], "treasure."

71. **Taxila:** Country in India ruled by King Phraotes. The maxim in the characters is rhymed there, because this king spent his

treasure for the good of the people and lived in a simple style much approved by A. who said to him: "I am delighted, O king, to find you living like a philosopher" [P, *Life*, I, 183].

72. **Phraotes' . . . sun:** It is said of a cub of the tigers of Taxila: "as soon as it is born, it lifts up its front paws to the rising sun" [P, *Life*, I, 189]. The gesture was taken as an act of worship.

73. **νυμφόληπτοι . . . νήφειν:** H, "rapt by the nymphs . . . bacchantic revellers in sobriety" [ibid., 217]. Part of A.'s way of telling the king about religious ecstasy brought about by drinking only water.

74. **ὑμνον ἡμέραν:** H, "daily hymn." From a description of some of the Brahman's religious rites. A. was amazed to discover statues of the Greek gods which the Indians had set up with their own and worshipped with their own: "and to the Sun they sing a hymn every day at midday" [ibid., 257].

75. **ξῶον . . . πάντα:** H, "a living creature . . . the universe . . . for it engenders all." After Phraotes, A. visited the chief Brahman of India, named Iarchas, who told him that the universe possessed a soul. Said A., "Am I to regard the universe as a living creature?" Said Iarchas, "Yes . . . for it engenders all living things" [ibid., 309].

76. **III 34:** Bk. III, chap. 34 of *The Life of Apollonius* [P, *Life*].

77. **ἔρωτά . . . :** H, "Love it has . . . and knits together." A. asked if the universe were then male or female. Iarchas said it was both: "for by commerce with itself it fulfills the role both of mother and father . . . ; and it is possessed by a love for itself more intense than any separate being has for its fellows, a passion which knits it together into harmony" [ibid.].

78. **F. C. Conybeare:** The prelector of Oxford who translated *The Life of Apollonius of Tyana* by Philostratus, which had "only been once translated in its entirety into English, as long ago as the year 1811." Said

Conybeare: "there is in it much that is very good reading and it is lightly written" [ibid., v].

79. **Richardus**: R. of St. Victor [85:52]. Many of Richard's ideas rhyme well with those of Iarchas [SP, 71].

80. **Ιάρχος**: Iarchas, the Indian Brahman.

81. **Swedenborg**: Emanuel S. [89:3], who also believed that universal or divine love was the binding force of societies.

82. **griffins** . . . : "As to the gold which the griffins dig up, there are rocks which are spotted with drops of gold as with sparks, which this creature can quarry" [P, *Life*, I, 333].

83. **phoenix**: Iarchas said: "And the phoenix . . . is unique in that it gives out rays of sunlight and shines with gold." The Indians say that "the phoenix which is being consumed in its nest sings funeral strains for itself. And this is also done by the swans according to the account of those who have the wit to hear them" [ibid., 333-335].

84. **προπεμπτηρίους** . . . : H, "sings funeral strains for itself."

85. **universe is alive**: [75:8]. The music of the spheres, or, the harmony flowing in the cosmos, is part of the *forma* or the *conchetta*. The song of the nymphs in ecstasy fulfills true harmony. Said Poufid: "beneath this [the flesh] is our kinship to the vital universe, to the tree and the living rock. . . . We have about us the universe of fluid force, and below us the germinal universe of wood alive, of stone alive" [SR, 92].

86. **ἔρωτά** . . . : [Cf. 77 above].

87. **the Ganges** . . . : After 4 months with Iarchas, A. "was minded to go. . . . And . . . keeping the Ganges on his right hand . . . went down towards the sea a journey of ten days from the sacred ridge." On the way they saw many animals. "And in the usual discussion of what they saw they reached the sea. . . . And they say that the sea called Erythra 'or red' is of deep blue colour, but

that it was so named from a king Erythras" [P, *Life*, I, 337].

88. **ὕμᾱς . . . ἔρρωσθε**: H, "you presented me with the sea farewell" [ibid.]. Iarchas had given A. camels to travel with. When A. reached Erythra, he sent the camels back to Iarchas with greetings, thanks, and a message that said: "I came to you on foot, and yet you presented me with the sea; but by sharing with me the wisdom which is yours, you have made it mine even to travel through the heavens" [ibid.].

89. **Balāra**: "They also touched at Balara, which is an emporium full of myrtles and date palms; and there they also saw laurels, and the place was well watered by springs" [ibid., 341].

90. **παρὰ . . . τιμῶσιν**: H, "among all lovers of wisdom." After travel to many other places, including Babylon, again, Nineveh, Seleucia, Cyprus, and Paphos, A. "then sailed to Ionia, where he excited much admiration and no little esteem among all lovers of wisdom" [ibid., 345].

91. **bell the boat**: A story of pearl fishing at Balāra ends thus: "they found the entire sea full of wild animals and it was crowded with seals; and the ships . . . carry bells . . . the sound of which frightens away these creatures" [ibid., 343].

92. **Grant, O Muses**: The people of Symrna sent a deputation to A. asking that he visit them. When A. asked why they wanted him, the legate said "to see him and be seen." A. said: "I will come, but O ye Muses, grant that we may also like one another" [ibid., 349-351].

93. **καὶ . . . ἀλλήλων**: H, "we may also like one another."

94. **Ephesus** . . . : A. went to Ephesus and urged the people there to devote themselves to study: "for they were devoted to dancers and taken up with pantomimes, and the whole city was full of pipers, and full of effeminate rascals, and full of noise" [ibid., 351].

95. **Hugo Rennert**: [20:9]. This favorite professor of Pound at the University of Pennsylvania once reacted to the administration's ballyhoo that "the plant" should not lie idle by saying: "But damn it *we* are the plant" [EP, *Impact* 239]. This sentiment rhymes with A's idea that a city is the people in it rather than a place. So he urged the people of Smyrna "to take pride in themselves rather than in the beauty of their city" [ibid., 357].

96. **Homer**: [1:23].

97. **πολλαῖς** . . . : H, "many shapes." Said A.: "Men who visit all regions of the earth may be well compared with the Homeric Zeus, who is represented by Homer under many shapes." A. Believes this is better than the "statue of Zeus wrought . . . by Pheidias," which is merely frozen in stone [ibid., 359]. A rhyme with "Otis, Soncino" [82:17, 18].

98. **πράττειν . . . οἷ τι δύναται**: H, "do best what he knows" [the source has the singular ὅ rather than the plural nominative οἷ]. A's argument about keeping the peace included a tolerance for differences of opinion and the idea that each man should be urged to employ his best talent: "To me it seems best that each man should do what he understands best and what he best can do" [ibid., 361].

99. **ἐπι . . . ἤδη**: H, "on board the ship [for it was] already evening." [The source has ἤδη, an adverb of time meaning "now" or "already." With the subscript on the first *eta*, the word becomes a form of εἶδω, but since with the rough breathing it means nothing, we must assume an error of transcription.] At Ilium, A. said he "must spend a night on the mound of Achilles." So "he went up alone to the *barrow*; but they went on board ship, for it was already evening" [ibid., 369].

100. **"master . . . fire"**: A. had gathered in his travels a large group of followers. As autumn drew on and bad weather could be expected at sea, they wanted to be on his

boat: "They all then regarded Apollonius as one who was master of the tempest and of fire" [ibid., 371].

101. **Palamedes**: P. was the messenger sent to call Odysseus to the war against Troy. Thus his shrine was of concern to Achilles. A. commandeered a large boat to carry many of his followers and set out for Methymna: "For there it was, he said, that Achilles declared Palamedes lay." A. found the buried statue and "set it up again in its place, as I myself saw; and he raised a shrine around it . . . large enough for ten persons at once to sit and drink and keep good cheer in" [ibid., 373].

102. **"It was not . . ."**: As A's followers kept pestering him to tell about his talk with Achilles, he finally agreed and said: "Well, it was not by digging a ditch like Odysseus, nor by tempting souls with the blood of sheep, that I obtained a conversation with Achilles" [ibid., 377] [cf. 1/3-4].

103. **Aeolis** . . . : A. offered an Indian prayer to get Achilles to appear. When he did appear he granted A. the boon of answering 5 questions about the Trojan War. A's fifth question concerned Homer's reason for not mentioning Palamedes. Achilles said that Odysseus, to his shame, caused Palamedes' death and Homer didn't want to record that shame. Achilles said: "But you, O Apollonius, . . . must care for his tomb and restore the image of Palamedes . . . and it lies in Aeolis close to Methymna in Lesbos." Then A. said to his companions: "With these words . . . Achilles vanished with a flash of summer lightning, for indeed the cocks were already beginning their chant" [ibid., 383-385].

104. **So that . . . margin**: The source of these three lines is not known. They are not in Apollonius [cf. HK, "Under the Larches of Paradise," *Gnomon*].

105. **a touchstone**: As A. approached Rome, he was warned to keep away because Nero would doubtless have him imprisoned or put to death, as he did with other philoso-

phers, so that young men were left without a teacher. A. said: "Well, of all the blessings which have been vouchsafed me by the gods . . . this present one . . . is the greatest . . . for chance has thrown in my way a touchstone to test these young men . . . to prove . . . which of them are philosophers" [ibid., 335].

106. γὰρ βάσανος: H, "for a touchstone" [ibid., 434]. the remainder of the Greek line, if it occurs anywhere, must be part of a sentence that contains a transitive verb. καθαρὸν is an adjective in the objective case. It means, "pure, bright, clear." The other words may mean, "and far from anything mortal."

107. "Hic sunt leones": L, "here are lions." After Rome, A. traveled toward Gibraltar: "the extremity of Libya . . . furnishes a haunt to lions" [ibid., 467].

108. Calpis . . . : "But the promontory of Europe, known as Calpis, stretches along the inlet of the ocean on the right hand side" [ibid.]. And going west, right would be north.

109. Heliad's poplar: "At Gadeira," A. and Damis visited a shrine shaded by two trees: "they were a cross between the pitch tree and the pine, and formed a third species; and blood dripped from their bark, just as gold does from the Heliad poplar" [ibid. 473].

110. their pillars: They came then to a temple to Hercules: "the pillars in the temple were made of gold and silver smelted together . . . and their capitals were inscribed with letters which were neither Egyptian nor Indian" [ibid.]. Pound identifies the letters as Sumerian.

111. δὲ . . . πράττουσι: H, "for the doers of holiness" [ibid., 503].

112. γῆν . . . ἀσφαλὴ: H, "and the sea is all safe." A. said: "let us not forget that the whole earth affords secure ground for the doers of holiness, and that the sea is safely traversed not only by people in ships but even by people attempting to swim" [ibid.].

113. v. 17: Bk. V, chap. 17 of *The Life of Apollonius* [ibid., 501].

114. Musonius: A philosopher of Babylon whom Nero threw into prison "for the crime of being a sage." A. was told his story as a warning to himself as he approached Rome [ibid., 431]. Some years later at Athens, A. "met Demetrius the philosopher for after the episode of Nero's bath and of his speech about it [91:92], Demetrius continued to live at Athens." Demetrius told of how he, trying to console Musonius "took his spade and stoutly dug it into the earth." The phrase "raised our stele," not in the source, is a metaphor for "done honor to" [ibid., 505].

115. Five, twenty two: This chapter of *The Life of Apollonius* tells the story of a young man who spent his fortune on building a huge house with gardens and colonades but spent nothing on education. A. asked him whether men should be valued for themselves or for their wealth. Said the young man, "their wealth, for wealth has the most influence." A. finally says: "My good boy, it seems to me that it is not you that own the house, but the house that owns you." A.'s sentiment rhymes exactly with the preachments of Kung and Mencius. The first two characters are the core of the Kung adage, "Humane men use wealth to develop themselves; inhumane men use themselves to develop wealth" [55:9]. *Fa*¹⁻⁵ ("use") and *ts'ai*² ("wealth") are the core of the message to "King Huey" [Cf. 62 above].

116. 29: At Alexandria A. had conversations with Vespasian, whose idea about wealth was the opposite of the young man of chapter twenty-two. V. used wealth to develop himself and others. In chap. 29, V. says to A.: "For I was never the slave of wealth that I know of even in my youth" [ibid., 529].

117. Chung: [M1504], "the mean" or "balance." Pound translated the Chinese classic *Chung Yung* [The doctrine of the mean] as *The Unwobbling Pivot* [CON, 95-188]. In discussing the duties of an emperor, A. told

Vespasian that Nero "disgraced the empire by letting the strings go too slack and drawing them too tight." V. thought this over and asked: "Then you would like a ruler to observe the mean?" A.'s answer was emphatic: "Not I but God himself, who has defined equity as consisting in the mean" [ibid., 527].

118. VESPASIAN: [78:55]. Titus Flavius Vespasianus, A.D. 9-79, Roman emperor (69-79). He made his way in the world by sheer work and talent. After the murder of Nero in 68, Galba succeeded and ruled a few months until he was killed and Otho succeeded. Meanwhile, Vitellius was proclaimed emperor by the armies in the north. He ruled until Otho was routed, but support for him melted away when Vespasian's troops from the east arrived. Vespasian asked A. whether he should be emperor and A. said he should. He seized Egypt, received help from his friends in Italy, and arrived in Rome in A.D. 69. His troops located Vitellius in hiding and killed him [ibid., 537-553].

119. formó . . . : S, "I made new records." Source unknown. The phrases summarize the reign of Vespasian, who set about restoring the state and its finances and gave an example of frugal living which contrasted greatly with the life of Nero.

120. BUT . . . Greece: Later on V. wrote A. many letters inviting him to attend his court at Rome. But A. refused because V. had taken away the freedom of the Greeks because of their "factitiousness." Thus, A. wrote to Vespasian: "You have taken such a dislike to the Hellenes, that you have enslaved them. . . . What then do you want with my company? Farewell" [ibid., 567].

121. ANTONINUS: A. Pius [78:56].

122. lex Rhodi: L, "law of Rhodes."

123. Daughter . . . TYANA: Julia Domna, wife of Emperor Septimius Severus, was one of the most remarkable women of the classical world: "She possessed, even in an advanced age, the attractions of beauty . . . and strength of judgment, seldom bestowed on

her sex" [Mead, *A of T*, 54]. She prob. exercised some restraint upon "the dark and jealous temper of her husband, but in her son's (Caracalla's) reign, she administered the principal affairs of the Empire. . . . She was the patroness of every art, and the friend of every man of genius." She had both the background and the reasons: "for the beautiful daughter of Bassianus, priest of the sun at Emesa, was an ardent collector of books from every part of the world. . . . It was at her request that Philostratus wrote the *Life of Apollonius*" [ibid. 55]. N.B.: Tyana is pronounced with the accent on the first syllable [Surette, *Pai*, 2-2, 337-338].

124. τῶν . . . παίδων: H, "of his own children." In convincing V. he should be emperor, A. said: "If however he accepts the throne, he will have the devoted service of his own children" [P, *Life*, 549].

125. ὑπὸ τοῖς θεοῖς: H, "by the gods." This phrase occurs a few lines after the first one, when A. says: "For myself I care little about constitutions, seeing that my life is governed by the gods" [ibid.]. The sense of A.'s page-long speech adds up to a lack of interest in abstract theory.

126. Ideograms: I¹⁻⁵ jen² [M3016 and M3097], "one man." A. said to V.: "For just as a single man pre-eminent in virtue transforms a democracy into the guise of a government of a single man who is the best; so the government of one man, if it provides all round for the welfare of the community, is popular government" [ibid.]. The immediate reason for the phrase came from a visit to St. Elizabeths of a Confucian scholar, Carson Chang. Pound said to him that 4 Confucians working together could save China. Chang replied, "Four? *One* is enough" [Pai, 3-3, 326].

127. V. 35: Bk V., chap. 35 contains the materials of the 3 foregoing glosses.

128. ἐνὶ . . . εἰρήσεται: H, "that he should say what he really thinks. A.'s idea of "a man of philosophic habit" [P, *Life*, I, 553].

129. εἰ . . . ᾤκει: H, "if you were the ten-

ant of my breast." V. "listened gladly" to all A. had to say and then said: "if you were the tenant of my breast, you could not more accurately report my inmost thoughts" [ibid.].

130. & do not mow: A.'s final advice to V. was: "mow not down the loftier stalks which overtop the rest for this maxim of Aristotle's is unjust; but try rather to pluck disaffection out of men's hearts" [ibid., 553-555].

131. Ideogram: Wang² [M7037], "king."

132. ἐλληνίζοντας . . . : H, "over Greeks those who can speak Greek." A.'s advice to V. included the idea that a ruler sent to rule a province should speak the language of that province: "I mean, that over Hellenes should be set men who can speak Greek, and Romans . . ." [ibid., 557].

133. Euphrates . . . : Said A. to V.: "O king, Euphrates and Dion . . . are at your door . . . call them in . . . for they are both of them wise men" [ibid., 535]. The king did, but A. was being devious for he wanted the king to see what bad advisers they had been: "You, my sovereign, have learned from these your good-for-nothing predecessors how not to rule" [ibid., 537]. But later, with the emperor not present, Euphrates attacked A., "in his anger resorting to coarse insults" [ibid., 565], thus proving himself a "schnorrer."

134. Dion . . . music: A. thought Dion was "too rhetorical and overmuch adapted to please and flatter," so A. said to Dion: "You should use a pipe and a lyre, if you want to tickle men's senses, and not speech" [ibid.].

135. sent the lion: In Egypt A. saw a man leading a tamed lion on a string. One day, the lion came earnestly fawning to A. so that bystanders thought it wanted food. But A. said: "This lion is begging me to make you understand that a human soul is within him, the soul namely of Amasis, the king of Egypt." Hearing this, the lion "gave a piteous and plaintive roar" and crouched down weeping. A. said he thought the lion should be cared for in a temple. So "the priests met

and offered sacrifice to Amasis . . . and conveyed him up country into Egypt with pipings, hymns and songs composed in his honor" [ibid., 569-571].

136. ἐπὶ αὐτῷ ἄδοντες: H, "in his honor."

137. Amasis: "Historically, Amasis I, Egyptian pharaoh and founder of the XVIIIth Dynasty (c. 1700 B.C.), is famous as the king who finally delivered Egypt from the Hyksos [cf. 44 above] . . . who overran Egypt sometime around 2100 B.C." [Neault, *Pai*, 4-1, 27-28]. In *A History of Egypt*, Budge records the destruction caused by the Hyksos and the great good done by Amasis. Says Neault: "like Apollonius, Amasis becomes an embodiment of the moral precept, reaffirmed in Apollonius's identification of the lion, that was characteristic of an era of immanent gods when men lived in harmony with nature" [ibid.].

138. keeping the Nile . . . : Then A. set out for Ethiopia "to visit the naked sages." Through parable A. warned his many followers so that many remained behind: "but the rest, ten in number, I believe, offered prayer to the gods . . . departed straight for the pyramids, mounted on camels and keeping the Nile on their right hand" [P, *Life*, I, 573].

139. μὴ . . . τέκη: H, "one penny begets another penny."

140. book Six, chap. 2: In this chapter, A. praises the wisdom of the Egyptians and Ethiopians in their trading practices: "contrast our Hellenes: they pretend they cannot live unless one penny begets another, and unless they can force up the price of their goods by chaffering or holding them back" [P, *Life*, II, 7].

141. Ἡφω Μέμνονι: H, "Memnon of the Dawn." The statue was famous, "for when the sun's rays fell upon the statue, and this happened exactly at dawn . . . the lips spoke immediately the sun's rays touched them. . . . They . . . offered a sacrifice to . . . Memnon of the Dawn, for this the priests recommended them to do, explaining that

the one name was derived from the words signifying 'to burn and be warm' and the other from his mother" [ibid., 15-17].

142. ψυχὴ . . . τιμητέον: This sentence does not appear in the source nor in any other of Pound's known sources. As written, it neither construes nor scans. The first two words in reverse order—ἀθάνατος ψυχὴ, "immortal soul"—do appear in the *Life* [p. 404]. If we read ξωοῖσιν for ξωοῖσιν, we could read "living things" or "the living." Perhaps "the immortal soul which must be honored among the living" is as close as one can come. The τι, although strangely placed, could function as an interrogative even though neuter.

143. Ideogram: Pen³ [M5025], "root-origin-source."

144. thrones . . . Justice: A note foreshadowing *Thrones de Los Cantares*, a section thematically based on Dante's *Paradiso* [96:headnote]. The divine spirit that comes from the divine fire is the root and source and origin of justice.

145. Acre, again: City where the crusaders headquartered at times [6:10]. The first Acre Pound associates with Eleanor of Aquitaine [7:1] who landed there ca. 1150.

146. Eleanor: Eleanor of Castile (the great-great-granddaughter of Eleanor of Aquitaine), wife of Edward I of England, who landed at Acre in 1270 on the 7th crusade [DD, *Pai*, 6-1, 102]. While resting over winter at Cyprus, Edward was attacked and wounded by a hired assassin. The wound in his arm blackened so that he had to have painful surgery. "Eleanor was by his bedside at this dreadful crisis . . . and bewailed, with a passion of tears, the anguish about to be inflicted on her husband." He said that it was better for her to "scream and cry than all England mourn and lament." The operation was successful and Edward "always attributed his final recovery to the tender care of Eleanor; but if there had been any truth in the story of her sucking the poison from his wound, the narrators of the scene . . .

would not have forgotten" [Strickland, *Queens*, 103]. Strickland's note says that the story got into the record by a man who lived 150 years after the siege of Acre.

147. via Padua: From Cyprus, Edward returned to England through Italy. At Padua he was honored by being made a member of the legal faculty of the university [T. F. Tout, *Edward the Exile*, London, 1903, 86] [BK].

148. thunderbolt: "At this juncture the life of Edward was preserved in a manner that he considered most miraculous. As he was sitting with his queen on a couch, in their palace at Bourdeaux, a flash of lightning killed two lords who were standing directly behind them, without injuring the royal pair" [*Queens*, 105]. The date was 1273, however.

149. Federico Secondo: Frederick the Second, I, 1272-1337, known as F. of Aragon [25:14], was king of Sicily 1296-1337. Although he was second, he called himself "the Third" because he was the third son of King Peter. His rule was tumultuous, as Sicily was subjected to the power plays of popes as well as the kings of France and Spain. But Frederick, a wise ruler, was devoted to justice and beloved of his people. In *The Cantos* he should not be confused with Frederick, king of Sicily (1198-1212), celebrated by Pound as author of *The Book of the Falcon* [97:272]; or Frederick II of Prussia [32:38; 62:117]; or Frederick II, holy Roman emperor, 1215-1250.

150. Alfonso: A. X, 1221-1284, king of Castile (1252-1284) and brother of Eleanor [cf. 145 above]. Although his reign was plagued by political and military turmoil, he is known for his advancement of culture, and for being the Justinian of Spain because he was largely responsible for *Las Siete Partidas*, a compilation of the legal knowledge of his time. A collection of poems for music is also attributed to him.

151. St Louis: Louis IX, 1214-1270, king of France (1226-1270), was the son of Blanche

of Castile and thus the brother of Eleanora and Alfonso. He was a monarch dedicated to justice who sought to introduce uniform Roman law into France. He also abolished the judicial duel and extended the appellate jurisdiction of the crown to all cases.

152. Magnus: M. VI, 1238-1280, called "Magnus the Law Mender." As king of Norway (1263-1280), he made peace with Scotland by ceding islands to them. After that, he immediately undertook a general revision of the laws. His code introduced the concept that crime is an offense against the state. His acts in the name of justice greatly increased the power of the king by making the throne the source of justice.

153. two years later . . . : Eleanora died suddenly and unexpectedly on Nov. 29, 1290, while Edward was on his way to Scotland. He rushed back to her sickbed but arrived too late. "In the deepest grief, he followed her corpse in person, during thirteen days . . . to Westminster. . . . The king endowed the abbey . . . with many rich gifts. . . . Wax-lights perpetually burnt around her tomb, till the reformation extinguished them three hundred years afterwards" [*Queens*, 120-121]. Strickland says much about the continued sadness of her husband but nothing about his luck. The phrase is a musical figure used elsewhere [2/9; 11/51].

154. Edwardus: Edward I, 1272-1307, the king of England (1272-1307) who extended the power of the throne to include, for the first time, Wales and Scotland. His accomplishments in advancing learning, manners, architecture, education, and civilization were enormous, a program in which he was aided by the example of his queen, Eleanor of Castile, who introduced tapestry for the cold stone walls and forks to eat with. In *The Cantos*, Edward's name rhymes primarily with "thrones and justice." The consensus says: "more important, however, are those developments during his reign in law and constitution that have caused him to be praised as the English Justinian" [CE].

155. Baliol . . . Bruce: After the death of Alexander III, king of Scotland, such confusion reigned among the Scottish lords that they called upon Edward to arbitrate among the claimants to the throne. He agreed, if they would recognize him as their overlord. Both the claimants and the lords agreed. Thus, in 1292, Edward declared John Baliol as king of Scotland over Robert Bruce. Baliol did homage to Edward as agreed, but the rest of the Scots along with Bruce came to resent the arrangement, until finally John himself was left with little power and the Scots made an alliance with the French, who were also causing Edward trouble over Gascony. For some years Edward was at war with both France and Scotland. He conquered Scotland in 1296; but in 1297 the country arose in revolt under William Wallace and Edward had to reconquer it in 1298. He died attempting a 3d reconquest in 1307, this time facing another Robert Bruce, the grandson of the Bruce he rejected in 1292.

156. stone: The stone of Scone, or the coronation stone, was kept at the royal residence of Scottish kings from the time of the semi-legendary King Kenneth I. Tradition had it that no coronation could be valid without the stone. Thus, when Edward removed it to London, he thought he assured his overlordship. It didn't work. Scottish coronations took place at Scone without it. The Stone may now be seen at Westminster Abbey.

157. PACTUM SERVA: L, "slave agreement."

158. Traist: Ob., "safe" or "secure."

159. As . . . corner: We return to Apollonius, where Nilus, the youngest of the Naked Sages, a culture on the Nile, gives a long argument to A. defending his idea that he should leave his people and go over to A. He ends one speech on the idea that age "must not reject the claim that youth makes" by saying: "And anyone who takes the blessings bestowed upon him by fortune into a corner and there enjoys them by himself, violates their character as blessings, for he prevents

their sweetness from being enjoyed by as many as possible" [P, *Life*, II, 73].

160. the Cataracts: A. finally agrees that Nilus should join him. Then Nilus asks A. how long he plans to stay among the Naked Sages. A. says: "So long as the quality of their wisdom justifies . . . ; after that I shall take my way to the cataracts in order to see the springs of the Nile . . . [and] to listen to the roar of its waterfalls" [ibid., 75].

161. καὶ . . . ἀκοῦσαι: H, "but to listen to the roar [of its] waterfalls."

162. φαντασία . . . : H, "imagination wiser than imitation." Before leaving, A. has a long discussion with the chief of the Naked Sages about the images of their gods. A. objects to them being pictured as "grotesque" and "ignoble" animals. The elder sage says of the Greek artists such as Phidias, "they went up, I suppose, to heaven and took a copy of the forms of the gods." This irony does not impress A., who says there is a greater wisdom than such imitation: "Imagination wrought these works, a wiser and subtler artist by far than imitation" [ibid., 77-79].

163. baffled by terror: The elder questioned A. about the customs of Sparta under the law of Lycurgus, by which nobles and slaves were publicly beaten with whips until they were bloody. A. said the custom had a religious sanction and it was an improvement upon the old custom of human sacrifice: "It is not the scourging, but the sprinkling of the altar with human blood that is important." He said the Spartans were not terrified by the custom [ibid., 83].

164. Sparta: When the elder wanted to know why strangers were not allowed to settle in Sparta, A. said that Lycurgus, who made the law, "was not inspired . . . by mere boorish exclusiveness, but by a desire to

keep the institutions of Sparta in their original purity by preventing outsiders from mingling in her life" [ibid., 85].

165. king . . . king: In a long discussion about the nature of justice and how it is obtained, A. shows that one necessary ingredient is for the king to guarantee it by being a just king [ibid., 89-99].

166. μὴ ἐνομι λούντων: H, "not mingling" and thus "not a melting pot."

167. Athens . . . Aristides: In his response, the elder sage uses the example of Aristides "to show the difference between one who is not unjust and one who is really just." When Aristides went to the islands he fixed their tribute according to their ability to pay, returning no richer than he was before he went. Afterwards the Athenians increased the tribute with dire results: "For when the Athenians exceeded his valuations and imposed heavier tributes upon the islands, their naval supremacy at once went to pieces" [ibid., 97].

168. Coke . . . : Sir Edward Coke [107:3], English jurist who fought for justice against James I and Charles I, even to imprisonment in the Tower. His work in defense of the *Magna Charta* is the anti-king gravamen of Cantos 107-109.

169. Ra-Set: [91:19].

170. To build light: The light descending that leads to the *paradiso terrestre* will be the result of justice for all put into practice, which will require new ways of doing things.

171. Ideogram: [53:42, 43]. Final words of legend on T'ang's bathtub, "Every day make it new."

172. Ocellus: [87:43]. Often in Pound's list of light-philosophers [Miyake, *Pai*, 7-1 & 2, 97-100].

CANTO XCV

Sources

J. P. Migne, *Patrologiae Latina*, vol. 90 [Migne, 90, column no.]; John Adams, *Old Family Letters*, compiled by Alexander Biddle, Philadelphia, 1892; Dante, *Conv.* IV, iv; Homer, *Od.* V, 325-376.

Background

EP, *SR*, 90; *SP*, 49-52, 71, 189, 378-383, 414, 434-435; *LE*, 150-154.

Exegeses

JE, *Pai*, 4-1, 181-182; JW, *Pai*, 2-2, 183; Morse, *Pai*, 10-3, 595-596; RO, *Pai*, 11-2, 283; WB, in EH, *Approaches*, 303-318; HK, *Era*, 327; CB-R, *ZBC*, 40, 141-145; George Kearns, *Guide to Ezra Pound's Selected Cantos*, Rutgers University Press, 1980; MB, *Trace*, 327-329.

Glossary

1. **LOVE . . . place**: The divine spirit flowing in the world [90:1]. Perhaps the "5000 years" goes back to Antef [93:4]. Pound's conviction that the best document about the Creation is the microcosm and the macrocosm, and that science is the best instrument to give us knowledge about the intelligence of divinity at work, is echoed here. The importance of the macrocosm in this spectrum is indicated by the comets and great stars, a rhyme with later references to the constellation Berenice [97:170; 102:42] and with many earlier references to the sun and stars [5:5; 37:72; 37/237; 74/425, etc.; *ABCR*, 17-27; "Hudson: Poet Strayed into Science," *SP*, 429-432].

2. **"Consonantium demonstratrix"**: L, "demonstration of harmonies." Miscopied from *Musica Theorica*, a section of the *Patrologiae Latina* [Migne, 90, 911C].

3. **ἔφαρ'**: H, "said."

4. **Beda**: L, "Bede." The Venerable Bede.

5. **Deus . . . mundi**: L, "God is the spirit of the world" [ibid., 987C].

6. **animal . . . sempiternum**: L, "[God is] best and everlasting being" [ibid., 987D].

7. **Tempus est ubique**: L, "time is everywhere" [ibid., 1050C].

8. **non motus**: L, "[time is] not motion" [ibid., 1050B].

9. **in vesperibus orbis**: L, for *in vepribus orbis*, "sphere among thornbushes" [ibid., 1186B]. Pound prob. thought his note concerned Hesperus, Vesper, or Venus as the evening star, which would climax the passage by a return to the opening theme of love [JE, *Pai*, 4-1, 182].

10. **Expergesci thalmis**: L, "to be awakened in the marriage bed" [ibid., 1190c].

11. **gravat serpella nimbus**: L, "mist weighs down the wild thyme" [ibid., 1192A].

12. **Delcroix**: [88:46]. Because Carlo D. was a lyric poet and wrote a peceptive study of Mussolini entitled *A Man and the People* (1924), Pound thought he had a perception

of Mussolini as a leader working "in favour of the whole people."

13. **Van Buren . . . Talleyrand**: In the 20s and 30s Pound had a dim view of Talleyrand [62:151] and his treatment of the U.S. ambassadors to France as well as his demand for bribes, but later he began to respect his intelligence as well as the difficulties he had with Napoleon. Then he noticed that his hero Van Buren expressed an attitude different from the one John Adams had during the time of the XYZ affair [70:16].

14. **Adams to Rush**: [94:9, 10; *Pai*, 9-3, 429].

15. **guilds in Byzantium**: A note foreshadowing *The Eparch's Book* [96:271].

16. **"compagnevole animale"**: I, "friendly animal." Dante derived the phrase from Aristotle: "Thus, the philosopher says that man is a friendly animal" [*Conv.* IV, iv; cf. JW, *Pai*, 2-2, 183].

17. **πόλις πολιτική**: H, "city, community." Pound does not want these key words of Aristotle made into the idea of politics in the modern sense of trading in smoke-filled rooms [JW, *Pai*, 2-2, 184].

18. **reproducteur**: F, "stud animal." Taken from Remy de Gourmont's classification of the bourgeoisie into reproducing, taxpaying, and voting animals.

19. **Paradis peint**: F, "painted paradise."

20. **πολεῦω**: H, "to plough."

21. **πολύγλωσσος**: H, "many-tongued, harmonious." The social-animal temper of pastoral politics may be suggested.

22. **Benton**: Thomas Hart B. [88:80]. Metal to coin money.

23. **Van Buren**: [Cf. 13 above].

24. **J. A.**: A recurrent theme of both John Adams and Pound is that devaluation of the currency hurts all the people [94:9, 10].

25. **Alexander**: A much-repeated motif [85:88; 85/549; 86/564].

26. **Vicenza**: I, the home town of Admiral Ubaldo degli Uberti [77:99].

27. **stemma**: I, "coat of arms."

28. **"lapo . . ."**: On returning to his home after the Mussolini government fell, Admiral Uberti wrote a letter to his son Riccardo, who said: "[I] received a letter from my father telling me that, arriving in Vincenza, he had seen . . . an arch with the old crest of the Uberti . . . [and] learned that it was the tomb of Lapo degli Uberti, who had died a Ghibelline exile in Vincenza six hundred years before. My father added in his letter, 'who knows if I too will not die a Ghibelline exile in Vincenza' for some *vento di siepe!* The latter is an Italian idiom, literally 'wind coming from the hedge,' which means, of course, a shot from an ambush. I wrote to Pound about it after the war, when he was writing *Section: Rock-Drill*" [*Italian Quarterly*, Spring 1973, 104].

29. **Κάδμου θυγάτηρ**: H, "Daughter of Cadmus" [91:88].

30. **per diafana**: I, "through diaphanousness" [36:4].

31. **λευκός**: H, "white."

32. **Λευκόθεα**: H, Pound's transcription of *Leucothea*, the white goddess Ino, daughter of Cadmus, who was metamorphosed into a sea-bird [91:89].

33. **Nicoletti**: Giachino N., the prefect at Gardone [74:52].

34. **Ramperti**: Marco R., an Italian journalist.

35. **Desmond Fitzgerald**: [92:7].

36. **the crystal wave . . . solid**: A recurrent paradisaal motif [25/119; 40/201; 76/457; 76/459; 94:18].

37. **Ideograms**: [93:125-127].

38. **YAO's worry**: [53:14]. Legend says that he passed over his own son and named Shun as his successor, knowing that to carry on the middle kingdom would need the one man. Ideograms: "One man" [94:126].

39. **Windsor:** King Edward VIII. According to one account, he was instrumental in keeping WWII from starting [86:47; 89/601; 109:40; HK, *Pai*, 2-1, 41]. An example of what one man can do at a critical moment.

40. **Saint Bertrand:** [48:45]. A village that evokes for Pound the destruction of the light of Provence during the Albigensian Crusade [SR, 90].

41. **Montrejeau:** Town in S France, in the department of Haute-Garonne, on the Garonne River some 27 miles SE of Tarbes. It marked the northern boundary of the Albigensian slaughter.

42. **Elder Lightfoot:** An elderly black gentleman at St. Elizabeths Pound was fond of. He entertained all with his cogent wit and pithy remarks, some of which concerned Darwin's ideas of natural selection. Lightfoot's observation was that evolution appeared to be going backwards [DG].

43. **design:** Intelligent design apparent in the universe is one of the central components in Pound's convictions that "the gods exist" [SP, 49-52]. Here used ironically about Elder's perceptions.

44. **Miss Ida:** Ida Mapel and her sister Adah, whom Pound met first in Spain in 1906; in 1919 he and Dorothy stayed at their Paris apartments. The two sisters visited him in jail in 1946 and at St. Elizabeths quite often [91:80].

45. **"de Nantes . . . prisonnier":** F, "There is a prisoner from Nantes." Line from a 17th-century song Pound found in a collection made by Yvette Guilbert and translated in 1912 [Kearns, *Guide*, 219].

46. **periplum:** L [59:10].

47. **Madrid . . . 40 years:** In 1906, when he first met the Mapel sisters.

48. **Carrière show:** [80:241]. Prob. a reference to a retrospective show of his works held either at the time of his death in 1906 or in 1946, 40 years later.

49. **"Bret":** Prob. the Hemingway "lost generation" heroine of *The Sun Also Rises*.

50. **the jap girl:** Prob. someone Pound heard going ecstatic over Rembrandt.

51. **the russe:** F, "in the Russian manner"; used here to describe a particular person, possibly the wife of Colonel Golejevsky [74:172], who might have talked enthusiastically about Turgenev's novel *Smoke*, a favorite with the French and with Pound: "Turgenev in 'Fumée' and in the 'Nichee de Gentilshommes' digging out the stupidity of the Russian" [SP, 189].

52. **Turgenev:** [80:29]. Ivan T., 1818-1883, a Russian novelist who was one of the most famous and effective of "the Westernizers," as opposed to "the Slavophiles." In his mature years, he spent over half of his time in western Europe, most of it in Paris where he was a close friend of Flaubert. In his early London years Pound thought highly of him: "Galdos, Flaubert, Turgenev, see them all in a death struggle with provincial stupidity" [L, 25; cf. also SP, 414]. The Slavophiles would represent provincial stupidity.

53. **Uncle William . . . Memory:** W. B. Yeats [41:37; 77:163]. The ladies Pound recalls here from those pre-WWI years were doubtless so-called by Yeats (perhaps during his visits to Rapallo in the late 20s), who quoted a line from Blake: "The Muses are daughters of Memory" [74:439].

54. **Pirandello:** Luigi P., 1867-1936, one of the greatest of all Italian dramatists and novelists. One of his main literary concerns was the nature of reality and the impossibility of catching it or fixing it. It must remain in memory, as in *Six Characters in Search of an Author* (1921) [SP, 434-435].

55. **Pulitzer:** Pound's outrage grew more intense because literary prizes such as the Pulitzer went to hacks and seldom to the real creative people who were "making it new."

56. **historic blackout:** A cue to Pound's increasing paranoia: he came to believe that, as in the past [cf. 74 below], a group of international conspirators were deliberately keeping the right information from the people and part of their object now was to destroy the Constitution as conceived by Adams and

Jefferson. Pound wrote, thinking of Upward [74:275] and Bunting [74:153], "All the resisters blacked out" [Knox, *Pai*, 3-1, 82].

57. **Leucothae:** [Cf. 32 above].

58. **"My bikini . . .":** [91:102].

59. **And if I see . . . thought:** [92:30].

60. **Elsa Cassandra:** Elsa von Freytag-Loringhoven, a post-WWI wild woman, who wrote for the *Little Review*. Dedicated to free love and free everything else, she once shocked W. C. Williams by telling him that what he ought to do to become great "was to contract syphilis from her and so free . . . [his] mind for serious art." Pound was sympathetic to her because she preached cosmopolitanism and antiprovincialism [Morse, *Pai*, 10-3, 595-596].

61. **Dinklage:** An author Pound remembered because of his dedication to the truth. In a letter to Reno Odlin about journalistic "lies in 1914 war," he says: "Von Dinklage demurred at A.B.C. for first grade frog kids" [RO, *Pai*, 11-2, 283].

62. **what's his name:** Prob. Robert Cowart, a young sailor who got caught in the ropes of the U.S. Navy dirigible *Akron* and was swept into the air. Two others who were also caught fell to their deaths, but "Cowart wrapped himself securely in the mooring line and held on" [Morse, *Pai*, 10-3, 597].

63. **Hindoos . . . vacuity:** Pound's not very sympathetic idea of the Hindu concept of nirvana; it's not the thing itself so much as its consequences Pound objects to. His associations inform the rest of this canto. The famous "We appear to have lost the radiant world" passage in "Cavalcanti" is followed by a description of two kinds of "the Hindoo disease, fanaticisms and excess that produce Savonarola, . . . [and] asceticisms that produce fakirs. . . . Between those diseases, existed the Mediterranean sanity . . . that gave the churches like St Hilaire . . . the clear lines and proportions" [LE, 154]. And again: "Against these European Hindoos we find the 'medieval clean line'" [LE, 150].

64. **Gardasee:** With the beautiful blues of Lago di Garda [76:91], who would want vacuity?

65. **Mr Beddoes:** Thomas Lovell B., 1803-1849, English poet often praised by Pound [see "Beddoes and Chronology," SP, 378-383], esp. for his "Death's Jest Book, or the Fool's Tragedy" (1825), where we read: "O world, world! the gods and fairies left thee, for thou were too wise, and now, thou Socratic star, thy demon, the Great Pan, Folly, is parting from thee" [ibid., 381].

66. **Santayana:** George S. [80:49]. To Pound's idea of intelligence in the cherry stone which made it able to create the cherry tree [113:43], he replied, in effect, that Pound had something there—but it would be intelligence of "an unconscious sort" [NS, *Life*, 429].

67. **Responsus:** L, "answer." The "something *there*" would not be a dead halt of the process as in stasis.

68. **a hand . . . :** The secret organized monemen [cf. 55 above] hold all the face cards: they make the organized cowards.

69. **something decent:** The divine spirit or the "intimate essence" is that unnamable something [94:142], as reflected in Richard of St. Victor [SP, 71].

70. **dicto millesimo:** L, "at said date or time."

71. **St Hilary:** Prob. St. H. of Poitiers (8 saints named Hilary are listed in the *Dict. of Catholic Biography*), ca. 315-ca. 367, bishop and church father who became the major voice in the 4th century against Arianism [96:28], the most persistent heresy the church had to deal with for hundreds of years. His writings in defense of the dogma of the Trinity were informed, impassioned, and lyrical. Because of his beliefs he was exiled in 353 to Phrygia by Emperor Constantius II (who supported the Arians), not to be released until 361. His enemies called him "the sower of discord and the troublemaker of the Orient" [New Catholic Encyclopedia]. The Church of St. Hilaire at Poi-

tiers [45:16], built in his honor, has the clean lines and the economy of form [HK, *Era*, 327] of the oak leaf of John Heydon, "secretary of nature" [87:82]. Pound would applaud one of his central teachings: "the existence of God can be known by reason, but his nature is incomprehensible" [ibid]. One can deduce from this premise that the human race is safer if it celebrates *mystery* as *mystery*, the *arcanum* as *arcanum*, than if it deduces, argumentatively, a lot of abstract dogma and starts burning and killing people in the name of such dogma. One of the reasons Pound praises the mysteries of Eleusis is that they maintained this distinction.

72. an oak-leaf: John Heydon said Hilary [92:40] looked at an oak leaf. A rhyme with "learn of the green world" and "the green casque has outdone your elegance" [81/521]: a central tenet of Pound's religion. One must marvel at both the elegance and the absolute economy of forms created in nature. Any plant distributes its branches and spreads its leaves in a mathematically precise way to obtain the optimum amount of sunlight. Since so precise a design implies a designer, Pound concurs with St. Hilary: "the existence of God can be known by reason" [109:49]. The point bears repeating as it is central to *The Cantos*. The "vine-leaf" evokes the god Dionysus, to discrimi-

nate him from the martyr Dionis (hence the repetition of the line), but also because he was central to the Eleusinian mysteries.

73. St Denys: The Church of St. Denis, built in the 12th century on the spot in Montmartre where two missionaries, Dionis and Eleutherio, were martyred by beheading in 273 [*Historia Francorum*, I, 31; CB-R, ZBC, 40].

74. Calvin: [14:16; 62:15]. His "logically developed" and fundamentalist belief that the Bible is the *sole* source of divine wisdom led to the burning of heretics, such as Michael Servetus in 1533. The point seems to be that Calvin did not succeed in destroying the names of the earlier martyrs by a black-out [89:87; cf. 56 above], because the flight of the Huguenots at the battle of St. Denis on Nov. 16, 1567 memorialized them [CB-R, ibid].

75. the wave . . . sea-god: The 10-line passage invokes again the Homeric scene where the raft of Odysseus is destroyed by the storm created by Poseidon and he is saved by Ino, daughter of Cadmus, who had been turned into Leucothea. She took pity on him with her kredemmon [*Od.* V, 325-376], which Pound called a "bikini" [cf. 91:102].

76. νόστου . . . Φαίηκων: H, "to reach the land of the Phaeacians" [ibid., 344-345].

CANTO XCVI

Sources

J. P. Migne, *Patrologiae Cursus Completus*, vol. 95, 1851: this volume contains *The Complete Works* of the Venerable Bede, and Paul the Deacon's *History of the Langobards* [Migne, column no.]; Alexander Del Mar, *History of Monetary Systems*, Chicago, 1896 [HMS]; *The Book of the Eparch of Leo the Wise*, trans. into modern Greek and Latin with a French translation by Professor Jules Nicole and published as *Le Livre du Prefet*, Geneva, 1893 [EP. B]; Cicero, *De Officiis*, 2; Catullus, *Carmen*, 93; Dante, *Pur.* I; Homer, *Od.* V, XIII.

Background

Max Gallo, *Mussolini's Italy*, trans. Charles Markmann, Macmillan, 1973; J. B. Bury, *History of the Later Roman Empire*, II, London, 1923 [*Later R.E.*]; *History of the Langobards* by Paul the Deacon, trans. William Dudley Foulke, Longmans, Green & Co., New York, 1906 [Foulke, *History*]; Constance Head, *Justinian II of Byzantium*, Univ. of Wisconsin Press, 1972 [Head, *J.II*]; John W. Barker, *Justinian and The Later Roman Empire*, Univ. of Wisconsin Press, 1966; Anthony Birley, *Septimius Severus*, Doubleday, 1972; Luigi Villari, *The Liberation of Italy*, C. C. Nelson, Wisconsin, 1959.

Exegeses

EP, SP, 231, 450; GK, 209; LE, 250; WB, in EH, *Approaches*, 312; Akiko Miyake, *Pai*, 7-1 & 2, 110; JW, *Pai*, 2-2, 176; EH, *Pai*, 2-3, 498; JW, *Later*, 102-132; Pearlman, *Pai*, 1-2, 163; Flory, *Pai*, 4-2 & 3, 325; CFT, *Pai*, 2-2, 223-242; Leo the Wise, *Pai*, 2-2, 245-311; MB, *Trace*, 304; DD, *Sculptor*, 239-240; CB-R, ZBC, 136, 146, 151, 258.

[As Cunizza says (*Par.* IX, 61-62): "Above are mirrors—you call them Thrones—by which the light of God as judge is reflected upon us." The source of divine wisdom is given as "pen yeh" at 94/640, followed by the comment, "That is of thrones, and above them: Justice." Said Pound: "*Thrones* concerns the states of mind of people responsible for something more than their personal conduct" (Don Hall, *Paris Review*, no. 28, 1962, p. 49)].

Glossary

1. Κρήδεμνον: H, "veil, scarf." What Leucothea [95:32, 75] threw to the drowning Odysseus to save him [*Od.* V, 351]: "So saying the goddess gave him the veil, and herself plunged again into the surging deep, like a sea-mew; and the dark wave hid her."

2. Aestheticisme . . . : F, "Aestheticism as church politics."

3. hearth . . . diafana: *Thrones* opens with a religious rite that is more than aesthetic. As indicated below, the name Tuscany (I, *Toscana*) derives from the Latin *thus*, *thuris* ("frankincense," "olibanum") and links the opening to the rhymes with Dionysus [2:20] at the end of Canto 95. The aromatic gum frankincense (pure incense) seems to derive

from a variety of African cedar or juniper. The rite may be conceived as one of purification and linked forward to the Na-Khi [110:21; Eisenhauer, *Pai*, 9-2, 251].

4. Aether . . . thure: L, "The air rains down coins / the earth throws up corpses, / Tuscany which from incense" [Migne, 474, 492]. "Thusca" is a miscopying of Thuscia.

5. ROMA . . . : L, "Rome, which formerly. . ."

6. Sabines: An ancient people living NE of Rome who were the source of many legends, including one about the rape of their women to supply wives for the followers of Romulus. For centuries they fought the Romans but

eventually became full Roman citizens. Their ensign had a picus (a woodpecker, rather than a crow). In time the Sabines spread north and east.

7. **Brennus:** A tribal chieftain from Gaul. Paul the Deacon [cf. 10 below] said [Migne, 495-496]: "And the reason why the Gauls came to Italy is represented to have been this: When they tasted the wine brought from that country, they were enticed by greed for this wine and passed over into Italy" [Foulke, *History*, 78].

8. **Bergamo . . . Ticino:** Cities eventually founded by other Celts. Ticino should be Pavia (from Latin *Ticinum*), the later Lombard capital, but perhaps the reference is to the Swiss canton of Ticino which is near Brescia, an Italian city near Lake Garda.

9. **Cunimundus:** King of the Gepidae, who "broke his treaty with the Langobards and chose war rather than peace." Alboin, king of the Langobards [cf. 17 below] entered into a treaty with the Avars, first called the Huns, and defeated them in two wars [Paul says one]: "In this battle Alboin killed Cunimund, and made out of his head, which he carried off, a drinking goblet. . . . And he led away as captive, Cunimund's daughter, Rosemund by name" [Migne, 476], whom he married by force. Rosemund murdered King Alboin after she learned the horror he did to her: "While he sat in merriment . . . with the cup which he made of the head of his father-in-law, King Cunimund, he ordered it to be given to the queen to drink wine, and he invited her to drink merrily with her father. Lest this should seem impossible to any one, I speak the truth in Christ. I saw King Ratchis holding this cup in his hand on a certain festal day to show it to his guest" [Migne, 498].

10. **Paulus:** Paul the Deacon, ca. 725-800, a Lombard historian, author of *Historia Miscella* [Mixed history] and *Historia Langobardorum* [History of the Langobards]. Both are sources of the opening of this canto.

11. **Tiberius Constantine:** A Byzantine

emperor, 571-577. Directed by the divine, he discovered a great treasure of gold buried under slabs of the palace: "and the gold was carried away and distributed among the poor" [Migne, 509-511; cf. 106 below].

12. **Justinian:** A minor general whom the Empress Sophia Augusta tried to install as chief ruler after her husband, Justin II, died. It was during his rule (565-578) that the Lombards under Alboin invaded Italy. Not to be confused with the earlier Justinian I, called "the Great."

13. **Chosroes:** Or Khosru I, king of Persia (531-579). During the time of Justinian I and Justin II, he took part of Armenia and Caucasia from the Byzantine Empire. Thus Byzantium was threatened by powers from both north and south.

14. **Augustae Sophiae:** Empress, wife of Justin II.

15. **lumina mundi:** L, "lights of the world." From a note in Migne [517] quoting some verse in which Justinian and Sophia are called "pares duo lumina mundi" ("two equal lights of the world").

16. **ἐπικόμβια . . . :** H, "handouts . . . to the people." The emperor Maurice [cf. 114 below] made a distribution of food when he took command in 577 [Migne, 517n.].

17. **Authar:** Authari, Lombard king (584-590) who, after the murder of Alboin, was elected by the Lombard dukes to end the anarchy that set in. By 586, "more or less," he had put the state in order, repelled several Frankish invasions, and instituted peace. Paul the Deacon wrote: "Mirabile in regno . . . nulla erat violentia" [Migne, 517], which in the canto becomes "marvelous reign, no violence."

18. **Vitalis beati:** L, "Vitale blessed." From a passage in Migne [520] describing the death and burial of Doctrult, who was entombed "ante limina beati Vitalis martyris tribuentes" ("before the threshold assigned to the blessed martyrs in San Vitale").

19. **San Zeno:** Paul records that the church

in San Zeno had floodwaters up to its windows [Migne, 525].

20. **Childibert:** C. the Second, 570-596, son of Sigebert I and Brunhilda, king of Austrasia and Burgundy (575-596). But Paul reports it was Rome that had snakes in its granaries, and floods [Migne, 525].

21. **Theodolinda:** Empress of Bavaria. Her marriage to King Authar contributed to the power and stability of the Lombard throne. The translator says in a note: "An interesting question arises whether there is any connection between the characters and scenes in this Frankish drama of intrigue and revenge, and the legend of the Siegfried. . . . The resemblance of some of the names of the heroes is very striking; that of Sigispert . . . to Siegfried . . . Brunihilde to Brunhild. . . . It is well known that certain historical characters were actually introduced into legend: Etzel . . . was Attila the Hun, and Dietrich of Berne . . . was Theodoric the Great."

22. **Theodoric:** Called Theuderic by Paul. Grandson of Brunhilda and Sigebert I. Not to be confused with the earlier Theodoric the Great, 454-526.

23. **Brunhilda:** She ruled as regent for her young grandson Theodoric.

24. **Roma caput Ecclesiae:** L, "Rome the head of the Church." A declaration of Pope Boniface III made while (or, perhaps, because) the Persians were overrunning Jerusalem [Migne, 570].

25. **my grand-dad . . . hungry:** Paul the Deacon gives some of his own family history. He says the Huns forced his great-great-grandfather Lupicis to flee Pannonia (now, Yugoslavia) "using a wolf as guide" [Migne, 574]. JW sees a pun in the spelling of Yugoslavia, "because Paulus says his forebear was trying to escape the 'yoke (*jugum*) of captivity.' But when Lupicis (his own name resembles *lupus*, wolf) got too hungry, the animal became suspicious and fled" [JW, *Later*, 106].

26. **comes itineris:** L, "companion of the

route," which is what Paulus calls the wolf [Migne, 574].

27. **Rothar:** Rothari (?-652), king of the Lombards, 636-652. "And he was brave and strong," said Paul, "and followed the path of justice; he did not, however, hold the right line of Christian belief, but was stained by the infidelity of the Arian heresy [103: 105]." Said Paul, "This king Rothari collected . . . the laws of the Langobards which they were keeping in memory only, and he directed this code to be called the Edict" [Migne, 581].

28. **Arian heresy:** A theological concept involving the nature of the Son in relation to the Father which as a major source of dissension, tore the early church apart for hundreds of years. Said Paul: "The Arians, indeed, say to their own ruin that the Son is less than the Father, and the Holy Spirit also is less than the Father and the Son. But we Catholics confess that the Father and Son and Holy Spirit are one and the true God in three persons, equal in power and the same in glory" [Migne, 582].

29. **Ticino:** Early name of Pavia, the seat of the one Arian bishop, "Anastasius by name," who finally became converted. Said Paul, "It was now indeed the seventy-seventh year from the time when the Langobards had come into Italy, as that king bore witness in a prologue to his Edict" [Migne, 582].

30. **dope . . . murder:** JW summarizes neatly: "no sooner does Rothar establish the law than Lombard society begins to show signs of decadence; dope is used (*talīs potio*, 582); a snake cult is employed (585, note); and Chrothar debauches (*bacchatur*) with concubines (586). Things reach a nadir when an aristocrat is cut down brutally in the basilica of San Giovanni in Pavia (592)" [JW, *Later*, 107, nos. in parens refer to Migne].

31. **Constans Augustus:** Constantine IV, 631-685, became emperor at the age of 11 (642). His reign was fraught with violence and controversy. At one time, he captured

many of the cities of the Langobards but, failing finally, "directed all the threats of his cruelty against his own followers, that is the Romans" [Migne, 602].

32. Pantheon: Constans was the first emperor to visit Rome for nearly two centuries—Pope Vitalian came out 6 miles to meet him. But Constans "pulled down everything that in ancient times had been made of metal for the ornament of the city, to such an extent that he even stripped off the roof of the church of the Blessed Mary which at one time was called the Pantheon... and he took away from there the bronze tiles and sent them with all the other ornaments to Constantinople" [Migne, 602].

33. Constantinople: Formerly Byzantium, headquarters of the emperor since the time of Constantine the Great.

34. Siracusa: Said Paul: "He [Constans] dwelt in Syracuse and put such afflictions upon the people... as were never heard of before... but at last he suffered the punishment of such great iniquities and while he was in the bath he was put to death by his own servants" [Migne, 603].

35. Reyna: Hieronymus Antonius R., a friend of Fridericus Lindenbrogius, who is the editor of the work. In a note [Migne, 620] the editor says his friend Reyna told him "that the Lombards of this period cast statues of their heroes in the name and cult of St. Michael" [JW, *Later*, 107].

36. Migne: Jacques Paul M., 1800-1875, a Roman Catholic priest who established a press in Paris and printed religious works. His principal work, in 3 series, was *Patrologiae*, a collection of the writings of all the Christian writers from the beginning to the 15th century. He did the Latin fathers in 221 vols., including indexes; the Greek fathers in Latin in 81 vols.; and the Greek fathers in both Greek and Latin in 166 vols. Vol. 95 contains the *Historia Langobardorum*.

37. Cedwald: Cedoaldus, an Anglo-Saxon

who says Paul visited Rome for absolution and died there [Migne, 632].

38. Architriclin: L, "majordomo." A sort of "mayor of the palace" to whom the Merovingian kings yielded their power. As a result, the French rule passed into the hands of the Carolingians [Migne, 634]. Rhymes with the advice of Apollonius about what happens when the king will not be king [94:166].

39. From the golden . . . : Pound's translation of "Aureo ex fonte quiescunt in ordine regis," the epitaph on the sepulcher of King Cunibert, next to the basilica in Pavia.

40. Cuningpert: Cunibert. Paul calls him [Migne, 636] "*elegans*" ("elegant") and "*audaxque bellator*" ("a bold warrior").

41. de partibus Liguria: L, "from the regions of the Ligurians."

42. lubricus: L, "slippery" or "deceitful." The epithet Paul applies to a duke from Liguria named Ferdulfus [Migne, 639].

43. Aripert . . . gold: The fate of King A. was to drown in the Ticino River while he was trying to escape to France. He might have gotten away if he hadn't loaded himself down with gold.

44. auro gravatus: L, "weighted down with gold." The irony prompts Pound's next two lines. Migne has "gravatus auro" [646].

45. Via Lata: L, "Broad Street."

46. Ponte Milvio: L, "Milvian Bridge." After listing minor mishaps, Paul recorded a real disaster in which most of Rome was flooded [Migne, 648].

47. et quia Karolus: L, "and whom Charles." From a chapter heading in Migne [648]: "De gente Anglorum, et rege Francorum Pippino, et bellis ejus, et quia ei Karolus suus filius successit" ("concerning the English people, and Pippin, king of the Franks, and his wars, and whom his son Charles [Charlemagne] followed").

48. Pippin: Pepin of Heristal (died ca. 714),

the father of Charles Martel and his wife Alpaide.

49. Plectrude's: A first wife of Pepin of Heristal whose sons were named Drogo and Grimvald.

50. Martel: Charles M., 688-741, ruler of the Franks, the natural son of Pepin of Heristal and grandfather of Charlemagne. He started to gain power as "mayor of the palace" [cf. 38 above], crushed all opposition, and extended his rule from Austrasia to Burgundy, Aquitaine, and Provence. He also subjugated a number of German tribes, encouraged the missionary work of St. Boniface, and consolidated enough power to halt the Moslem invasion of Europe at the battle of Tours in 732. Known as "Charles the Hammer," he never used the title *king*, but at his death he divided his lands between his sons Pepin the Short and Carolman.

51. Pippin: Pepin the Short. Paul's notes as well as his text is confusing, as the words "wait, wait" indicate. This Pepin was the father of Charlemagne.

52. Charlemagne: Charles the Great, 742-814, who became the greatest of the Carolingian kings.

53. empty grave . . . San Zeno: The reference is not in the source. DG's notes say it is a rhyme with "Y Yin sent the young king into seclusion" [85/546].

54. another bloke in Milano: Not in the source. Quite likely a reference to the funeral of Mussolini, which took place Aug. 31, 1957. The *N.Y. Times* for that date [pp. 1, 3] says that M's body had been hidden for 11 years in a box in a Capuchin monastery 15 miles NW of Milan. It was taken on this day to be buried in the family vault at the cemetery of San Casciano, at Predappio, M's home town. About 20 people were present with the widow: "members of her own and Mussolini's families." No mention is made of cardinals in this special report (sent by Arnold Cortesi) or in reports carried by the wire services.

55. apud . . . Proenca: Paul mentions

[Migne, 659-660] two battles Charles Martel fought against the Saracens occupying Gaul: "uno in Aquitania apud Pictavium altero juxta Narbonam . . . posterrum in Provincia" ("one in Aquitania near Poitiers, the other next to Narbonne . . . later in Provence").

56. Lombards pro Carolus: L, "the Lombards [were] for Charles [Martel]."

57. ACTUM . . . PALATIO: L, "Decree in the palace of Ticinum." The heading of a document Paul quotes by which King Luitprand in his old age made his loyal assistant Hildebrand a coruler.

58. et Arimnium: L, "and Rimini." The phrase comes from a eulogy for Luitprand celebrating his victories (he also conquered Rimini).

59. a stone in Modena: The story that a sacred spear was given to the Lombard kings in their coronation rites is mentioned by Paul's editor, who says he saw this story engraved on "a stone on the back part [*ambon*] of the altarpiece in the basilica at Monza." Pound misreads *Monza* as *Modena* [Migne, 667].

60. Luitprand: King of Lombardy, died 744. He was the Charlemagne of Italy who succeeded in bringing all of the northern part of the country under a firm rule based on justice. He also expanded Lombardy's relations with surrounding kings and courts. Charles Martel thought highly enough of him to send his son to the Lombard court for a tonsorial rite [Migne, 659]: "and the king, cutting his hair, became a father to him and sent him back to his father enriched with many royal gifts" [Migne, 672].

61. avars: The Avars were a barbaric nomadic people who, driven from central Asia, laid siege to Constantinople in 626. They failed in that attempt but dominated the Hungarian plain until they were defeated by Charlemagne.

62. verbo . . . coruscans: L, "splendid in word and deed."

63. Ideogram: Hsin [in *K'ang Hsi Dictio-*

nary]. It is not in Mathews. The lower component is the word for *wood* and the upper components are flames: all denoting intense heat and light and connoting "passion and illumination" [Wittemeyer, *Pai*, 4-243, 355]. For a king, perhaps "splendid" will do.

64. **Wang:** Chinese word for king, which Pound applies here to David Hsin-fu Wand because this Chinese poet was born into the distinguished Wang family. David Wand came to the U.S. in 1949 and corresponded with Pound first in 1955 [ibid., 333-335].

65. **Eirene:** The Byzantine empress Irene, 752-803. When her husband died (780), she became regent for her son, Constantine VI. She neglected the wars on all fronts and devoted much energy to religious problems. A military revolt forced her to retire from the regency in 790, but she was recalled by Constantine in 792 and made joint ruler. She encouraged his misconduct and cruelty, ordered him to be blinded, and got him deposed in 797. She was, in turn, deposed in 802 and died in exile.

66. **Constans:** An ambassador sent by Irene to propose a marriage between her son and the daughter of Carolus.

67. **Carolus Magnus:** Charlemagne. No marriage took place and thus the idea of uniting the Frankish Kingdom and the Byzantine Empire did not take place.

68. **sardonix . . . rosis:** L, "Parian sardonix, lilies mixed with roses." From a verse epitaph for Queen Hildegard (d. 783), wife of Charlemagne. Sardonyx, a layered pink and white marble, is a metaphor for the queen's beauty. Paros, one of the Cyclades, was famous for its marble [Migne, 1602; with this line Pound leaves the *History of the Lombards* and goes to another book partly written by Paul, *Historia Miscella*].

69. **Tyana:** Birthplace of Apollonius [94:42]. The line may tie in with "Severus's wife" and Philostratus, mentioned below.

70. **Diocletian:** Caius Aurelius Valerius D., 245-313, Roman emperor (284-305). He

came to power from a high military command. He consolidated the empire, restored Britain to it, and defeated the Persians. The later part of his reign was distinguished by persecution of the Christians, an advanced system of administration, and many wise economic measures. He believed it was better to tax conquered peoples than destroy them. In 301 he uttered *The Edict of Diocletian*, an economic measure meant to check speculation in commodity prices. In 305 he retired to live in a castle in Salona [Migne, 900-904].

71. **Haud . . . Salonis:** L, "Not far from Salo" [Migne, 903]. Salona is in Yugoslavia and should not be confused with the Salò Republic.

72. **otio . . . senuit:** L, "quietly aging" [Migne, 904].

73. **Saturn . . . :** The line is not in Migne. JW reports that "Diocletian and other emperors gave this tax-free money to the cities to circulate." If the gold and silver of the Pontifex [89:79] were taxed, this might have a beneficent economic effect [JW, *Later*, 112].

74. **"changing . . . ":** Not in Migne. Since one form of travertine is onyx marble, the line may mean changing from cottages to halls of marble, an idea that could apply to Diocletian or Vespasian: both came from poor families.

75. **Vespasiano . . . :** L, "under Vespasian [Migne, 871] . . . cities rebuilt" [Migne, 874]. Roman emperor advised by Apollonius of Tyana [94:118]

76. **Antoninus:** A. Pius [78:56]

77. **apud Eboricum:** L, "near York." From "Ibique apud Eboracum [sic] oppidum" ("And there near the town of York"). Septimius Severus renewed the war in Britain and died there [Migne, 891].

78. **Severus' wife:** [94:123]. Julia Domna.

79. **Philostratus:** [94:123].

80. **Galla Placidia:** [110:46]. The beautiful woman who died 1165 years after the founding of the city of Rome, according to the old Roman calendar system, and was buried in one of the most beautiful tombs ever created [76:86]. The daughter of Theodosia, she became empress of the West at a time when there were disturbances throughout the empire.

81. **Pictorum:** L, "of the Picts." They created uprisings in Britain [Migne, 954].

82. **Vandali:** L, "the vandals." They created troubles in Spain [Migne, 955].

83. **Bosphorus:** Byzantium. Called *Bos* ("ox")-*phorus* ("ford") because of the tax exacted from all who passed through it.

84. **treaty . . . Justinian:** [94:45]. [Migne, 988].

85. **Verona et Bruxia:** L, "Verona and Bricia." Cities of Italy from which the Goths were finally expelled [Migne, 989].

86. **all italian "reip.":** From sentence in Migne [989] about Justinian: "universanque Italianam ad reip. jura reduxit" ("and he brought all Italy back to the laws of the republic").

87. **Bernicoli:** Unidentified, not in source. Prob. a memory of someone Pound saw in Ravenna.

88. **that stuffed shirt:** Prob. a contemporary reference.

89. **embargo:** Justinian [94:45] established embargoes to protect local business [Migne, 990].

90. **Theodora:** Wife of Justinian, who made her joint empress when he came to the throne in 527. She died in 548 in the 21st year of his reign.

91. **Ablavius and Marcellus:** Migne [992-994] calls these two conspirators "pecuniarum venditores" ("sellers of money"). They were apprehended before they succeeded. Says Bury (whose account is more complete than Migne's): "The conspirators were: Ab-

lavius, son of Miltiades; Marcellus, Vitus, and Eusebius, bankers; . . . Marcellus, who was arrested as he entered the palace with a dagger . . . killed himself on the spot" [Bury, *Later R.E.*, 67-69]. Pound believes the plot was formed because of Justinian's tradition of tight control of money [Migne, 994].

92. **two Abduls:** Abdu-l-Malik, 646-705, the fifth Omayyad caliph [685-705]: "At his accession Islam was torn by dissension and hard pressed by the Byzantine Empire." But he overthrew his rivals and united Islam. An able administrator, he introduced Arabic coins, improved postal facilities, made Arabic the official language, and reorganized the government [cf. 161 below]. The idea of "two" may be that one could do worse than have two such able rulers, even Orientals [cf. 93 below].

93. **the third bahai:** The first, Baha Ullah, 1817-1892, founder of Bahaism, said many remarkable things, as did his son, Sir Abdul Baha Bahai, 1844-1921, the second Bahai [46:22]. The third is not mentioned in encyclopedias. A rhyme with the several other occult religions Pound was interested in [94:18].

94. **Edgar Wallace:** Popular English novelist, 1875-1932, who wrote over 150 detective thrillers, as well as plays. Pound quotes him as saying, "Very few people are respected by anyone" [SP, 450]. Pound also said: "Mass culture insists on the fundamental virtues which are common to Edgar Wallace and to Homer. It insists on the part of technique which is germane to both these authors" [SP, 231]. And, "There is no faking in the arts. No artist can present what he hasn't got. Edgar Wallace triumphed by modesty" [GK, 209].

95. **Caedual:** Pound says "Cedwald" earlier [cf. 37 above]. His baptism and absolution took place at about the same time, on his visit to Rome. [Vol. 95 of Migne opens with Bede's *Ecclesiastical History*. At this point and for most of the next 15 lines, Pound leaves Paul the Deacon's account and turns

to contemporaneous events in 7th century Britain.]

96. **ΕΠΑΡΧΙΚΟΝ** . . . : *The Eparch's Book*. Source of most of the last half of Canto 96 [cf. 271 below].

97. **that sea gull**: Ino of the bikini [cf. 1 above].

98. **θίνα θαλάσσης**: H, "beach of the sea." One of Pound's favorite Homeric phrases. At the moment Odysseus awakes on Ithaca, where the Phaeacians have beached him, he believes himself lost again and, moaning, walks *παρὰ θίνα πολυφλοίσβοιο θαλάσσης* [*Od.* XIII, 220]. Pound translates, "the turn of the wave and the scutter of receding pebbles" [L, 274], leaving the literal sense to get the onomatopoeic effects he thought Homer had. Parts of the phrase occur often in both the prose and the poetry [98:17; P, 181; LE, 250].

99. **ALDFRID**: Alfred, king of Northumbria (d. 705) [Migne, 258]. Not to be confused with Alfred the Great, ca. 849-899, king of Wessex and areas of England.

100. **Aldhelm**: St. A., 640?-709, abbot of Malmesbury and author of a number of works in prose and verse, such as "De virginitate . . . versibus hexametris" ("concerning virginity . . . in hexameter verses"); *De Metaplasmo* [On the remolding]; and *De Sinalimpha* [On unclear waters]. Such works indicate that civilization was spreading to the outlands of the empire [Migne, 260, 261]. But most of Bede's commentary concerns such things as ecclesiastical tonsure rites—"fuss about hair-cuts"—[285, 288], comets facing north [282] and mere fads [JW, *Later*, 114]. After this entry, Pound returns to the *History of the Lombards* as continued after Paul the Deacon by Landulphus Sagax (Landulph).

101. **Justin**: Justin II, nephew and successor to Justinian I, and emperor (565-578). Early in his reign he and his wife carried on the policies of Justinian in the control of money and regulation of trade.

102. **Sophia Augusta**: Wife of Justin II.

103. **pecuniarium** . . . : L [pecuniarum], "money lenders." Sophia Augusta summoned the usurious money-lenders before her and ordered them to treat their debtors better. She restored mortgaged homes to their rightful owners and received great praise from the populace [Migne, 994].

104. **the synagog**: In the early years of his reign Justin maintained religious peace among all the warring factions, mostly Christian; but by 572, the 12th year of his reign, he began a severe persecution of the Monophysites and converted a synagogue into a church. Two years later he lost his mind completely and the rule passed to Tiberius [Migne, 996].

105. **fads on Eleusis**: Any doctrinal decoration of Christian belief or ceremony would appear to Pound a worsening of the simplicity of the rites of Eleusis.

106. **TIBERIUS**: Constantine II, emperor 571-577, squandered the money of the empire. He used himself to spend wealth rather than using wealth to develop himself, as the ideogram suggests [55:9].

107. **Ideogram**: Fa [M1768], "issue, spend."

108. **Thrax**: L, "Thrace." Mauricius overcame the Slavs there.

109. **Cappadox**: L, "Cappadocia," an ancient region in Asia Minor, the birthplace of Mauricius.

110. **Lombards**: [Cf. 59-60 above]. Overcome by Mauricius [Migne, 1000].

111. **Avars**: [cf. 61 above]. Overcome by Mauricius [Migne, 1001].

112. **Theophanem sequitur**: L, "follow Theophanes." A note in Migne [997, 998] tells the reader that the author is following the author of *Annals of the Greeks* in these details.

113. **Lombards in Exarchate**: Mauricius was a brilliant general who defeated the enemies of the Byzantine Empire in Persia, to the north and to the south; but he could not prevent the Lombards from entering the *exarchate* (administrative unit of the capital).

114. **MAURICIUS** . . . : L, "Emperor Maurice" (reigned 577-595). Tiberius II on his deathbed gave him his daughter in marriage and proclaimed him emperor. As he had been a successful general, he carried on as an excellent defender of the empire. But he "was killed, together with his sons . . . by Focas [Phocas] . . . The Huns, too, who are also called Avars, were subjugated by his prowess" [Foulke, *History*, 168].

115. **calamitatibus delectabantur**: L, "delighted in calamities." Said of the Persians, "barbarians," whom Mauricius defeated. They delighted in anything bad that happened to Rome [Migne, 1004].

116. **equestribus** . . . : L, "speculating in horses" or "horse trading," a commercial venture developed to a fine art which Mauricius enjoyed. It was an activity of great importance in a city where the center of culture was the Hippodrome.

117. **urbem splendidam reddidit**: L, "he restored the shining city." Mauricius did this, says Migne, by dealings with the nobility [1005]. He also controlled the money and, according to Pound, provided "local freedom." The phrase must be understood not as freedom of the people in a democratic sense, but freedom from outside control.

118. **local freedom . . . power**: Since Mauricius carried on the kind of monetary controls established by his predecessors back to Justinian, which climaxed later in *The Eparch's Book* [cf. 271 below], Pound calls it "local control of local purchasing power," a primary tenet of Social Credit. The context is different, but enough alike to suggest Del Mar.

119. **Del Mar**: Alexander D. M., 1836-1926, a civil and mining engineer who spent a

lifetime studying precious metals and monetary systems. His works include *A History of Money in Ancient States* (1881), *Money and Civilization* (1885), *The Science of Money* (1895), and many more. In a book entitled *Ancient Britain*, he developed an idea that occurs in several of his writings: "The sovereign pontiff monopolized the coinage of gold and fixed the weight-ratio of value between gold and silver at 1 to 12; a ratio remained unaltered for over 1200 years. He shared the coinage of silver with his subject kingdoms and left the coinage of bronze to the Senate and municipalities" [123; Pearlman, *Pai*, 1-2, 163; Flory, *Pai*, 4, 2-3, 325-326].

120. **sanguinibus** . . . : L, "the praise of bloodshed, love of murders, faithlessness, boasting and violence (of Hormisdas)" [Migne, 1006].

121. **Hormisdas**: Hormisdas IV (reigned 579-590), son of Chosroes. He continued the war with the Romans but was defeated first by Mauricius and then by Heraclius. He was blinded and later killed by the Persian aristocracy. He was the Asiatic king who ruled with "pleasure in blood, love of homicide, infidelity, vainglory and violence" [Migne, 1005].

122. **Priscus**: The *praetor* (city magistrate of ancient Rome who administered justice) of Mauricius. He caught the barbarian Musacius totally drunk at the funeral of his brother [Migne, 1011]. Phocas, or Focas [cf. 141 below], was his master of horse.

123. **Musacius**: King Musacius. Source: "Musacium barbarorum regem ebrietate corruptum: funebrem quippe proprii fratris celebrabat festivitatem" ("Musacius king of the barbarians as expected was totally drunk at the funeral festivities celebrated for his own brother") [Migne, 1010-1011].

124. **aerumnae**: L, "woes." From phrase that reads, "non defuerunt imperio variae, ac ingentes aerumnae" ("no absence of various great woes") [Migne, 1019]. The phrase is

used to describe the result of Mauricius's dictatorial rule which led to his being deposed.

125. **Fortuna**: [86:93; for "pervanche" cf. 97:188].

126. **CHEN**⁴: [M315], "to tremble."

127. **e che permutasse**: I, "and who has changed entirely" [*Inf.* VII, 79]. Part of the answer to a question: "Master . . . this fortune which you touch on here, what is it, that has the goods of the world so in its clutches?" Virgil's answer is about the change of the good things of the world, under Fortune, from one person to another.

128. **Dei Matris**: L, "of the Mother of God."

129. **HERACLIUS**: H. I, ca. 575-641, Byzantine emperor (610-641), the son of an African governor. H. succeeded the tyrant Phocas after he deposed and executed him. He was threatened on all sides by Avars and Bulgars. He lost Syria, Palestine, and Egypt to the Persians in his early years but conquered them back in costly wars (622-628)—then lost them to the Moslem Arabs (629-641). Pound's date (602) comes from the "Mixed History," which is wrong. H. assumed power by coming to the city on castellated ships (*navibus castellatis*) that bore images of the Mother of God [Migne, 1023].

130. **imperator . . . sponsus**: L, "both commander and bridegroom."

131. **reip's business . . .**: Pound's rendition of "invenit dissoluta reip negotia" ("found the republic's business gone to pieces").

132. **Avars . . . desert**: [Cf. 61 above]. Trans. of "Europam Avaris reddidere desertam" [Migne, 1024].

133. **Persians . . . Asia**: Trans. of "Asiam vero totam Persae exterminaverunt" [ibid.].

134. **Chosroes**: King Chosroes II. This Persian king answered a message from Emperor Heraclius with these words: "I won't spare

you until you deny the crucified one, whom you profess to be God, and adore the Sun" [Migne, 1025]. Heraclius could not stand this, so in order to defeat King Chosroes he melted down candles and sacred vessels to get gold and silver coins. In a footnote the coins are called by their Greek names [Migne, 1026], given in the next line of the text.

135. **νομίσματα καὶ μυριάσια**: H, "current coins and silver coins." The last word is not in Liddell-Scott. The closest form is *μυριάριον*, which means a copper vessel to boil water in.

136. **nummos . . .**: L, "gold and silver coins" [Migne, 1026].

137. **εἰκόνας**: H, "sacred image." Heraclius swears on an icon shaped like "the virile figure of God" that he will fight Chosroes to the death [Migne, 1026].

138. **Justinian**: [Cf. 12 above].

139. **Tiberius**: [Cf. 106 above].

140. **Mauricius**: [Cf. 114 above].

141. **Phocae**: Emperor of Byzantium, 595-610. His tyrannical regime led to his overthrow and execution.

142. **Heraclius**: So ends this historical review and summary. H. is a transitional figure.

143. **Deutschland unter**: G, "Germany under." The phrase takes off from "Deutschland über alles."

144. **Dulles**: John Foster D., 1888-1959, U.S. secretary of state, 1953-1959. While this canto was being written, he was much in the news with foreign policy formulations called "brinkmanship" and with the doctrine of "massive retaliation." In that post-WWII decade Dulles could almost dictate the foreign policy of the European nations that confronted the communist nations behind the iron curtain. Germany was a key to that policy, and a center of effort, after the construction of the Berlin Wall. On Jan. 22,

1954 Dulles arrived at the Berlin Conference with hopes of advancing the cause of the reunification of Germany. Over the years he promoted the "Baghdad Pact," a mutual defense alliance formed in 1955 between Turkey, Pakistan, and Iraq as a part of the bipartisan policy of communist containment.

145. **over Euphrates**: After the enemy burned a hemp bridge over the Euphrates River, Heraclius created a bridge by lashing a number of boats together [Migne, 1032].

146. **Sebastia**: An ancient name of Sivas, a city in central Turkey. While Heraclius passed the winter there, Chosroes ruthlessly ransacked churches and robbed private citizens to build an elite army called the Golden Spears [JW, *Later*, 116]. He also tried to enlist the aid of a number of other enemies of the empire in the north, the Bulgars, Gspids, and "Hunnos," as well as the Turks, to move against the city called "Fu Lin" [Migne, 1033].

147. **Χρυσολόχας**: H, "Golden Spears."

148. **quatenus Hunnos**: L, "as far as the Hunnos."

149. **Fu Lin**: Chinese phrase for prefect's city: Constantinople.

150. **Turcos . . . vocant**: L, "Turks who are called Cazars."

151. **superlaudabilis**: L, with the "ultra praiseworthy" help of "God's Mother," a great hailstorm fell upon Chosroes's army killing many of them, so that Heraclius's army won [Migne, 1036].

152. **populus . . . glorificantes**: L, "the people feasted sumptuously, glorifying God" [ibid.].

153. **zinziber**: L, "ginger."

154. **tigrides . . .**: L, "tigers of amazing hugeness." After their victory the Byzantines pushed on to Damastager and found Chosroes's great palace there deserted. They found spices such as those mentioned

and saw huge tigers, antelopes, and other beasts [Migne, 1037].

155. **in sky . . . power**: At the moment of final victory a warning came: a giant sword-like image, stretched in the sky from Mesembra to the star of Arcturus, predicted the Arabs were in the ascendant and would soon occupy all the Middle East [Migne, 1045].

156. **Constans**: Emperor, 642-668, the son and successor of Constantine III and grandson of Heraclius. Early in his reign the Moslems invaded Armenia and Asia Minor, took Cyprus, and threatened Constantinople and Sicily. The Latin source, "cinis e coelo descendit," "ashes descended from heaven," is a portent of other disasters to come [Migne, 1049].

157. **Muhavis**: A Moslem general who destroyed the famous Colossus of Rhodes, one of the seven wonders of the world, and sold 900 camel loads of its materials to a dealer named Emesenus [Migne, 1049].

158. **mille . . . sexaginta**: L, "one thousand, three hundred and sixty years" the Colossus had stood.

159. **aere oneravit**: L, "bronze-loaded."

160. **seven years less**: Pound follows the dating in the various books of Migne.

161. **Habdimelich**: Abd-l-Malik, 646-705, fifth Omayyad caliph (685-705), the son of Marwan [cf. 165 below]. When he became caliph, Islam was torn by internal troubles and hard pressed by the Byzantine Empire. His troubles could have been multiplied when Justinian II became emperor, so he made peace.

162. **2nd Justinian**: Justinian II, 669-711, Byzantine emperor (685-711), the son and successor of Constantine IV. He fought against the Persians without success while his extravagance and the extortions of his ministers caused a revolution. J. II's nose was cut off (hence his name "Rhinothmetus"), and he was exiled to the Crimea. In 705 he was restored to the throne with the help of the

Bulgars, but he was finally deposed in 711. His enemies prevented a second return by cutting off his head.

163. contra Zubir: L, "against Zubir." Abd-l-Malik, by consolidating his own power, finally won against his chief rival, Zubir, and burned him alive along with his house and his idols [Migne, 1059].

164. sed susciperent: L, "but they should accept." That is, the emperor should accept coins paid in tribute to Rome with Abd-l-Malik's image on them.

165. Anno . . . Columnas: L. The passages in brackets restore the material in the source left out of the canto text, as indicated by ellipses. "In the sixth year of his rule Justinian foolishly broke the peace that he had made with Abd-l-Malik, and decided out of all reason to move both the whole island of Cyprus and its people, and refused to accept the formula sent to him from Abd-l-Malik since it was seen for the first time and had never before been used. [A great number of Cypriots while they were trying to get across were plunged into the water and perished from weakness. The survivors were in fact sent back to Cyprus.] And hearing all this, Abd-l-Malik, urged on by the devil, asked that the peace not be broken but that they (the Arabs) should issue their own currency since the Arabs would not use the mark of the Romans in their coinage. Because the weight of the gold was the same he said: the Romans would suffer no loss from the fact that the Arabs struck new coins. [But he (Justinian) thinking that the request had been made out of fear, did not consider it seriously, because it was their own wish, or that they were the leaders in suppressing the incursion of the Mardi, and in this way he dissolved the peace under the cover of a suppositious reason.] And so it was done, and Abd-l-Malik both sent Muchan to build a temple and determined to carry off the columns of St. Gethseman" [Migne, 1059, 1060]. (In line 5 of the quotation, Pound has *eum* for *cum*, and in lines 10-11, he has dropped the *e* out of *efficietur*.) This passage

is critical as it concerns the early stage of the dissolution of the Eastern Empire. For Pound, the separate coinage is crucial. Justinian had refused the tribute because the form of address included an acknowledgment of the supremacy of Allah. [John Espey provided this translation and the substance of these notes.]

166. this item . . . : This item does locate what Pound called, before the long quote, "the crux of the matter"—a matter developed at length at the beginning of Canto 97. It concerns the sacred or "sacerdotal" nature of coinage. Prob. Pound first found the idea in *History of Monetary Systems* by Del Mar [cf. 119 above], who said that Gibbon in his 17th chapter "declares that by law the imperial taxes during the dark ages were payable in gold coins alone. . . . The custom of the period was that when gold coins were not paid, silver coins were accepted instead at the sacred weight ration of 12." Caesar had set that ratio centuries earlier, "and this alteration he sanctified and rendered permanent by stamping upon the coins the most sacred devices and solemn legends." Again, "It is not to be wondered that Justinian I rebuked Theodore the Frank for striking heretical gold coins, nor that Justinian II proclaimed war against Abd-l-Malik for presuming to pay his tribute in other heretical gold." The myth is important because it shows: "The sovereign-pontiff alone enjoyed the prerogative of coining gold throughout the Empire, and that the princes of the Empire respected this prerogative" [HMS, 91-93]. The idea that "gold was under the Pontifex" [89/602], is a recurrent motif [89/594; 92/620; 104/744]. It rhymes with all of Pound's monetary theories, including the theory that governmental units only should issue credit or money and should provide legal controls to prevent the people from exploitation, a subject central to the quotes from *The Eparch's Book* in the remainder of the canto.

167. Kemal: Mustafa K., 1880-1938, known as Atatürk, the founder of modern Turkey.

168. PANTA'REI: L, "Everything flows." A Latin transcription of a phrase from Heraclitus. The phrase is transitional between the first part of Canto 96 and the next part: the interchange of ideas about law and justice flows from one group of emperors and kings to the next. All things change with the divine fire, and even Byzantium rises and falls.

169. Du Bellay: Joachim Du B., 1522-1560, French poet of the *Pléiade* and friend of Ronsard. He dedicated himself to reforming French poetry, wrote Latin poems, and became a student and translator of the classics.

170. base . . . slide: Losing the imperial right to coinage was the base of Byzantium's loss of power over Asia Minor and eventually everywhere.

171. twenty thousand slavovs: To help him in his return to power Justinian II [cf. 162 above] persuaded a leader of the Slavs to support him with "viginti millibus Sclavorum" ("20,000 Slav troops"). J.II was overthrown by Leontius, who lasted as emperor only 3 years (695-698). He was overthrown by the navy, who put forward a naval officer named Aspimar, who as emperor called himself Tiberius, that being more Roman. J.II in time gathered enough support amongst the enemies of the empire to try a return to power. This he finally managed with the help of the Bulgars.

172. 7th Absimar: Or Tiberius Aspimar, so-called because historians can't agree on whether he should be T.II or T.III (the question is whether the T. of Christ's time should be counted.) It was in the 7th year of his reign that J.II appeared with a large army outside the walls of Constantinople. Says Constance Head: "Then after the third night after their arrival, someone uncovered a secret passage under the city's walls. . . . The passageway was an old aqueduct or tunnel, and through this dark, underground channel, Justinian led a few of his trusted comrades." [Head, *J.II*, 111]. Or as Migne has it: "per aquaeductum ingressus" ("entering through the aqueduct"), an event that took place in 705, the year Abd-l-Malik died [1065].

173. Franks out of Thrace: Having recovered his throne with the help of the various tribes to the north, one of J.II's problems afterwards was to relieve the pressure of the Franks, who were challenging the territory of all southern Europe.

174. Watling Street: Ancient Roman military highway that reached from the English coast of Kent in SE England, through London, to Chester in the NW.

175. Hyacinthinis: L, "Vermilion" or "Crimson." Pound's source has now become *The Eparch's Book of Leo the Wise* [cf. 271 below].

176. μεγαλοξήλων: H, "of great majestic models." The fake purple is Pound's translation of the Latin in the line above. The idea is a comparison with royal purple because in the early years of cloth-dyeing only kings could afford it. In the *Analecks* [B. XVII, chap. 18] Kung said: "I hate the way purple spoils Vermilion, I hate the way Chang sonority confuses the music of the Elegantieae, I hate sharp mouths (the clever yawp, mouths set on profits) that overturn states and families" [CON, 277].

177. Dr. Liddell's: Of the Liddell and Scott Greek dictionary.

178. chastised: Chap. 4 of *The Eparch's Book* [Ep.B], entitled "Merchants of Silk Stuffs," forbids them to sell to strangers silks colored with dyes reserved for royalty. If they did they should be chastised [CFT, *Pai*, 2-2, 228-242].

179. coom ben: Slang for L, *cum benis*, "caught with the goods."

180. verberator et bonis . . . : L, "flogged and liable to confiscation."

181. παιδεύεσθω . . . : H, "flogged and liable to confiscation."

182. aurei: Roman coin.

183. δέκα νομισμάτων: H, "ten aurei."

184. purpureas vestes: L, "silk merchants." Professor Nicole's translation into Latin.

185. τὰ βλαπτία: H, "silk merchants."

186. ἀναιδῶς: H, "shameless."

187. Dr. Nicole: Professor at the University of Geneva who discovered the manuscript of the book. In 1891 he translated it into both modern Greek and Latin in parallel columns.

188. μὴ . . . τιμῇν: H, "not to raise or lower the price."

189. ἀλογίστους: H, "thoughtless."

190. καπηλεύων: H, "retail dealers."

191. στομύλος: H, "hucksters"; ἀγοραῖος: H, "forensic."

192. λάλος: H, "babbler."

193. Ideograms: From the top, they are [M6954], "purple"; [M935], "to go to"; [M6433], "surpass"; and [M1346], "vermilion." Freely rendered they mean, "Purple goes far in surpassing red" [cf. 175, 176 above].

194. παραχώδης: H, "quarrelsome."

195. Beaucaire: A town on the west bank of the Rhône roughly at the center of a triangle formed by Nîmes, Avignon, and Arles. On the east bank is a Tarascon, a small commercial town prob. filled with hucksters and quarrelsome babblers. Pound mentioned the town in a *Lustra* poem, "The Gypsy" [P, 119].

196. μὴ . . . ἐσφραγισμένον: H, "not stamped with the prefect's seal."

197. βούλλη: H, "seal."

198. καμπανὸν . . . : H, "steelyard . . .": from a chapter concerning rules for grocers who sell any article measured by steelyards rather than scales.

199. Ducange: Charles du Fresne Du Cange, 1610-1688, scholar and lexicographer who did basic glossaries of both medieval Greek and Latin.

200. στατήρ: H, "stater." The name of a coin.

201. ἡ . . . ξέει: H, "who files the coinage." *The Eparch's Book* lists a number of rules governing crimes in the marketplace, followed by the punishment, which is often a phrase such as "shall be flogged or shaved."

202. vel pactum . . . : L, "or raised the agreed price."

203. καὶρόν . . . : H, "hoard in a season of scarcity."

204. ἐνοίκιον: H, "house rent." In the next line, "house rent of others." The source reads: "Any grocer who . . . tries to raise the rent of another grocer shall be liable."

205. leather . . . : The source reads: "and will prepare hides for shoe leather and not for carriage equipment."

206. Xoirempers: H, "Pork Butchers." The source says: "[Sheep] butchers are forbidden to buy swine or store pork." And, "Any pork butcher introducing his animals into the house of an archon to sell them secretly shall be liable" [Ep.B, 16-4].

207. οἶκον . . . : H, "house of an archon."

208. ad pretium empti: L, "price to the buyer."

209. κατὰ τὴν . . . ἐνός: H, "but for one *nomisma*." The source is concerned with bakers and bread sellers: "Bakers shall sell bread by weight fixed according to the price of corn . . . They are to buy corn . . . by quantities . . . upon which the tax of one gold *nomisma* is payable . . . they shall calculate their remuneration at the rate of one *keration* plus two *miliaresia* per gold *nomisma*." "Bankers" is a misprint for *bakers* [Ep.B 18-1].

210. μηδεμιᾶ . . . : H, "but not for public service." Pound translates the word as "liturgy."

211. οἰκονομία . . . : H, "management . . . in a certain manner . . . to sell." The source for several lines reads: "When wine arrives in the city let the master . . . of the guild of innholders . . . warn the eparch so that he may

fix the sale price . . . The *sumponos* [deputy?] shall receive an order to compel innholders to settle their measures and vessels . . . The measure shall contain 30 litres and what is called the *mina*, 3 litres" [Ep.B, 19-1].

212. δευτέρας ὥρας: H, "two hours."

213. ἀσφαλίζειν: H, "to lock up."

214. σβεννύειν . . . : H, "to quench the kettles"; λέβης: H, "kettle" or "cauldron."

215. τοῦ οἴνου . . . : H, "to take one's fill of wine" or "to get drunk."

216. emphorio . . . vigors: Pound transliterates certain Greek words and gives his translation.

217. sunthema: H, "guild."

218. ἐκδιωκέσθωσαν: H, "banished."

219. ΠΕΡΙ . . . : H, "Concerning the Deputy." The title of chap. 20 of *The Eparch's Book*, which Pound takes to be about foreign importers.

220. ΒΟΘΡΩΝ: H, "agents."

221. διασημαίνεται: H, "make known clearly."

222. βοτόν, βοτήρ: H, "beast, herdsman."

223. Foro Amastriani: L, "Forum." The name of the forum.

224. τῶν ζώων τὰ αἰτία: H, "the vendors of the animals." The source adds: "Vendors are to declare the patent or latent vices of their animals" [Ep.B, 21-5].

225. askothuraron: H, prob. "of wineskins to carry outside."

226. ΛΕΗΤΟΥΡΓΩΝ: Title of chap 22: "Fine Workers." Freshfield gives, "Contractors."

227. ἄυξει . . . λόγων: H, "increase his wages by vain words in argument" [Ep.B, 22-3].

228. στομυλία: H, "muzzled."

229. that louse G.: Perhaps one of the henchmen of Nero Claudius Caesar, who as a captain of the Praetorian Guard under Tigullius (?) burned Rome in A.D. 64. Or it may be a reference to WWII, in which much was destroyed by bombing.

230. Palatine: One of the 7 hills of Rome rebuilt in magnificent fashion after the fire.

231. ἀπληστία: H, "insatiate desire."

232. κακουργία: H, "wickedness."

233. θόλας: H, "dome."

234. καμάρα: H, "anything with an arched covering."

235. ἀσφάλειαν: H, "stability."

236. ἐμπειριάν: H, "experienced."

237. θεμέλιος: H, "foundation."

238. σαθρός: H, "cracked."

239. Justinian's boy: In 532-537, Justinian I, the son of Justin I, built the Santa Sophia after two previous structures had been destroyed by fire because they were structurally weak. The present one was a fireproof structure, strong in foundation, domes, arches and everything else.

240. Pearson: Norman Holmes P., English professor at Yale, visited Pound at St. Elizabeths while he was working on *Thrones*.

241. μὴ τὸ κτιζόμενον λοξόν: H, "not built on a slant."

242. Morrison: Robert M., 1782-1834, author of *Chinese Grammar* (1814) and *Chinese Dictionary* (6 vols., 1821).

243. de Saumase: F, "Claude de Saumaise," the French name of Salmasius [87:24]. In a note appended to Nicole's *Livre du Préfet* Pound read: "Ces leçons meilleures du Genevensis confirment certaines corrections des critiques modernes, de Saumaise et de Reitz." A rhyme with the names of several other people in *The Cantos* who, in justice, should be remembered for their contributions [MB, *Trace*, 364-365].

244. **de Reitz**: [Cf. 243 above]. The two names appeared in the essay of Julien d'Askalon [cf. 246 below].

245. *πυρὸς . . . γῆς*: H, "fire, air, water, and earth." For "hodatas" read *hydatos*.

246. **Julien d'Askalon**: J. d'Askalon, author of the *Collection of Extracts* appended to the Geneva ms Nicole edited. His comments were arranged under four headings: (1) precautions against fire; (2) airing of solid items to be sold; (3) the uses of water; and (4) the laws of land ownership.

247. *τραπέζιον*: H, "at the table." Because bankers leaned on the tables at which they changed money, the phrase became associated with the process: hence, the modern Greek word for banker is *trapezites*, or "exchange table keeper."

248. *βυρσοδέψαι*: H, "tanners."

249. *μαλακατάρια*: H, "softeners."

250. *βυρσοποιοί*: H, not in Liddell and Scott; but *βυρσο* is "leather" and *ποιοί* is the plural of *ποιός* "of a certain kind."

251. *μάγκικες*: H, not in Liddell and Scott, but related forms indicate, "a place run for cookery." The "four" is F for "oven."

252. **No yugo-slav . . .**: Not in *The Eparch's Book* but prob. a contemporary example of rules made to prevent foreigners from becoming citizens and competing in trade, which the work deals with in detail, especially in chap. 2, "Dealers in Bullion and Money-lenders" and Chap. 20, "Deputy of the Eparch," whose business it was to keep track of "any persons arriving in Constantinople." Any traders who stayed beyond their permitted time were punished: "they shall be flogged, shaved, their goods shall be confiscated and they shall be expelled from the city" [*Ep.B.*, 20-2].

253. **Ronnie**: Prob. Ronald Duncan, a major poet in the Pound Tradition and a life-long farmer in North Devon, who had a lengthy correspondence with Pound during the St. Elizabeths years [OP].

254. *ἐγκύκλιος* . . . : H, "circular education."

255. **Necephoras**: Emperor N. Phocas, 963-969, who debased the coinage [cf. 114 above]. Pound says he "kolobozed" it.

256. **episkeptiks . . . bánauson**: The controllers of the currency fought against usurious bankers in an effort to keep interest rates under 12% [*Ep.B.*, 2-notes]. The rates changed over time and according to the use of the money: "Basil I forbade interest to be asked or taken . . . Leo III . . . made the max official rate 4 per cent p.a. . . maritime loan . . . 12%," etc.

257. *κατὰ . . . ζώων*: H, "for the quality of animals." Refers to a chapter concerned with butchers [*Ep.B.*, 15-2].

258. *Χαίρε* . . . : H, "Goodbye to the sun."

259. **Clarore**: L, "brightness." The system of defending the public by laws to maintain "the just price" and the integrity of the coinage was beginning to disintegrate.

260. **And in the sixth . . .**: Pound's rendition of part of the long quote from the *Patrologiae Latina* [cf. 165 above].

261. *iustitiae* . . . : L, "Justice . . . nothing more ancient." Part of quote from Cicero's *De Officiis* [86/565].

262. **"Honest feathers"**: Dante [*Pur.* I, 42] describes Cato asking a question while "movendo quelle oneste piume" ("moving those dignified plumes"). Pound gives the last two words thus.

263. **"Quid occidere?"**: L, "What about murder?" Cato asked this [86:77].

264. **Pascere satis**: L, "Raise [cattle] well." In Cicero's *De Officiis* Cato the elder answered the first question about how to run an estate profitably by these words.

265. **humiles . . . improbi**: L, "All humble people are not dishonest" [Cicero, *De Officiis*, 2.71].

266. **An ater, an albus**: L, "Or black, or white." Catullus said to Julius Caesar: "Do I

care whether you're white or black?" [Catullus, *Carmen*, 93 has the words reversed]. The 3 men in these several lines all stood for justice against the injustice of the state.

267. **Tully**: Cicero.

268. **no such blue**: Lake Garda's blue water. The villa to which Catullus was banished was at Sirmio on this lake.

269. **Ocelle Veronensis**: L, "the eye of Verona." Description of the blue of the water.

270. **Leo**: L. the Sixth, known as "the Wise," Byzantine emperor (866-912). He modernized the works on the law done under Justinian I.

271. **ΕΠΙΡΧΙΚΟΝ** . . . : H, *The Eparch's Book*: The great legal document uttered by Leo the Wise, 866-912, to provide some measure of justice in the marketplace. The Byzantine-Greek version was discovered in 1891 by Professor Jules Nicole [cf. 187 above], who transcribed it into modern Greek and made both Latin and French translations, published in 1893 as *Le Livre du Préfet*. [The original ms and the Greek and Latin versions are reproduced in *Pai*, 2-2, 245-311.] The book has 22 short chapters each devoted to one part of the marketplace, including money, banking, food, clothing, and construction. The rules were designed to prevent one part of the public from victimizing another. This is the earliest known document to deal with such matters in specific detail. The *eparchy* was an administrative district reaching 100 miles in all directions from Constantinople. The book opens with a formulary preamble saying the work was done by direction of "the Serene Emeprror following the examples of God for the good of all subjects, the tranquillity of the state."

272. *γαληνότης*: H, "tranquil." The formula includes "to stop one man from treading on another."

273. *πολιτικῶν σωματείων*: H, "Political Bodies." Part of the title of the Greek ms.

274. **"les arrhes du marché"**: F, "earnest-

money for trade," or "option money." Nicole's annoyance seems to have been caused by the difficulty of finding words for Greek goods and processes no longer in existence.

275. *βασιλεῦσι Λέων*: H, "King Leo."

276. **notary**: Chap. one concerns the qualifications needed for and the duties of "tabularies," whose functions were similar to those of notaries.

277. **ni cuire** . . . **lin**: L, "neither copper nor linen textiles." From chap. 2, "Bullion and Moneylenders." They are required by the notary to deal in silver and to keep out of other businessmen's business. The source reads: "It is forbidden to hoard these commodities so as to sell them at a period of dearth, or to exact an undue profit above what is fair when they are scarce."

278. *κατὰ δόλον* . . . : H, "cheat through increasing."

279. **"romaine"**: Prob. the name of a Roman scale.

280. **ergastorios**: H, "premises."

281. **Manuale**: *Manualis Legis*, L, "Book of Law."

282. **Basiliks**: A modernization of the Code of Justinian done by Leo the Wise.

283. **Handschrift**: G, "handwriting."

284. *θυμίαμα* . . . : H, "incense in the presence of the Lord."

285. *ου μὴν χαλκόν*: H, "and not copper."

286. *εἴ τις*: H, "anyone."

287. *χειροκοπέισθω*: H, "let a hand be cut off."

288. *Ὁ δόλον* . . . : [change] the nature [of gold] by cunning adulterate.

289. *ἐν . . . τῆς Μέσης*: H, "on the main [business] street." A particular circular thoroughfare which functioned as the agora or marketplace.

290. *εἰδήσεως* . . . : H, "the knowing assent of the Eparch." The source has these words

preceded by “*ανευ*,” “without.” Nicole’s eyesight seems to have been better than Pound’s here. *Aveu*: F, “consent, avowal.” The Greek *ν* is similar to the Roman *v*, and the source of this pun.

291. **Palace . . . castello**: From Nicole’s note describing the area of the agora.

292. *δοῦλον*: H, “slave.”

293. *Καταλλάκτης* . . . : H, “The coinmeasurer [must guard against] counterfeit[s].”

294. **Habdimelich**: [cf. 161 above]. The affair concerned the coinage. The Islamic ruler wanted to settle debts with his own coinage.

But the ruler of the Byzantine Empire could not accept it for two reasons: (1) only the emperor had the authority to issue money; and (2) acceptance of the coins implied assent that Allah was the one God. All tradition demanded that “Gold was of the Pontifex” [89:79; cf. 166 above]. The point is basic to Pound’s economics: the state not only *can* but *should* issue money. More than that, no other agency should be allowed to do it.

295. **Anno** . . . : L, “Year six of the rule.”

296. “**pacem**”: L, “peace.”

CANTO XCVII

Sources

Alexander Del Mar, *History of Monetary Systems*, Chicago, 1896 [HMS]; John Hamill, *The Strange Case of Mr. Hoover Under Two Flags*, New York, 1931; Dante, *Par.* XIX, *Pur.* XXXIII, XXVI, *Inf.* VII; Homer, *Od.* X; William Carlos Williams, *Paterson* (author’s note); *Lucilius and Laws of XII Tables*, in *Remains of Old Latin*, ed. and trans. E. H. Warmington (Loeb) [Lucilius]; J. P. Migne, *Patrologia Latina*, vol. 95 [Migne, col. no.]; Philostratus, *The Life of Apollonius of Tyana*, trans. F. C. Conybeare, 2 vols., Harvard University Press [P, Life].

Background

EP, SR, 176; SP, 179, 184, 307-309, 311, 319, 325, 339-341, 429-432, 448; PD, 6; Imp, 39; J/M, 113; CON, 27, 75, 248; Constance Head, *Justinian II of Byzantium*, Univ. of Wisconsin Press, 1972; Theodor Mommsen, *History of Rome*, New York, Scribner, 1895; Herbert Finer, *Dulles over Suez*, Chicago, 1964; John Robinson Beal, *John Foster Dulles*, Harper Bros., New York, 1957; Alexander Del Mar, *The Science of Money*, 1885, rpt. 1967 [Science]; Wyndham Lewis, ed., *Blast* I, 1914 (rpt. 1981); James A. Barnes, *John G. Carlisle, Financial Statesman*, Peter Smith, 1967 [Carlisle]; James G. Frazer, *The Golden Bough*, ed. Gaster, Criterion, 1959; H. J. Rose, trans., *The Roman Questions of Plutarch*, Oxford, 1924 [Roman Questions].

Exegeses

Eastman, *Ezra Pound’s Cantos: The Story of the Text*, Orono, Me., 1979; DD, *Sculptor*, 239-240; BK and TCDE, *Pai*, 9-3, 505-507; EH, *Pai*, 4-1, 182-185; Peck, *Pai*, 1-1, 27-28; CB-R, ZBC, 198; FR, *P/J*, 273; MB, *Trace*, 365; B de R, in EH, *Approaches*, 187-188; HK, *Pai*, 2-3, 488; Peck, *Pai*, 2-2, 212; EH, *Pai*, 8-1, 53-54.

Glossary

1. **Melik**: Abd-el-Melik [96:92].

2. **Edward**: Edward III, king of England, 1327-1377. The source says that in A.D. 692 Abd-el-Melik, “determined to assert his independence from Rome . . . struck gold coins with his own effigy, holding a drawn sword, as afterwards did Edward III when he renounced the same dread authority. Abd-el-Melik’s dinars [ancient Moslem gold coin] bore this challenging legend: ‘The Servant of God, Abd-el-Melik, Emir-el-Moumenim’” [HMS, 134].

3. **six and . . . people**: The ratio of silver to gold used by Moslems, because after their conquests they owned most of the silver mines and planned [HMS, 134-140] to spread their empire to India, where the ratio had for centuries been 6 or 7 to 1. The Romans had fixed the ratio at 12 to 1 because it could then get “twice as much gold for silver in India as it paid for it in Europe” [HMS, 136]. The source says that the Moslem ratio “may have been due to the fact that in all the western countries conquered by the Moslem, silver was chiefly in the hands of the people, whilst gold was in those of their rulers; and the great alteration which was made in their relative value was a covert bribe to gain the suffrages of the former and reconcile them to Moslem government and religion” [HMS, 135].

4. **(Princess A.)**: “Princess Alice” is a marginal note in DP’s annotated copy of *The Cantos* [OP]. Poss. the 3d child and 2d daughter of Queen Victoria, Alice Maud Mary (1843-1878), who later became the grand-duchess of Hesse-Darmstadt, except

that her exemplary life of public service would not suggest a concern for money. The source of the quotation is unknown.

5. **Spew Deal**: The “New Deal” of Franklin D. Roosevelt.

6. **one billion** . . . : Del Mar speculated on why abd-el-Melik went to 61/2 and finds it was to make money. He concludes the supposed train of thought thus: “Judging from the proportions of the metallic spoil thus far captured, we shall secure about twenty times as much (in weight of) silver as gold, and assuming that we eventually secure 100,000,000 marks of silver, and coin it at the Indian ration, our fund will amount to 1,120,000,000 dinars” [HMS, 137].

7. **Gothic 8**: “The ratio of 8 to 1 is Gothic” [HMS, 137].

8. **barleycorn . . . mithcal**: The source has: “In the earliest Moslem system (period of Mahomet) the mithcal [or dinar] was divided into 96 parts . . . : 96 barleycorns = 48 habbeh = 24 tussuj = 6 danik = 1 mithcal” [HMS, 141].

9. **Shafy and Hanbal**: A footnote [ibid.] reads: “Esh Shafy and Ibn Hanbal both affirm that the ratio was 12 in the time of the Prophet.” This was the ratio adapted from the practice of the Romans.

10. **Roman Christers**: The Roman emperors and/or people after the conversion to Christianity.

11. **devilish ingenuity**: Prob. the long, ingenious argument Del Mar assigned to Abd-el-Melik which led him to the 61/2-12 ratio

[HMS, 137-138]. He concludes in part: "As we have driven the Romans from the Mediterranean, and will soon control the commerce of Maritime Europe, whither could our gold dinars go outside of the influence of our own trade? Answer—Nowhere" [HMS, 138].

12. *ut supra*: L, "as [mentioned] above."

13. *Paulus*: [96:10].

14. *Theophanus*: Theophanes the Confessor, ca. 758-818, a monk and scholar of the Eastern church. He is the source of the story that Justinian was highly offended that Abd-el-Melik wanted to pay his tribute in Arab coins, thus leading to the war [96:165]. Recent scholars believe the story is legendary [Head, *Justinian II*, 47-50].

15. & went decimal: Abd-el-Melik created a new system: "the mithcal was divided into 100 parts.... Both the Roman binary weights and the Roman ratio of silver to gold were now dropped, the weights became decimal" [HMS, 141-142].

16. *the Prophet* . . . : The source says: "The dinar was valued at 10 dirhems—a valuation derived from the ordinances of the Prophet, and one which it would have been sacrilegious to alter. The law of the Prophet levies a title on all possessions of the precious metals" [HMS, 142].

17. "NOUCH KHOR" . . . : A, "Feast in health!" The source quotes the Koran: "There are some who if you entrust them with a talent (quintar) give it back to you; and some if you entrust them with a dinar will not return it" [BK, *Pai*, 5-2, 349]. But Del Mar misunderstood the Koran passage. An Islamic authority says the verse [Imram's Family, iii, Medina, v. 60] is not about borrowing or lending money. It's about non-Moslems, some of whom are said to be trustworthy and some not [Mohammed Shaheen, *Pai*, 11-3, 420-428].

18. *a king's head* . . . *benevolence*: Stating that the prototype of the dinar was the Roman solidus, the source goes on: "The

dirhem [ten to a dinar] . . . was based upon an average of the three sorts of silver coins then circulating in the Persian dominions. Those with the effigy of the king and legend NOUCH KHOR, or 'Feast in Health' weighed one mithcal" [HMS, 145].

19. 1859 . . . *Bassora*: "In A.H. 1276 (A.D. 1859) a Persian, named Djevad, paid into the post office at Constantinople a dirhem struck at Bassora in A.H. 40. . . . Its weight is 36.13 English grains" [ibid.].

20. *A.H.*: L, "anno Hegirae" (from Arabic *hijrah*), meaning "in the year of the Hegira," the migration of Mohammed from Mecca to Medina in 622.

21. *Irak* . . . : Mohammed (or someone else of importance) boasted: "I have left to Irak its dinar, to Syria its dirhem" [HMS, 146].

22. *Percussum* . . . : L, "Struck leather, a specie of the republic." "The leather notes of archaic Rome are mentioned by Seneca: 'Corium forma publica percussum.' . . . some authors trace the Ies [*as or ace*, the earliest money of Rome] to Janus, whose face was stamped on the coins" [HMS, 18n].

23. *Said Lear*: King Lear, entering "fantastically dressed with flowers," says: "No, they cannot touch me for coining; I am the king himself" [*King Lear*, IV, vi, 84-85].

24. (*Seneca*): [Cf. 22 above]. Lucius Annaeus S., ca. 4 B.C.-A.D. 41, who wrote, besides tragedies, satires, epigrams, and analyses of moral questions.

25. *Charisius* . . . : Flavius Sospater C. (late 4th century A.D.). African grammarian. His work is valuable because of sections copied from others, such as Ennius, Lucilius, and Cato, which are not found elsewhere.

26. *Scaliger*: Joseph Justus S., 1540-1609, French classical scholar who wrote (among many other things) 3 Latin tracts, cited by Del Mar, on numismatics [HMS, 15].

27. *Andoleon*: Writing about early Roman silver coins, Del Mar says: "The type of some of the Capuan coins . . . is apparently

copied from the coins of Andoleon, king of Paeonia (in Macedon), about A.U. [for A.U.C. (*ab urbe condita*), which dates the founding of Rome ca. 753 B.C.] 470" [HMS, 27].

28. *Gold scrupulum*: "In A.U. 437 a notable addition was made to the monetary system of Rome by the issuance of a 'Roma' gold coin, called the 'scrupulum' which was valued at twenty ases." The word *scrupulum* was used early to mean the 9th, then 10th, then 12th part of anything: "At a still later date the game of draughts was played . . . with twelve men. . . . Hence in Rome during the fifth century of the city a scrupulum meant, not a weight, but the ninth of anything; and in the case of money it meant the ninth of the gold aureus" [HMS, 27-28].

29. *B.C. 316*: Del Mar gives a table of coins and their values, with a heading that says: "Roman coinage system about A.U. 437 or B.C. 316. Ratio of silver to gold 9 for 1" [ibid., 28].

30. "Outre . . .": F, "Besides the book of weights." "With regard to the 'libra' of account, Gibbon says that, besides the libra weight, the Romans used a libra of account, which they called pondo" [ibid., 29].

31. 2000 ases . . . : Del Mar gives several tables of various dates which start by defining the *ace* in relation to other coins and end with the phrase: "Hence 2000 ases = 1 libra" [HMS, 31-34].

32. *Gibbon* . . . : Edward Gibbon, 1737-1794. Del Mar cites *The Decline and Fall of the Roman Empire* and *Miscellaneous Works* in his bibliography [ibid., 13].

33. *Mommsen*: Theodor M., 1817-1903, German historian whose *History of Rome* has been long available in English. He wrote authoritatively on Roman law and economics and received the Nobel Prize for literature in 1902.

34. *Lenormant*: Del Mar cites two of his works: *Monnaies et Medailles*, 1879, and *La Monnaie dans l'Antiquite* [HMS, 14]. Del

Mar finds two grievous errors made by Mommsen and carried on by Lenormant: "The first one is that of mistaking the 'libra' of money . . . for a pound weight of silver metal; the second one is that of calculating the ratio from anachronical coins" [HMS, 38-39]. After dealing with the errors, Del Mar cites Gibbon, whose judgment he finds to be better than that of these later authorities.

35. "Qu'on décrie": F, "that they return." From a ballad in Villon's *Testament* about old, worn-out prostitutes: "Car vieilles n'ont ne cours ne estre / Ne que monnoye qu'on descrie." Pound translates: "For old they have not course nor status / More than hath money that's turned in" [SR, 176].

36. *Caligula*: Roman emperor, A.D. 37-41. "Upon the death of Caligula an attempt was made to reestablish the Republic" [HMS, 40-41].

37. *Nero*: Roman emperor, A.D. 54-68. "Upon the news of Nero's death many people . . . ran wildly through the streets . . . fomenting an excitement that ended by involving the Senate in their design, and the issuance of an Act proclaiming a Republican government. Among the first measures of the short-lived administration was the coinage of money, designed to announce the restoration" [HMS, 42-43].

38. *June 9th, 68*: "Besides the gold coins, there were struck silver and bronze ones. . . . All these must have been struck between June 9, A.D. 68, the date of Nero's death, and July 18, A.D. 69" [ibid., 43].

39. *LIBERTATI*: L, "For liberty." "A common type of these coins was a citizen clad in a toga, with a cap of Liberty on his head and a wreath of laurel in his right hand, and the legend LIBERTATI" [ibid., 43].

40. *LIBERTAS RESTITUTA*: L, "Liberty restored." One of 12 Latin phrases found on the reverse sides of various coins [ibid., 43].

41. *Caracalla*: Marcus Aurelius Antoninus, 188-217, the son of Septimius Severus, called

"Caracalla" because he wore a Gallic tunic. While Roman emperor (211-217) he raised taxes and used the money to bribe the army and people. "This system of Caracalla contains all the elements of the decimo-doudecimal or s.d. system" [HMS, 49].

42. Venice . . . silver: "Even after the Empire fell and the Western States, as Venice, Florence, Amalfi, Aragon, etc., began to coin gold, they maintained the same ratio of 12 to 1 in their coinages" [HMS, 59].

43. leather . . . (Aug.): In a table "of the earliest gold coinages of Christian Europe," one item reads: "1241. FAENZE, Sieze of.—Leather notes issued by Frederick, payable in gold augustals" [HMS, 76]. Another entry reads: "1250. FRANCE.—Gold agnells, or dinars, struck for Louis IX. by Blanche, his mother." A footnote to this entry contains the phrase: "(M. Paris, sub anno 1250, vol. II., pp. 342, 278, 280)" [ibid., 77]. "Aug." is an abbreviation of "augustals."

44. Avignon . . . : In the same table, another item reads: "1316. AVIGNON.—Sequino of Pope John XXII." A footnote to this item reads: "This pope is responsible for a treatise on the transmutation of metals, the prolific exemplar of many similar works" [ibid.].

45. Darius, and Targitaus: "For example, Targitaus, the first king of Scythia, a thousand years before Darius, the sacred king of Persia (this would make it about B.C. 1500), was the divine son of Jupiter. . . . In the kingdom of Targitaus gold was found in abundance, but being deemed sacred, it was reserved for the use of the sacred king" [HMS, 81].

46. Cicero . . . : "In B.C. 59, Cicero said: 'The Senate, on several different occasions, but more strictly during my consulship, prohibited the exportation of gold'" [ibid., 85].

47. "gravissime . . . : L, "more strictly during my consulship." The Latin for a part of the quote given in 46 above.

48. Theodosian Code: "The libra of money (not the whole triad of £ s.d.) is at least five

hundred and may be fifteen hundred years older than Charlemagne, being clearly defined in the Theodosian Code (lib. xiii., tit. ii., II)" [HMS, 96]. Del Mar uses these facts in an argument to show that other writers are in error to suppose the English pound came from a pound of silver or of anything else.

49. Caracalla: Del Mar repeats the contribution of this emperor [cf. 41 above] to reinforce his argument that the pound originated in ratios of value rather than weight: "In the reign of Caracalla 24 denarii went to the aureus, the ratio of value between the metals remaining unchanged. Such is briefly the genesis of £ s.d." [HMS, 97].

50. first fish . . . maravedis: "The evolution of Norse monetary systems . . . usually proceeded in the following manner:—First, fish and vadmál (cloth) money; second, baug, or ring-money; third, imitations of pagan Roman coined money; fourth, Norse pagan coinage system (partly derived from the Roman system) of stycas, scats, and oras; fifth, intrusion of the Moslem coinage system of dinars, maravedis and dirhems, sixth, replacement of the last by Christian Roman coinage system of £ s.d."

51. kelt coin . . . scat: "[Among Norsemen] Sild, hring, or herring, is still used to mean money, and the scad or scat (corrupted to scot), a fish of the same genus, has the same meaning in North Britain" [ibid., 115-116]. "Eight stycas went to the scat, and eight scats to the ora" [HMS, 121].

52. Del Mar: "Money is perhaps the mightiest engine to which man can lend intelligent guidance" [HMS, 5].

53. King Offa . . . : "Offa, king of Mercia, and perhaps other early English princes [put the ratio] at 61/2 silver for 1 gold" [HMS, 157].

54. Alfred . . . : A table shows the valuations of Alfred starting at 71/2 in 874, and going to 10 c. 878, finally to 12 in 901. The 12-1 ration given in the table is the "valuations of Athelstan, son of Edward, elder" [HMS, 158].

55. Canute: "Canute, the Christian but anti-papal king of Denmark and England, has left us a greater variety of coin-types than any other English prince before the Plantagenet dynasty" [HMS, 183-184].

56. 20 scads . . . accountancy: A table gives these values: "1 mancus, or dinar [=] 20 scats; 1 mark of account [=] 100 scats" [HMS, 162].

57. Edgar's leather . . . : "The reign of Edgar, king of Wessex, is marked by the issuance of leather moneys" [HMS, 181]. Del Mar gives Edgar's dates as 959-975 [p. 182] and Athelstan's as 925-941 [p. 158].

58. "thon yilden . . . : "then he set up gilds" [91:52]. The reference is to "peace-gilds set up by the bishops and reeves of London for mutual protection against cattle-thieves (*Laws*, VI Athelstan), echoing Pound's idea of good government" [CB-R, ZBC, 198n.].

59. the president: F.D.R.

60. old Lampman: Rex Herbert L., a Washington newspaperman who had a nervous breakdown because of the confusion of Cissie Patterson's will, in which she bequeathed the *Washington Times Herald* to 7 of her employees. He was confined in a violent unit at St. Elizabeths at first but later could visit Pound during his time on the grounds and told him inside stories about Washington between the wars [EM, *Difficult*, 303-306].

61. Mencken: [81:31; 87:112].

62. the London judge: In a letter of Sept. 3, 1954, Pound wrote: "Yes, the high point in American dignity was when Hoover voted in W. 8 election AND simultaneously the British judge said: Mr. Hoover I am sorry that this has been brought as a civil, not a criminal action." Herbert Hoover was employed as a mining engineer by the defendants (a firm named Bewick, Moreing and Co.) in a suit "brought to trial before Justice Joyce in the Chancery Division of the High Court in London." The plaintiffs were a Chinese company who sued "because the value of their

shares [in Bewick, Moreing] had been reduced by the issue of shares to the promoters of the company and their friends." Justice Joyce said: "I cannot set the matter right in this action, which was not framed and is not properly constituted for the purpose." Pound's source appears to be John Hamill's *The Strange Case of Mr. Hoover Under Two Flags* (New York, 1931). Hamill wrote: "The Judge was shocked. But his was not a Criminal Court but a Court of Equity and all he had to pass on was the claim before him" [p. 190]. Hoover was also associated with the "Youanme" mine in China [79:76]. Say Kimpel and Eaves, who located these facts and others at Beinecke (including an unpublished poem, "O, o, O the Yewenmee / Is a vurry fine gole mine companee"): "The point of the poem is that the only limit to the number of shares the company sells is the time it takes to print more" [BK and TCDE, *Pai*, 9-3, 505-507].

63. Missenden, Dunmore . . . : Source: "In 1362 the abbot of Missenden was convicted of coining and clipping groats and sterlings; in 1369 the canon of Dunmore was accused of counterfeiting gold and silver coins; and in 1371 the canon of St. Gilbert of Sempingham was charged with secretly conveying coins abroad contrary to law" [HMS, 192-193n.]. The canon's name appears to have been Lear.

64. Offa's gold . . . the Third: "The coinage of gold ceased when Christianity was introduced, and the last gold coins known to have been struck in England previous to the reign of Henry III, were the dinars of Offa" [HMS, 190]. Del Mar devotes a couple of pages to an outline of the continuous debasement of the coinage, including counterfeiting, until "a re-coinage was ordered in 1108, and the severest sentences were threatened to false coiners. In 1123, to lend effect to these threats, the power of Rome was invoked in aid of the crown, and the penalties of the Canon law were added to those of the civil . . . much of the base coining was done by a class of people who knew too much about the *crimen majestatis* to stand in fear of impeachment" [HMS, 192; the

quote in 63 above is a footnote to this quote].

65. *Crimen majestatis*: L, "crime against sovereignty."

66. *the plebs* . . . : "Plebeians." "It should not be forgotten that there were but four classes of people who had anything to do with public affairs—the imperial authorities, the royal authorities, the nobles, and the ecclesiastics. The adulteration of money was committed chiefly by the two last-named classes" [HMS, 194].

67. *in 1914*: Prob. a ploy on the part of the British banks at the outbreak of WWI. Scarcity at home could only force the government to meet the banks' demands in costs of credit.

68. *Coins* . . . *Poitou*: "In 1189, upon his accession to the throne, Richard [Coeur de Lion] weighed out more than 10,000 marks from his father's treasure . . . in 1190, . . . he found it necessary to command and exhort his followers to accept his money—a tolerably sure indication of coinage. . . . Coins which were struck in Poitou under his authority are still extant" [HMS, 203-204].

69. *Caxton*: "In 1192 Richard was taken prisoner. . . . In 1194 he was ransomed. . . . This ransom was collected in England and from the possessions of the English crown in France. . . . Caxton says that plate 'was molten and made into money'" [HMS, 204].

70. *Polydore*: "The old coin and bullion was prob. melted down [to pay the ransom] . . . and delivered to the German Emperor's legate—a supposition that precisely agrees with Polydore Vergil's account of the affair" [ibid., 204-205].

71. *Villon*: Not mentioned in the source [cf. 35 above].

72. "*blanc*": "During the Norman era farms were let . . . upon a money rent (*numero*) or bullion rent (*blanc*) . . . which Madox would lead us to infer were always made in silver" [HMS, 196]. "In explaining the use of the term 'blanc,' Madox confuses *blanc* silver

and *blanc* money. The former was silver bullion, the latter a white money, sometimes called album [white] made wholly or for the most part of tin" [p. 206].

73. *Bacchus* . . . *massacre*: "Corrupt coins made their appearance in all directions. . . . In that age the solution of all monetary problems was found in torturing the Jews. Henry [III] had resorted to this measure [once] before the decision of the General Council [to lower the standard of royal silver coins in 1247]. He now resorted to it again [the 2d massacre of the Jews was in 1264] . . . but it did not work. With the second persecution of the Jews, the besants [coins worth 4s, and the most important in trade] became still scarcer. . . . One of the last in . . . besants . . . is a Hebrew bond and mortgage executed during the reign of Henry III. . . . The besants are therein called Iaku of gold . . . Iaku being the Hebrew form of the Greek Iacchus and Roman Bacchus" [HMS, 212-213].

74. *wheat* . . . *perch*: "The division of the pound of account into twenty parts, and each of these into twelve, was in this reign extended to the pound weight, used for the assize of bread. Still more strangely it was imitated in the subdivisions of the agrarian acre. By the Act 51 Henry III. (1266) it was provided . . . that 'when a quarter of wheat is 12d. per quarter, then wastel bread of a farthing shall weight £ 6 16s.'; by which we suppose was meant 64/5 pounds weight. A similar enactment was made as to acres. The acre was divided into 160 pence. . . . Thus . . . (a penny of land) meant a rod or perch" [HMS, 213].

75. *grammar* . . . *prosody*: "If the kings of England previous to Edward III were not vassals [of the emperor], why have we none of their ordinances? . . . It is not alone upon literary evidence that the argument relies; it stands also upon the far more certain evidence of coins and nummular grammar" [HMS, 224-225].

76. *πρόσδος* . . . : H, "the regular income of taxes."

77. *μεταθεμένων*: H, "changing" [cf. 74:343].

78. *Dandolo*: Henry C., "the aged and pious doge" of Venice [89:233]. The passage concerns the deterioration of the ratio and the standards of coinage. Dandolo worked with Innocent III to destroy and despoil Constantinople in 1204.

79. *the Third Edward*: The source continues from the quote in 75 above: "Many of these evidences have been already adduced. Those which will now be furnished relate chiefly to the sudden and frequent alterations of money which began after the fall of Constantinople, and culminated in the reign of Edward III."

80. *the VIIth*: Edward 1841-1910, king of England (1901-1910).

81. *Thus Dante*: Lines Pound oftens cites [Par. XIX, 118-119]: "il duol che sopra Senna / induce, falseggiando la moneta" ("the woe brought upon the Seine / by falsifying the coinage"). Dante's outcry against Philip the Fair's debasement of the coinage to finance his Flemish campaign in 1302 [38:1], part of the general debasement Pound is concerned with here [SP, 311].

82. *Villon*: [cf. 35 above].

83. *& in 1311* . . . : "In 1311 the Lords Ordainers enacted that no changes should be made in the value of the coins without the consent of the barons in parliament assembled" [HMS, 230].

84. "*coignagio stagminis*": L, "tin coinage." "Edward II . . . commanded Richard Hywysh . . . to pay on his account . . . out of the profits of the tin coinage (*coignagis stagminis*)" [ibid.].

85. *religious men* . . . : "Among the earliest statutes of the new reign [of Edward III] were those of 1327, against the importing of light and counterfeit coins and of 1331, against the exportation of either coins or bullion. The penalty for the latter was first made death . . . and in 1335 the Act [with

penalty lessened] was extended to 'religious men' as well as others" [HMS, 233].

86. *Almoravedis* . . . 9, 7, 9?: "The maravedi [a Moorish gold coin] of that period [1150-1250] contained 40 to 43 grains of fine gold" [HMS, 236]. "The maravedi was first coined in Spain, during the dynasty of the Almoravedis, hence its name" [HMS, 237]. "The king's council advised the king . . . to issue a convention gold coin. . . . This advice was carried into effect in 1344 by the coinage of a gold double-florin, weighing 50 to the pound tower and 231/2 carats 0.979 1/6 fine, the old 'standard' for gold." A footnote says: "the expression 'old standard' . . . could only refer to the Byzantine or the Arabian standard for gold" [HMS, 240]. The question mark is prob. a printer's error for 1/6.

87. *Scanda* . . . *Laconics*: "Scanda was the name of a Getic city in Colchis and Scandea that of a Getic seaport at the extremity of Cythera, a large island off the southern coast of Greece. Pausanias in 'Laconics' . . . [HMS, 254n.].

88. *2 doits* . . . *doits*: "The term merk [market] is still used by the Scots. In their ancient scale of moneys there were 2 doits (fingers) to a boodle, 2 boodles to a plack, 3 placks to a bawbee, and 131/3 bawbes, or 160 doits, to a merk" [HMS, 258n.]. The Pound text has a misprint [cf. Eastman, *Story*, 118-119].

89. *Capn. Wadsworth*: Joseph W., an ancestor of Pound's who in 1687 stole the Connecticut State Charter and hid it in an oak tree to protect it, "to the embarrassment of legitimist tyranny" [PD, 6].

90. *ED. Three* . . . : The gold double-florins [cf. 86 above] of 1344, "were the first English coins of any kind upon which were stamped the words 'Dei gratia.' Down to that time the kings of England coined by the grace of Caesar, or, as in John's case, the pope, his successor. Edward III. first coined by the grace of God" [HMS, 241].

91. *sand-paper ordered* . . . : Sandpaper was

used instead of clipping to remove small quantities of gold or silver from coins.

92. Mons of Jute . . . record: King Christian of Denmark, "a tyrant as well as a Zealot," and his minister, "who was little better than a wild beast," by "the grossest indignities . . . had fired the Gothic blood." The Pope's legate "by the sale of indulgences and other artifices . . . [had] managed to squeeze out of the poorest country in Europe nearly 'two millions of florins' . . ." At this point, "It was not merely Norway and Sweden that rose up to throw off the shackles of Rome, it was all Scandinavia. . . . Jutland . . . transmitted to the tyrant of Denmark a demand of deposition which was read to him by a single unarmed man . . . whose act should never be permitted to fall into oblivion. This hero's name was Mons, and it deserves to be written over the gateway of every oppressor" [*HMS*, 278-279]. Justice, as in Dante's "Thrones," demands that he not be forgotten.

93. Vasa klipped . . . : "The unlooked-for result of Mons' brave act was the abdication and flight of the cowardly Christian. His uncle Frederick was chosen in his place but the real sovereign was Gustavus Vasa. . . . [King] Christian . . . had introduced the klip-pings for the sake of personal profit; Gustavus issued them for the benefit of his country" [*HMS*, 279].

94. Lycurgus, nomisma: "All the great enfranchisements of society have been accomplished with the aid of fiduciary money. The Spartans won their liberties with the iron discs of Lycurgus; the Athenians . . . rehabilitated the republic with 'nomisma,' a highly overvalued copper issue" [*HMS*, 279].

95. "limitation . . . : "When the people take the government of a country into their own hands wealth naturally hides itself, and the first form of wealth to disappear is the precious metals. The moment a revolution or a civil war is declared gold and silver disappear [cf. 67 above]. Thereupon the emission of fiduciary money by the State becomes imperative" [*HMS*, 280]. A central thesis of

Social Credit, Douglas, and *The Cantos*. But the key to preventing inflation is the proper relation of "fiduciary money" to tax policy and the production of goods and services, or "limitation": "These [are the] principles of money—namely, that Money is a Measure, . . . that the Unit of money is All Money within a given legal jurisdiction, [and] that the practical Essence of money is Limitation" [*HMS*, preface, 8; *Science*, 25-55].

96. Goertz von Schlitz: George Heinrich de Goertz, Baron von Schlitz, financial adviser to Charles XII of Sweden. "After the defeat of Charles XII. at Pultowa and his return from captivity money was scarce. . . ." Goertz had what seemed a good idea: issue copper dollars with the king's stamp as legal tender. The idea might have worked except for two factors: "First, government was too prostrate and weak to sustain a fiduciary money. Second, Goertz did not place any limitations upon the coinage. This (limitation) is the main principle and essence of money" [*HMS*, 295-296].

97. executed: After the death of King Charles in 1718, Goertz was charged with a dozen monetary crimes, including speculation and ruining the public credit. Del Mar quotes from another source: "'the case went on without regard to formality or perhaps to equity. The court and the citizens seemed equally determined to hound him to death. . . . He was condemned to lose his head, and at a place appointed for the execution of felons'" [*Modern Univers. Hist.*, XXX, 288]. Del Mar concludes: "This cruel sentence was enforced March 3, 1719" [*HMS*, 297-298].

98. Copjenhaven . . . : "In 1745 it [the Bank of Copenhagen, founded in 1736] was released from the obligation of discharging its notes in coin. . . . This bank had issued paper to the amount of eleven millions of riksdalers, when the king returned their deposits to the shareholders and became himself the sole proprietor" [*HMS*, 303]. Then, "all further emission of notes was forbidden, and a progressive liquidation of the paper

was ordered." After that the king quit, and "a new bank was created which was . . . independent of the government." Then the bankers began their crooked deals over again [*HMS*, 303-304].

99. 15.08 . . . 1873: "The Scandinavian States practically demonetized silver. . . . The basis of conversion adopted was the proportion of silver to gold of 15.08 for 1'. . . . These provisions were adopted in the Danish, Swedish, and Norwegian laws of May 23, 1873" [*HMS*, 306].

100. Mr Benton: [88:80, 95:22].

101. Friesland . . . : In a chapter on the Netherlands, Del Mar traces the coinage of early centuries and relates it to the coinage of other states at the time. "I regard the silver pieces of Friesland . . . as typically quarter-dirhems . . . or half-deniers. It is of no practical consequence [which] . . . if as half-deniers, they should bear a ratio of 12 to the gold shilling of the empire, which they do not; whereas, if as quarter-dirhems, they should bear a ratio of 61/2 to the quarter-dinars of Saracenic Spain, which they do" [*HMS*, 312].

102. "The olde double-ducats: "During the Burgundian period, some of the Dutch ducats now called double ducats . . . were 23 carats 31/2 grains fine (Budelins, p. 249, 'Old Double Ducat')" [*HMS*, 315].

103. The olde turkish grouch: "There was also a silver dollar . . . the prototype of the existing German thaler, the old Turkish grouch, and many other coins" [*ibid.*].

104. Amsterdam . . . : "The 'Confederation of Bergers' was formed in 1566; the revolution was proclaimed in 1572; paper money was issued in 1574; the Jews of Amsterdam organized a sort of Wissel bank in 1607; and the bank of Amsterdam, which, under the authority of the city, imitated and then destroyed the Wissel bank and forbade the Jews from dealing in exchange, was established in 1609" [*HMS*, 321-322].

105. Del Mar . . . buyables: These four lines,

not in the source, are Pound's summary of a central Social Credit thesis.

106. Ike, '55: Dwight D. Eisenhower, 1890-1969, president of the U.S., 1953-1961.

107. Baffico . . . papers: In "Economic Nature of the United States," Pound wrote: "A perfect example of instinctive monetary good sense is met today in this small town. The newsvendor, Mr. Baffico . . . because he lacked the necessary small change . . . has had some little tags printed which he now gives to his patrons" [*IMP*, 39; *SP*, 184].

108. giornali: I, "newspapers."

109. legat de Leicestre: L, "envoy from Leicester."

110. Thomas . . . Realm: In 1526 Henry VIII issued an ordinance to "Thomas, Cardinal of York, . . . legat de Leicestre of the See Apostolic. . . ." Since gold and silver coins, "in the realm of France, as also in the emperor's Low Countries," were bringing higher prices than they were in England, "the money of our realm is daily . . . conveyed out of this realm into parts beyonds the seas." Something had to be done to stop the flow. The king "determined that our coins . . . shall be . . . from henceforth made of such fineness . . . as may be equivalent . . . in outward parts" [*HMS*, 323].

111. "Ad perpetuam . . . memoriam": L, "In perpetual memory of their divine liberation from tyranny" [*HMS*, 327].

112. "Rien de ce monde": F, "nothing in this world."

113. "Godt behoede": D, "God protect."

114. Pugno pro patria: L, "Fight for [your] country." "The revolutionary moneys of Leyden were of white pasteboard, round, about 1 1/2 inches in diameter and stamped or embossed to resemble a coin. . . . Their deonominations were 24 and 40 stivers. The former bore on one side . . . 'Godt behoede Leyden,' or God protect Leyden. The latter

had the city arms on one side, and 'Pugno propatria'" [HMS, 327n.].

115. degradations . . . resemblance: "Is it yet clearly understood that whatever degradation of money was committed by the emperors, whatever debasement was afterwards committed by the kings, these have since been vastly exceeded by the dishonest use made of 'individual' coinage and the control of bank issues? Not at all. The Emperors of Rome controlled emissions . . . for thirteen centuries, and the kings and dukes for nearly four centuries afterwards; whilst the usurers have held it to the present time, for about two centuries. . . . During these two centuries . . . more losses have been occasioned to the industrial classes . . . than were made by all the degradations and debasements of the Imperial and regal periods put together. . . . 'The control of money' says an eloquent writer on the subject, 'is the ground upon which an international or cosmopolitan combination "finances" the world and "farms" humanity.'" [HMS, 330-331].

116. Kitson, Fenton . . . : Del Mar has a footnote identifying the eloquent writer: "Reginald Fenton, Esq. formerly of Kimberley, South Africa, now of San Diego, California. 'The distribution of wealth and the exploitation of some men by others are dependent upon money.' Count Leo Tolstoi in his Essay on Money in Kitson's 'Scientific Solution of the Money Question'" [HMS, 331n.; EH, *Pai*, 4-1, 182-185].

117. Brooks Adams: American historian, 1848-1927, whose works, especially *The Law of Civilization and Decay*, were admired by Pound [SP, 307-309].

118. "Salzburg: Salzburg. "In 1763 an imperial decree . . . established a convention coinage rate [for North German States]: . . . 360.8 grains fine silver to the riks thaler effectives . . . the Austrian 'effectives' struck under this convention actually contained but 353.7 grains . . . Salzburg alone struck them of full weight" [HMS, 352].

119. The 1806 . . . years: "The paper notes

of Prussia were nationalized in 1806 and are in circulation today" [HMS, 353].

120. Octonary sun-worshipping: Del Mar discusses two systems of weights for coinage in the 16th century and concludes: "To the experienced metrologist it is evident that both of these are hybrid systems, originating remotely in the octonary numbers and relations of the sun-worship practiced in the countries of the Baltic" [HMS, 356]. Pound uses it as a musical figure recalling the sun-rites of Sargon the Great [94:55; cf. 240 below], already dealt with, and rites to come in later cantos [Peck, *Pai*, 1-1, 27-28].

121. 371 1/4 grains: "In Spain and America during the eighteenth century it [the thaler] never fell below 371 1/4 grains fine, and there it stands today in the coinage of the United States" [HMS, 359].

122. as I have seen them: Pound's memory of watching men shoveling coins in a Philadelphia mint that he visited with his father at the age of 8. He wrote Sir Montagu Webb, a British businessman: "Silver I saw, as no Aladdin, for when Cleveland was elected there was the recount of four million in the Mint vaults, the bags had rotted, and the men half-naked with open gas flares, shovelled it into the counting-machines, with a gleam on tarnished discs" [NS, *Life*, 7].

123. Theresa's 390- . . . Salzburg: [Cf. 118 above]. Other data from the tables: "Austria, before 1753-390; . . . Salzburg-3581/5; . . . Austria 1753 (nominally 361 gr) actually-3533/4" [HMS, 358].

124. Bryan: William Jennings B., 1850-1925. During Bryan's campaign for president in 1896, Arthur Kitson jumped on his free-silver bandwagon. Since Kitson was for demonetizing silver, that seemed strange. After Bryan's death, Kitson said Bryan understood "that the real issue was to gain presidential control of the national credit" [EH, *Pai*, 4-1, 183]. Pound wrote to Stock years later: "William J. Bryan admitted to Arthur Kitson many years ago that the 'Free Silver' campaign was window dressing" [ibid.].

125. Kitson: Arthur K., 1860-1937, one of Pound's favorite writers about monetary policy [SP, 179, 339, 341, 448]. Kitson wrote *A Scientific Solution of the Money Question*, Boston, 1894; *A Fraudulent Standard*, 1917, rpt. Omni Publications, 1972.

126. Legal . . . Zollverein: "From 1st January, 1841, the thaler . . . was to be the sole full legal-tender money of the Prussian States. . . . Besides this, a new coin . . . was to be struck, 7 to the mark fine, which should be legal in all the States of the Zollverein" [HMS, 359-360].

127. crisis: "In 1873 there was a crisis,"⁸ note 8 says: "Paper money 106 millions more than previous year" [HMS, 363].

128. in vain did Hume: A great fear grew in the commercial world: so much gold would be mixed and become money that disastrous inflation, "that is disastrous to millionaires," would result. "In vain had Hume . . . shown that rises of prices occasioned by an increase of metallic money had benefited not only the poor, but the rich as well" [HMS, 370].

129. Hume: Joseph H., 1777-1855, a member of the House of Commons who made a number of speeches over the years on monetary questions, many of which were published, such as: "On the Banks of England; and the State of the Currency" (1839) and "Economy and Retrenchment" (1822).

130. in vain Von Humboldt: In vain had Von Humboldt, whose familiarity with history . . . and with mining should have entitled him to speak with some authority . . . assured the world that the vast disparity between the world's stock of coins of the precious metals, compared with any additions that might be made to it, rendered the latter a very trifling factor in the account . . . the money-lenders and usurers . . . knew better" [HMS, 370].

131. Von Humboldt: Alexander Freiherr von H., 1769-1859, German scientist, explorer, and natural philosopher, who served in the Prussian department of mines and afterwards made worldwide explorations.

His 5-vol. *Cosmos* proved him one of the great minds of the 19th century. Del Mar calls him "this most illustrious of Germans and of savants" but says, "Von Humboldt's book, 'The Fluctuations of Gold,' was consigned to oblivion, and the essays of the Metallic School were hailed with applause, translated into all languages, and published in every country of Europe and America" [ibid.].

132. Such suckers . . . Liverpool: The "Metallic School" taught that "the unit of money is both the whole volume of money and each indivisible fraction of it; money is metal, and metal is money; finally, the national honor is subject to the comparative output of the gold and silver mines! All these and many other sophistries will be found in the essays of Harris, Chevalier and Lord Liverpool" [HMS, 371]. This issue involves a central doctrine of Social Credit, now several hundred years old. One must understand why Hume, Von Humboldt, Douglas, Kitson, Orage, Pound, and dozens of others found these arguments "sophistries" to understand the central thesis of Social Credit. To agree with the "Metallic School" is to agree that money is just a form of barter and not a legal instrument [Del Mar, *Science*, 25-56].

133. Cobden: "[These sophistries] led . . . Mr. Cobden to recommend corn rents and payments in kind." A footnote says: "Chevalier's essays were published . . . shortly after the opening of California. Most of the sophistries [are] . . . in the first chapter of his subsequent work 'The Fall in the Value of Gold,' translated by Cobden" [HMS, 371].

134. Von Schultz: Arguments to extend more power to banks to issue money, "in the interest of international circulation," were opposed by some: "the declaration of Von Schultz, that to sign away the independence of the State in reference to money would constitute an act of treason." A footnote to this statement says: "Sir Wm. Harcourt said he was 'not willing to place the

currency of England at the mercy of foreign States' " [HMS, 378].

135. Frank Harris: 1854-1931, a famous editor, critic, novelist, playwright and autobiographer. In *Blast*, Pound includes him on the list of those to be blessed. Where or when he said this is not yet known. But the context suggests the banking industry's ability to create money based on ambiguous backing.

136. Albuquerque . . . Goa: "Albuquerque . . . raised the flag of Portugal upon the battlements of Goa." Right away he issued "an unauthorized and debased coinage of gold, silver and copper . . . to relieve [so he said] a local dearth of coins . . . [but in fact] to buy the gold . . . and sell it . . . at cent per cent profit" [HMS, 387-388].

137. 18, CHARLES . . . 5: An act of Charles II which to Pound was the climax of a long process that finally put the right of coinage into the hands of banks. "The British East India Company . . . struck idolatrous coins, under native permission, in 1620; and, with the door thus ajar to private coinage, it was easily pushed wide open. An intrigue with this object was introduced . . . during the reign of Charles I, which blossomed during that of his son, in the Act 18 Charles II., c. 5, an Act that bargained away the Measure of Value" [HMS, 388].

138. 1816: "In 1816 the Crown was persuaded to suspend the exercise of its power over the ratio. In this manner was silver demonetized. By the . . . Mint Act of 1870 [of Queen Victoria] . . . the last remnant of a prerogative whose exercise is essential to the autonomy of the State was innocently surrendered to private hands" [HMS, 389].

139. "Victoria . . .": [35:48]. The caption under a Max Beerbohm cartoon.

140. Ideogram: I [M3002], "right conduct" or "public spirit."

141. Goldsmiths: Concerning the power of goldsmiths Del Mar says: "These tremendous powers have been wielded . . . in so narrow

and selfish a spirit, that its arbiters have repeatedly plunged the commercial world into bankruptcy and confiscated . . . its accumulated earnings, either for their own benefit or else to save themselves from the effects of their own blundering" [HMS, 390].

142. σοφία: H, "wisdom"

143. πίστις: H, "trust [in others]." G. R. S. Mead edited a Gnostic miscellany entitled *Pistis Sophia* [Peck, *Pai*, 1-1, 28].

144. Gansl . . . death: "Consult the writer's [Del Mar's] examination of Mr Albert Gansl, banker and agent of the Rothschilds before the U.S. Monetary Commission, printed . . . at Washington, 1876" [HMS, 391n].

145. "Duped . . .": "The States which in 1873 were duped into doubling their indebtedness [have dispensed] . . . with that mischief of Private Coinage. . . Most of them now exercise . . . a more or less complete control over their own monetary systems" [HMS, 392].

146. "Portcullis . . . devices": In a table entitled "*Ratio of Silver to Gold in India*," we read: "1677—East India Company authorized by the British Crown [then Charles II] to coin gold, silver, copper, or lead, with its own devices" [HMS, 396].

147. Assyria . . . somewhere: "Down to the epoch of Mahomet . . . every state in the West . . . [seemed] to value its gold coins at twice the quantity of silver for which they exchanged in the Orient. Such was the case with Assyria, Babylonia, Persia, Macedon . . . and Imperial Rome" [HMS, 393].

148. (abbreviare): L, I, "to abridge, shorten." Various tables in the source show that over the years [1650 B.C. to A.D. 1893] the differences between the Orient-to-West ratios became smaller [HMS, 394-400].

149. Steed: Henry Wickham S. (1871-1956), foreign ed. of the London *Times*, author of numerous books, lecturer on Central European history at King's College. Also owner and ed. of the *Review of Reviews*, founded by W. T. Stead in 1890 [100:107].

150. 1858 . . .: A table [cf. 146 above] has this entry: "1858—15.0—The British Crown resumes its prerogative of the government of India. End of the East India Company" [HMS, 397].

151. Sylla . . . Byzantium: A table entitled "The Roman Ratio" has these entries: "78 B.C.—9—Sylla. Social Wars." And, "A.D. 1204—Alexis IV, sovereign-pontiff. Fall of the [Byzantine] Empire" [ibid.].

152. "The signal . . . Marble": "In 1868, one of the two great national parties . . . [in favor of retaining] the greenback . . . was suddenly deserted by its leaders on the eve of the Presidential election and . . . defeated at the polls. . . The signal of desertion, known as 'The Betrayal,' was given by Manton Marble, editor of *The New York World*, the trusted organ of the party" [HMS, 420].

153. Mr Carlyle: John Griffin Carlisle, 1835-1910, longtime congressman from Kentucky in both the House and the Senate. He was speaker of the House for 6 years and served in the Senate until Feb. 4, 1893, when he resigned to become secretary of the treasury during Grover Cleveland's second term. He is one of the unsung heroes in the long fight against the money barons. As early as 1878 he said: "The struggle now going on cannot cease, and ought not to cease, until all the industrial interests of the country are fully and finally emancipated from the heartless domination of the syndicates, stock exchanges, and other great combinations of money-grabbers in this country and in Europe" [Barnes, *Carlisle*, 36]. [As I write this, Dec. 23, 1982, a tragic irony is clear: the entire industrial world and the developing countries upon which we depend for materials and markets have been brought to the brink of monetary and fiscal disaster, not because the people cannot produce and distribute goods and services, but because of the operations of bankers and the vested interests that support them. Worst of all, no voice such as Carlisle's is heard in the media. The public debates concern "apples and oranges," while the solution to the problem is "preventive medicine"].

154. Geryon: [51:16].

155. novelle piante: I, "new plants" [*Pur.* XXXIII, 143-144]. The passage reads: "I turned myself remade like new plants with new leaves [*novella fronda*]." Dante, atop Mount Purgatory, faces a new life by cutting away the old [JW].

156. Ideogram: Hsin [M2737]. Part of "Make new, day by day make new" on T'ang's washbasin [53:40-43]. Pound said of this ideogram: "[It] shows the fascist ax for the clearing away of rubbish . . . the tree, organic vegetable renewal" [J/M, 113].

157. Ideogram: Ch'in¹ [M1107], "relatives" or "people." Pound translates the character, "the way people grow," in the *Ta Hio* [CON, 27].

158. Ideogram: Tan⁴ [M6037], "dawn."

159. οἶνος αἰθίοψ: H, "wine-dark." Homeric epithet. "Gloss" is the reflected shining [Peck, *Pai*, 1-1, 21-23].

160. Sibilla . . .: OE, "Sibyl put it in a book" [91:54; CB-R, ZBC, 198].

161. ἀλιπόρφυρος: H, "of sea purple."

162. orixalxo: Form of orichalchi, "of copper" [1:29].

163. xaladines: The last line of the Merrill sonnet quoted earlier, "En casque de cristal rose les baladines" [80:205], ends with this rhyme [78:72]. Merrill and Pound use the word to suggest a certain rare color in the eyes of the goddess. [MB, *Trace*, 355-356, has good discussion.]

164. nature the sign: [90:2].

165. San Marco: Cathedral in St. Mark's Square with emblematic lions set on pillars at the front. In Canto 102, the "small lions are there in benevolence" [102/730].

166. Ideogram: Ling [M4071], "sensibility" [85:1].

167. Kuanon: [90/606]. The compassionate bodhisattva, who has her own salvation boat. Here she replaces Ra-Set [91:19, 36].

168. *δῦπετέος*: H, "flowering from heaven," or the "celestial" Nile.

169. *αἰσσοῦσιν*: H, "flitting about" [*Od.* X, 495, 102:41].

170. **Bernice**: Berenice, the wife of Ptolemy III, placed a lock of her hair in the shrine of her mother-in-law, Arsinoe, at Zephyrium as an earnest of her husband's return from war in Syria. The lock disappeared, but the court astronomer found it as a new constellation and called it Coma ["hair"] Berenices [106:57].

171. **folc-loristica**: I, "folkloristic."

172. **reserpine**: A tranquilizing drug once prepared from *rauwolfia* alkaloids.

173. **Uncle William**: W. B. Yeats. See such poems as "Dialogue of Self and Soul," and "Ego Dominus Tuus."

174. **per esempio**: I, "for example."

175. *δολιχρότμοισι*: H, "long-oared." Homeric epithet [*Od.*, *passim*].

176. **Ideogram**: Jen [M3099], "perfect virtue" or "unselfishness." Read left to right.

177. **Ideogram**: Wei [M7059], "to do or cause."

178. **Ideogram**: Ch'in [M1107]: "people" or "relatives."

179. **Ideogram**: Pao [M4956], "precious [stones]."

180. **Ideogram**: I [M2932], "by means of." Adapted from the *Ta Hio*, the six characters translate: "does not go in for wealth [treasuring porcelain, jewels, and money] but counts his humanity and love of people the true treasure" [*CON*, 75].

181. **degli Uberti**: Italian admiral [77:99]. Poss. the high admiral who built something at Zephyrium [106:54].

182. **Fortuna**: [86:93; 96:125].

183. **splendor' mondan'**: I, "earthly splendors" [*Inf.* VII, 77]. Virgil says that God ordained a general minister and guide to

preside over all earthly splendors, and she is Fortuna.

184. **beata gode**: I, "blessed, she enjoys" [*Inf.* VII, 96]. Virgil says of Fortuna that, though cursed by mankind, she "turns her sphere and enjoys her bliss [*beata si gode*]."

185. **eel in sedge**: Dante [*Inf.* VII, 84] describes the secret decisions of Fortuna as inscrutable to men: "hidden like a snake in the grass [*occulto come in erba l'angue*]."

186. **hoc signo**: L, "this sign."

187. **Ideogram**: Chen¹ [M346] (tone 1, not 4), "fortune" or "luck" [85:120].

188. **pervanche**: pervenche, I, F, "periwinkle"; a small marine snail whose shell has a distinctive violet-blue coloration; also myrtle, a flower of the dogbane family, which has a similar iris-purple blue. Since Pound is meticulous in distinguishing particular shades of blue, perhaps he changed the vowel to create a word for this color: blues have symbolic and religious significance [4:8]. Or perhaps it's a misspelling [96/656].

189. **San Vio**: Church in the field of San Vio in Venice [83:62]. The eyes of Old Ziovan's family stayed the same Adriatic color for three generations: violet or deep sea-green [83:60].

190. **Pale sea-green . . . eyes**: [91:4].

191. **Raleigh remarked . . .**: Sir Walter R. Says Eva Hesse: "In his works Raleigh refers to the defeat of Genoa at the hands of the Venetians but makes no comment on Genoa's loans or about the Genoese having 'had only their usury left'" [EH, *Pai*, 4-1, 182].

192. **Führer of Macedon**: Alexander the Great [85:88, 95:25]. He died at age ("aetat") 33, not 38.

193. **||||**: [94:110]. Three-columned facade of a temple.

194. **George**: George Tinkham [74:180], member of Congress, 1915-1943. Pound said: "Just as the Republican Party wd / be a

happier institution if they had had the sense to nominate Uncle Geo. TINKHAM instead of the tin horn double twister Rip van Winkle. Rip van winkle wobble the Wendle" [FR, *P/J*, 273]. The Line seems to give an ironic twist to a conversation reported or overheard.

195. **lo jorn**: P, "the day."

196. **Der Tag**: G, "the day."

197. **Ideogram**: "Dawn" [cf. 158 above].

198. **Arnaut**: Arnaut Daniel [20:12]. Dante allowed him to speak his native Provençal [*Pur.* XXVI, 140-147].

199. **forsitan**: L, "perhaps." Etymologically related to *fortuna* as to do with chance, luck, or the wheel of fortune.

200. **Pisani**: Archbishop of Rome [93:9].

201. **abbreviare**: L, I, "to shorten" [cf. 148 above]; here to shorten the time and increase the velocity of money.

202. **faster . . .**: A major premise of Social Credit. The present money and banking system produces goods and services faster than it distributes the money to buy them [38:49, 50].

203. **Benton**: [88:80].

204. **12 to 6 and one half**: [Cf. 101 above].

205. **T.C.P.**: Thaddeus Coleman Pound, Pound's grandfather, once lt. gov. of Wisconsin, and three times elected to Congress. Pound wrote: "T.C.P. had already in 1878 been writing about . . . the same essentials of monetary and statal economics that I am writing about today" [*SP*, 325].

206. **Adams to Rush**: [94:10].

207. **Vasa**: [Cf. 93 above].

208. **Pieire Cardinal**: P. C. [or Cardenal], 1185-1275, a major poet during the waning period of troubadour verse, the time of the Albigensian Crusade [23:28]. His predominant subjects were war, usury, and corruption.

209. **sempre biasmata**: I, "always blamed." Third line of Cavalcanti's canzone to Fortuna, in which he says that this goddess of earthly mutability is "always blamed" for her turnings [JW].

210. **gode**: [Cf. 184 above].

211. **Brancusi**: [85:215].

212. **"mais . . . faire"**: F, "But we, to get ourselves into the state of mind to do them." In the context of, "Works of art are not difficult to make."

213. **"je peux . . . fi— —nir!"**: F, "I can start something every day, but finish!" [86:13].

214. **Griffith**: [19:10].

215. **Del Croix**: [88:46].

216. **Picabia**: [87:31].

217. **Art is local**: W. C. Williams quotes John Dewey in the "Author's Note" to *Patterson*: "The local is the only universal, upon that all art builds."

218. **Ike . . .**: [cf. 106 above].

219. **Started . . . suffrage**: Primary tenet of Fascist ideology.

220. *πανουργία*: H, "villany."

221. **Essad . . . gate-post**: Pasha E., 1863-1920, Albanian military and political hero. During WWI, with the support of Italy, he created a dictatorship and maintained it until Albania was invaded by Austria. After WWI he was proclaimed King of Albania by a so-called national assembly, but he was assassinated at Paris in 1920.

222. **houris**: In Moslem belief, beautiful virgins allotted to the faithful who attain Paradise.

223. **Aquinas . . .**: [36:11]. He said: "Nothing hinders certain things from happening by fortune or by chance . . . but not if compared with Divine Providence" [*Summa*, P. 1, question 116, art. 1; JW].

224. **beat' . . .**: [Cf. 184 above].

225. **plenilune**: From I, *plenilunis*, "full moon." A description of Fortuna, whose rhythm of giving luck or taking it away appears to wax and wane.

226. **Dante . . . Canzone**: Cavalcanti's canzone "Fortuna."

227. **Hudson**: William Henry Hudson, 1841-1922, English naturalist and author of such books as *Green Mansions* and *A Naturalist in La Plata* [reviewed by EP, SP 429-432].

228. **Jonathan Edwards**: American Calvinist, 1703-1758, who preached damnation with burning passion in such sermons as "Sinners in the Hands of an Angry God."

229. **Twelve Tables**: *Lucilius and Laws of XII Tables* (Loeb, vol. III) [*Lucilius*].

230. **Lucilius**: Gaius L., ?-ca. 102 B.C., Latin satirist who "invented a new literary genre. . . . All that he says is colored by his personality. . . ." He wrote much, but about it "little can be said since the fragments are so meagre." [OCD, 622].

231. **Antoninus**: [78:56].

232. **Luigi**: The hunchbacked (*gobbo*) peddler Pound knew at Rapallo [104/741]. Pound saw him doing the mystery rite [106/753]. He was "somewhat crippled" but "not a hunchback." MB was told Luigi would come to Pound's house in San Ambrogio and "call after 'the poet' from a distance—then tell him of such wonders as the one recorded here" [MB, *Trace*, 365].

233. **ONE, ten, eleven**: Prob. a structural and vorticist cue, an arcane hint about the hub-turning world: 11011. Pound wrote a note for *The Unwobbling Pivot* which gives the immediate source of the numbers: "The ideogram *tan* . . . is found in the eleventh Ode of T'ang (Shih Ching, 1, 10, 11, 3)" [ibid]. The line is a central cue to the wheels-within-wheels and overlapping wheels of the basic structural units of 11 in *The Cantos*. The 0 is the still point around which the five cantos on either side turn.

234. **chi con me**: I, "who [goes] with me." Pound also made his dawn communion.

235. **Ideogram**: [Cf. 158 above]. "Dawn."

236. **chun tze**: Chun tze [M1715-19], "a man of complete virtue" who is "the beau-ideal of Confucianism." To Pound a much superior ethical system than is the Fall of Man premise of Christian dogma, which he thinks of as physically, mentally, and spiritually repressive.

237. **Aswins**: Asvins. In Hinduism the twin deities of light who were included among the nature gods of the *Veda*.

238. **Fou-Hi**: [53:3].

239. **keg of money**: Prob. an assertion of T. C. P. [cf. 205 above].

240. **Sargon . . .**: [94:55]. The other figures are not identifiable as hieroglyphs but bear some resemblance to early Chinese bone inscriptions and may suggest fields and plants.

241. **T'ang**: [53:40].

242. **Multan**: [or "Mooltan"]: An ancient city of the Near East, capital of the district of Multan, Punjab, Pakistan, near the Chenab River about 100 miles NE of its junction with the Indus River.

243. **li**: C, Na-khi [M3862]. One *li* is a bit less than one-third of a mile.

244. **Napat**: Napata. An ancient city of Ethiopia built on a hill overlooking the Nile. A temple of Amenhotep III is there.

245. **Panch**: Panchala. Name of a country and people of ancient India (the *Mahabharata* places it in the lower Doab), visited by Apollonius of Tyana, who called it "Patala" [P, *Life* I, 339].

246. **Tyanu**: "of Tyana" [94:123].

247. **lion head**: This hieroglyph (as do the others in the canto) comes from Waddell's errors of interpretation [B de R, *Approaches*, 187-188].

248. **Knoch Many**: "the hill of Many." The

supposed burial place near Clogher, Ireland, of King Menes: "Waddell . . . identifies Menes with Min or Minor of Crete and interprets the text on the ivory tablets found in Abydos to say that King Menes died in Ireland of a wasp's sting" [ibid., 188n.].

249. **no blood**: No blood sacrifices. A sign of an advanced civilization. Pound probes into the history of all religions, looking for their progress away from barbaric acts (such as human sacrifice [88:62-63]) to the rejoicing and celebration of the mystery he believes to be a measure of civilization.

250. **Ungaro**: Filippo U., Italian journalist connected with *II Secolo* [The age]. He was a member of the parliament during the Fascist era. Pound used the gesture, later, to describe the difference between Chinese and Japanese cultures [HK, *Pai*, 2-3, 488].

251. **Ville d'Avray**: A suburb of Paris, 7 miles from Notre Dame Cathedral, W of Sèvres. Ref. may be to a painting by Corot, *The Street of the Station*, at Ville d'Avray [National Gallery, Washington].

252. **Pré Catalan**: [76:44].

253. *μετά* . . . : H, "after the physics." Source of the word *metaphysical*.

254. **Adams**: John A. [71:28, 64].

255. **artigianato**: I, "artisan."

256. **"Buckie"**: R. Buckminster Fuller, architect and poet who invented the geodesic dome.

257. **"Luce . . . vuoi"**: I, "Kindly light, in your eyes, / What I want, do you want too? / You want it?" Prob. phrases from a popular song, or the rhythm of such a song as imitated in the next 5 lines, which render the rhythm of "Mid pleasures and palaces / Tho we may roam / Be it ever so humble, / There's no place like home." Prob. evoked by radio or TV at St. Elizabeths.

258. **wode**: OE/ME, "madly." Adverbial form of *wod*.

259. **Knittl**: [89:260].

260. **TEMENOS**: H, "a piece of land sacred to a god; the precincts of a temple."

261. **PAUL**: [96:10].

262. **Upsala**: [L, *Ubsola*]. According to Migne [col. 447], the northern limits of the territory from which the Lombards came. Now, Uppsala, city of eastern Sweden.

263. **fane**: Archaic: "sanctuary; temple." Migne has: "In hoc templo (Ubsola patrio sermone vocato) . . ." ["In this temple (called Upsala in native talk) . . ."].

264. **ministrat virtutem . . .**: Migne adds that in the temple the statues of three gods were venerated by the people. The first was Thor, the second Wodan: "Wodan . . . ministrat virtutem contra inimicos" ("did gallant deed against the enemy") [Migne, 448].

265. **Fricco**: L, "Tertius est Fricco pacem" ("The third is Fricco [devoted to] peace") [ibid.].

266. **Priapo**: "Voluptatemque . . . igenti Priapo" ("and Priapus creates desire") [ibid.].

267. **Dea libertatis**: L, "goddess of liberty" [ibid.].

268. **Agelmund**: Migne tells the story of how the Langobards were led from Scandinavia by their leaders Ibor and Aio, and being "unwilling to remain longer under mere chiefs (dukes), ordained a king for themselves like other nations. Therefore Agelmund, the son of Aio, first reigned over them . . . [and] held the sovereignty . . . for thirty years" [452-452].

269. **PUER APULIUS**: L, "Apulian boy." Frederick II of Sicily [cf. 272 below], who became king at the age of 4 and assumed the throne at 18 [DD, *Pai*, 6-1, 103].

270. **"Fresca rosa"**: I, "fresh rose." The "Song of the Rose" was sung at Frederick II's court by Cielo d'Alcamo [107:1], "one of the first to write an Italianate Sicilian" [MB, *Trace*, 368]. "Cielo" is an Italianate spelling of "Ciullo."

271. **Antoninus**: [78:56].

272. **book of the Falcon:** "De Arte venandi cum avibus," known as "The Book of the Falcon." Written by the extraordinarily versatile Frederick II, emperor of Sicily, 1194-1250.

273. **Mirabile . . . :** L, "With marvelous brevity, he straightened out" [Migne, 1144]. Source has "mirabili." Said by Laudolphus Sagax, editor of the *Historia Miscella*, added to Migne, Vol. 95.

274. **Justinian:** [65:126; 94:45].

275. **Sta Sophia:** The church built by Justinian [96:239].

276. **Sapientiae Dei:** L, "wisdom of God."

277. **Ideograms:** Chêng ming [66:68], "right name." Justinian practiced this Confucian principle in his new legal codes.

278. **Verrius Flaccus:** Roman freedman and scholar who taught the grandsons of Emperor Augustus. His best known work is *Libri de Significatu Verborum*, in which several books are devoted to each letter of the alphabet.

279. **Festus:** Sextus Pompéius F., late 2d century A.D. The epitomizer of the *Libri . . . Verborum* of Flaccus, which he called *De Significatione Verborum*. . . , Festus was in turn epitomized by Paulus Diaconus, and Migne added Paul's work to vol. 95 of the *Patrologiae Latina* [1626-?].

280. **αρσενικά:** H, "masculine." (The feminine or neuter ending for the masculine *αρσενικός* is used by Leto.)

281. **ανδρικά:** H, "manly." Leto changed this Greek word used by Festus to the other, saying it was preferable [Peck, *Pai*, 1-1, 30] because more precise. Leto was thus practicing "chêng ming."

282. **Leto (Pomponio):** A medieval lexicographer who worked with the texts of Flaccus and Festus.

283. **θηλυκά:** H, "feminine." Leto said *αρσενικά*, "masculine," was more elegant because it paired with this word.

284. **Deorum Manium:** L, "of gods of the souls of the dead." This phrase, as well as the others in the next 6 lines come from Migne [1611-1612].

285. **Flamen Dialis & Pomona:** L, "High priest of Jupiter and Pomona."

286. **aethera terrenaque:** L, "earthly and heavenly things."

287. **Manes Di:** L, "spirits of the gods."

288. **manare credantur:** L, "are believed to remain."

289. **εν . . . δαίμων:** H, "in shady groves. But now some power brings down a ravenous lion" [II XI, 479-480; trans. R. Fitzgerald]. Pound uses the *ἐμβάλε* of Leto rather than Homer's *ἡγάγε*, a 2d a. of *ἄγω* meaning "leads in" [Peck, *Pai*, 1-1, 30].

290. **Mount Taygeto:** The mountain in Lacedaemonia. In October, after a chariot race the "off horse of the winning team is sacrificed to Mars" [Rose, *Roman Questions*, 161].

291. **Campo Martio:** L, "field of Mars." A field near the Tiber used for sports, elections, military exercises, public sacrifices, etc. The Greeks variously sacrificed chariots and horses to Helios each year. The Rhodians flung them into the sea for the gods to use. "The Spartans performed the sacrifice on the top of Mount Taygetus, the beautiful range behind which they say the great luminary set every night" [Frazer, *Golden Bough*, 49].

292. **rubbing . . . parsley:** A custom at Quirinus [113:32] which Festus records [1125]. The question of *parsley* for Latin *persillum* or *persilium* is controversial [Peck, *Pai*, 2-2, 212].

293. **Flamen Portualis:** "Priest of Portunus," the god of harbors. Source has "Portunalis."

294. **"inter . . . sepulta":** L, "words are now dead and buried." [JE: "Festus is referring to his researches and the number of words in

books that have fallen out of use (1626). *Intermortua* is a single word."]

295. **Ideogram:** Po [M4977], "old."

296. **Ideogram:** Ma [M4310], "horse."

297. **Ideogram:** Tsu [M6815], "god." The three characters signify Helios. In ancient China the Ma-tsu presided over sacrifices to protect or benefit the emperor's horses. With the two characters at the end of the canto, we read: "Old horse god doesn't lie down" [*Analects* XIII, ii].

298. **Athelstan:** [91:52].

299. **kadzu:** Transliteration from the Japanese for "ground ivy" [EH, *Pai* 8-1, 53-54].

300. **arachidi:** I, "peanuts." In a note dated

15 Sept. 1942 Pound wrote: "Peanuts could bring self-sufficiency in food to Italy or, rather to the empire, for these 'monkey nuts' would grow better in Cyrenaica" [*SP*, 319].

301. **acero:** I, "maple tree." During WWII Pound wanted the government to cultivate peanuts (for oil) and maple trees (for sugar) to relieve food shortages [ibid]. They didn't, but he did not "lie down" on the job: he imported maple trees himself.

302. **Ideogram:** Wu [M7180], "not."

303. **Ideogram:** Chuan [M1641], "fatigue." Pound translates these last two characters in the *Analects* as: "not lie down" [*CON*, 248].

CANTO XCVIII

Sources

Homer, *Od.* X, III; F. W. Baller, trans., *The Sacred Edict*, Shanghai, 1924, rpt. NPF, Orono, Me., 1979 [*Edict*]; Plotinus, *The Enneads*, trans. Stephen Mackenna, London, 1926 [*Enneads*]; Ovid, *Meta.* IV; Cavalcanti, *Donna mi prega*; Ciullo d' Alcamo, "Rosa fresca aulentissima," *SR*, 101; Frederick II, *The Book of the Falcon*, trans. C. A. Wood and F. Marjorie Fyfe, Stanford, 1943; P. Lacharme, *Confucii Chi-King*, Stuttgartiae et Tubingae, 1830 [Lacharme]; Dante, *Par.* XIII; Pliny, *History* XXXV, 36, 85-86 (Loeb IX, 323-325); Herman Diels, *Die fragmente der Vorsokratiker*; a companion to Diels trans. by Kathleen Freeman, Oxford, B. Blackwell, 1946 [Diels, frag no.].

Background

EP, *GK*, 260; *SP*, 73-97; JN, *Blossoms From the East*, Orono, Me., 1983.

Exegeses

CFT, *Pai*, 2-1, 79; CFT, *Pai*, 2-3, 451-453; Michaels, *Pai*, 1-1, 50; MB, *Trace*, 379; DG, *Pai*, 4-1, 121-168; DG, *Pai*, 3-2, 169-190; JW, *Later*, 133-147.

Glossary

1. **Ra-Set**: [91:19].
2. **Ocellus**: [94:172].
3. **Agada . . . Faasa**: [77:24].
4. **Ideogram**: Hsin¹ [97:156].
5. **Τὰ . . . φάρμακα**: H, "drugs from Egypt" [39:7]. Circe gave the men of Odysseus "evil drugs from Egypt" [*Od* X, 213].
6. **Leucothea . . .**: [95:32].
7. **Χρόνος**: H, "Time."
8. **πνεῦμα θεῶν**: H, "spirit of the gods."
9. **καὶ ἔρως σοφίας**: H, "and wisdom of love."
10. **(hieron)**: [97/678-681]. H, "temple."
11. **ne quaesaris**: L, "he asked not" [91:38] [see 100:81 for "sell a slave"].
12. **ius Italicum**: L, "Italian law."
13. **more Sabello**: L, "according to Sabelian custom." The Sabelli were a primitive tribe of Italy.
14. **Piazza**: I, "Square." The central public place of a town. Pound saw the custom of women parading their grief in black shawls around the square (an atavistic remnant from ancient vegetation rites) being destroyed by new Italian law under fascism.
15. **Demeter**: The Greek goddess, mother of Persephone, from whose black gown the mourning shawls were supposedly cut, in the most ancient belief [JW].
16. **"Ut . . . pulchram"**: L, "So that you make beauty."
17. **θίνα θαλάσσης**: H, "by the sands of the sea" [96:98].
18. **Byzantium 12%**: Pound believed one of the reasons the Byzantine Empire lasted for a thousand years, whereas the Manchu dynasty in China did not, was the interest rate [CFT, *Pai*, 2-1, 79; cf. 160 below].
19. **Anselm**: [105:16]. Anselm's idea of the

Trinity has two persons flowing from the nonphysical Father as Knower, but the third, awareness of the Knower, exists within the human body as well as without. The concept may be difficult to equate with that of Plotinus below. The metaphor of sunlight shining through a prism might help: in its flow, it is both outside and inside the prism.

20. **Plotinus**: [15:11]. In the "Preller-Ritter Extracts" appended to the *Enneads*, we read: "Plotinus does not allow that the authentic, the separable soul, is in the body: the body is in the soul" [CFT, *Pai*, 2-3, 451-553].

21. **Gemisto**: Georgias G., a Byzantine Neoplatonist sometimes called Plethon [8:31].

22. **hilaritas**: L, H, ἡλαρότης. A neologism Pound created to stand for one of the primary ways divinity manifests in the world. Combine gaiety, mirth, rejoicing, gladness, laughter, and other such words and collectively they yield the basic religious concept *hilaritas* [Michaels, *Pai*, 1-1, 50; 83:9].

23. **et . . . simiglianza**: I + L. Prob. intended to mean "and half-gliding [cadenza like] in misty clouds," or "their likeness in clouds."

24. **καθ' ὁμοίωσιν**: H, "down in the manner." *Deorum*: L, "of the Gods."

25. **Herakleitos**: Fl. in Ephesus (500 B.C.) in the time of Confucius. H. equated the Logos with elemental fire and said the universe was a tension of opposites vibrating as the lyre under the bow. Said H.: "God is day-night, winter-summer, war-peace, satiety-famine" [Diels, frag. 67]. Hence in politics "the people must fight for the law as for a wall" [frag. 44].

26. **Leucothoe**: Daughter of Orchamus of Babylon, who buried her alive because of her love for Apollo. Her divine lover changed her into an incense bush [Ovid, *Meta*. IV, 238-297]. Not to be confused with Leucothea [cf. 6 above].

27. **Commissioner**: [cf. 49 below].

28. **Est deus in nobis**: L, "And god [is] in us."

29. **that sea-gull**: Leucothea.

30. **Χρήδεμνον**: H, "veil" or "scarf." Pound's "bikini" [95:75].

31. **She . . . line**: Leucothea, the daughter of Cadmus [4:4], was turned into a sea-bird [Ovid, *Meta*. IV, 670 ff].

32. **lot of'em . . .**: W. B. Yeats, Eliot, and W. Lewis had no firm ground in understanding money, economics, or political ideology, as Pound remembered the 20s and 30s.

33. **Ideogram**: Pu [M5379], "none." Picture of a bird in flight [85:179].

34. **Orage**: Alfred Richard O., 1873-1934, as editor of the *New Age* a promoter of Social Credit ideas [80:322].

35. **Per ragione vale**: I, "valid or worthy through reason." From Cavalcanti's *Donna mi prega*. Pound renders as, "deeming intention to be reason's peer and mate" [36/178].

36. **Senator Cutting**: Bronson C., 1888-1935, senator from New Mexico. In a letter Pound asked him, "How many literate senators are there?" Cutting "sent nine names, ending 'and I suppose Dwight L. Morrow'" [GK, 260]. Add Morrow and Cutting himself and you get "eleven."

37. **μάω**: H, a root that combines with other words to add the idea of "longing" or "desire."

38. **Mohammed . . .**: The Koran recognizes "desire" as a part of religion.

39. **Sister . . .**: Circe [1:1] was the sister of Aeetes and the daughter of Apollo.

40. **"noi . . . borghesi"**: I, "we other middle-class citizens [bourgeois]."

41. **Consigliere**: I, "councillor."

42. **in piazza**: I, "in the square." In contrast with Mussolini, whose public speaking overwhelmed the masses.

43. **Uncle William**: W. B. Yeats: "When you are old and gray and full of sleep" is from Ronsard [MB, *Trace*, 379].

44. **Ronsard**: Pierre de R., 1525-1585, leading poet of the French Pléiade.

45. **Ψεῦδος . . . πεπνύμενος**: H, "he will not tell a lie for [he is], wise indeed" [*Od*. III, 20]. Athene is talking to Telemachus about old Nestor.

46. **ich bin am Zuge**: G, "I am on the march" or "I'll get there," meaning get to the *Sheng U* or *The Sacred Edict*, which is the source of most of the rest of this canto and of Canto 99 [cf. 60 below].

47. **ἀρχή**: H, "in the beginning."

48. **Shensi**: A province of old China.

49. **Ouang**: For "Wang," 王, the first character of the salt commissioner's name; the two following characters "lu" and "p'uh," the rest of his name, are given in the text.

50. **volgar' eloquio**: I, "popular speech," an Italian rendering of Dante's Latin title *De Vulgari Eloquentia*.

51. **The King**: A pun on *wang*, which is the word for "king." Wang's job was to bring the wisdom of *The Sacred Edict* to the common man.

52. **Sagetrieb**: [85:194].

53. **Hsuan**: 煖 [M2870], "warmth."

54. **Ideogram**: Shih [M5788], "to manifest" or "to proclaim."

55. **Ideogram**: Pen [M5025], "root" or "source."

56. **Ideogram**: Yeh [M7321], "teachings" or "instruction." The heart of Neoconfucianism is the ethics of human relations in the family, in civil life, and in military life. From sunrise to sunset, the warmth of human relations should be the guide for all behavior. This central message of *The Sacred Edict* must be made manifest to the world. Combined with the art and skill to create things, it is the root and source of all good

teaching [*Edict*, passim]. In order that the message be proclaimed continuously, the emperor required that the people of every town be called together once a month to hear it read. For over a century this was presumably done. [From here on, citations to the source will be given by chapter number of the *Edict* followed by the page number in the Baller edition. Cf. 124 below.]

57. τέχνη: H, "art" or "skill."

58. Ari: Aristotle said that philosophy was the business of old men who could base their conclusions on a sufficient phalanx of particulars.

59. καθόλου: H, "generally" or "on the whole."

60. Yung Tching: Yung Chêng [60:73]. Son of K'ang Hsi [59:21] and emperor of China, 1723-1735. There were 3 versions of the *Edict*: (1) The original document, made up of 16 7-character platitudes, which was set forth by Emperor K'ang Hsi; (2) the *Wen-li*, or literary text, done by Yung Chêng, which was a lengthy commentary explaining with examples the intentions of the original edict; and (3) a still later and more elaborate commentary done in the language of the people by Wang Iu-p'uh. The *Wen-li* asks a question of all Buddhists of Yung Chêng's time who were out begging money and gifts to build palaces for the Buddha to live in: Since Buddha himself (Gautama Siddhartha) abandoned the splendid palace of his father, the king, "and hid himself in the heights of a snowy mountain to practice asceticism," would he be likely to "prize the religious houses and monasteries you build?" [VII, 79].

61. Taoist priests . . . : The Neoconfucians were against the Buddhist priests because they seemed to encourage idleness and collected money by sending their followers out with begging bowls. But that was not an idea of Buddha himself. The main idea of Buddha was different: "What is Buddha? Buddha is the heart. . . . if your heart is good this is Buddha" [VII 74]. *The Sacred Edict* distinguishes the original ideas of founders from

the practices of later followers. So with Taoism, which also preached asceticism in the beginning. Later, Taoist priests pretended to do miracles and to be able to produce "the Elixir of Gold, a mystical compound by means of which the Taoist alchemists professed themselves able to produce gold, and confer the gift of immortality" [VII, 75]. In a section called "Taoist Delusions," we read a list of such miracles, which, the *Edict* says, "is a pack of lies." People ought to show more sense because no one ever sees them do the things they promise, or if they do, "it is all a parcel of magic, a device for hoodwinking you" [VII, 84]. *The Sacred Edict* appeals to reason: "Who has seen them go to the Western Paradise? or fly up in broad daylight? manifestly it is all humbug!" [VII, 76].

62. 5 human relations: "From time immemorial to the present what has been orthodox? Nothing more than (the observance of) these Five Relationships—emperor and minister, father and son, husband and wife, elder and younger brother, friend and companion" [VII, 72].

63. mules . . . farmsteads: A long passage in the source concerns grandfathers who toiled, hoarded, and saved a fortune only to have children and grandchildren who, "having no sense, squander it at pleasure" and in keeping up appearances. "If they see this one wears silk, they must wear satin; if that one rides horseback, they must ride in a chair." After they squander the money, what then? "The next thing is to sell off the farmsteads" [V, 56-67]. How does this happen? In Chap. VI, entitled "The Value of Education," we have the answer: "If people are uneducated, though they dress well and live well, their minds are stupid and sordid; like mules or horses: (it is) all in vain they are saddled with good saddles, and trappings, they are still animals" [VI, 62-63].

64. Ideogram: Fu [M1982], "living priests" or "Bhud-foes" [DG, *Pai*, 3-2, 185].

65. Bhud-foés: Chap. VII, entitled "Orthodoxy," has a number of subsections with

such titles as, "Evils of Promiscuous Meetings," "Follies of Idolatrous Ritual," "Buddhist Incantations," "Taoist Delusions," etc., all concluding that these heretical sects do not help with the emperor's work.

66. external . . . gold pill: "As to Taoism it speaks of plans for asceticism (such as) grasping mercury in lead; the dragon moaning; the tiger screaming; the internal and the external pill" [VII, 75].

67. Is the Bhud likely . . . nunneries: The emperor is at much pain to explain that the evil tactics and promises of the priests were not an idea of Buddha himself: "You ignoramuses are all ignorant that their Buddhist books say that Buddha was the Heir Apparent of the King of Fan. Grown weary of the cares of the world, he hid himself in the heights of a snowy mountain to practice asceticism. Parents, children, and wife he alike neglected: is it likely he will concern himself about all you people and expound his tenets to you? Besides, he gave up his Harem, the Dragon Chamber, and the Phoenix Hall; will he on the other hand prize the religious houses and monasteries you build?" A footnote explains that a "feng koh" is an abode of royalty [VII, 78-79].

68. ch'i'd . . . 'em: A play on the sound of the 2 characters following.

69. 舍: Ch'i [M550], "abandon."

70. 捨: She [M5700], "reject."

71. 馬: Ma [M4311], used as question mark. The left component is the character for "mouth," the right for "horse."

72. φύσις τοῦ θεοῦ: H, "the nature [physics] of the god."

73. Procopius: D.ca. A.D. 562? Byzantine historian who is alleged to have written the scurrilous *Secret History* unmasking the evil life of Empress Theodora [96:90].

74. old Peabody: [101/724; 101:18].

75. Antoninus: [78:56].

76. Leo: [96:270].

77. Stock: Noel S., Australian poet and critic who, as a young man, wrote Pound at St. Elizabeths and for a time championed his ideas and causes and visited him in Italy after Pound's return there. Author of numerous articles about Pound, as well as *The Life of Ezra Pound*, *Reading The Cantos*, etc.

78. god . . . gilded?: "As to His Celestial Excellency [the Buddha] . . . he is taking it easy in paradise; do you suppose he needs you to model him a gilded image, and build him a house to live in?" [VII, 79].

79. hua⁴ . . . : Hua⁴ [M2215], "words"; t'ou² [M6489], "head"; [M2215-15]: "something to talk about."

80. whiteness of bones: The bones of those "Bhud-foes" or other devotees who have thrown themselves off a precipice [DG, *Pai*, 4-1, 135]. "Again, there is a set of extremely foolish people. It may be on account of their parents' illness they vow to devote their body. As soon as the parents are well, they go up to the mountain to publicly burn incense . . . On arriving at the summit, they throw themselves down the precipice, and are either killed, or maimed" [VII, 80].

81. celestial . . . not get it: "If he [the Buddha] is divine will he long to have your silver and . . . protect you in consequence? And if you fail to offer money . . . he will be angry. . . ? then he is a despicable fellow [a *hsiao jen*]" [VII, 81].

82. Gemisto: [23:3; 83:3].

83. Ideogram: Hsiao [M2605], "little."

84. Ideogram: Jen [M3097], "man."

85. And the language . . . : "But all the incantations of the Buddhist books are in the barbarous lingo of Buddha's country" [VII, 83].

86. fan¹: [M1790], "foreign."

87. hua⁴: [M2215], "talk."

88. If you don't . . . out: "If none of you people believe these heretical sects, they will

not wait to be driven out, they will become extinct naturally" [VII, 87].

89. **Ideogram:** Wang-iu [cf. 49 above], the salt commissioner. Wang-iu-p'uh... feeling that the style was still too abstruse... rendered this exposition [the *Wen-li*, cf. 128 below] into colloquial" [Baller, *Edict*, foreword, iii].

90. **K'ang-hsi:** [Cf. 60 above].

91. **grits in the mortar:** The *Wen-li* was done by a literary man whose language, making no connection with the real life of the people, contained impediments to understanding, so Wang Iu-p'uh, after this unintentionally ineffective effort, started over again [DG, *Pai*, 4-1, 137-139].

92. **Ideograms:** I⁴ [M3002], "righteousness"; shen¹ [M5719], "profound."

93. **Ideogram:** Li³⁻⁴ [M3865], "inside."

94. **Ideogram:** Yüan² [M7725], "source." The characters are from the *Edict*: "The law contains a profound meaning and was primarily drawn up in accordance with... human nature" [VIII, 92]. The characters for "small... white... under cover" are components of *yüan*², all helping to express the idea that "justice issues from human nature" [DG, *Pai*, 4-1, 139].

95. **Ideogram:** T'ai⁴ [M6020], "great."

96. **Ideogram:** P'ing² [M5303], "peace." "The peace of the Empire depends entirely upon the existence of good manners and customs" [IX, 99].

97. **Earth and water**...: Pound's visual reaction to some of the characters in the source: "All this is the result of climatic influences [Lit., imbued with the wind breath of the water and soil] hence it is spoken of as 'feng' [or breath of nature]" [IX, 99].

98. **tso:** [M6776], "is."

99. **feng:** 風 [M1890], "wind."

100. **suh:** [M5497], "customs." A footnote reads: "The Chinese attach great importance

to the influence of climate and locality on character: suh, is composed of 'man' and 'a valley'" [ibid.].

101. **feelings... nature:** "Observe the well-bred man; he conforms to custom with both grace and sincerity; this is the real thing in courteousness" [IX, 102]. Again Pound relies on ideas elicited by some of the characters, as in the next line.

102. **en¹:** [M1743], "grace."

103. **ch'ing²:** [M1170], "feelings."

104. **Ford:** Ford Madox F. [74:165].

105. **"De tribus":** L, "concerning tribe." Originally, "three." Refers to *De tribus impostoribus* [On the three imposters], attributed (prob. falsely) to Frederic II [97:272]. The great deceivers in the treatise are Moses, Christ, and Mohammed [JW].

106. **"Aulentissima":** [79:44].

107. **"ver l'estate":** The last half of the opening line of Alcamo's poem [97:270] is, "ch'apari inver' la state" ("which appears toward the summer"). Pound may have used "ver" rather than "inverno" because the word means "spring" in Latin [JW].

108. **more solid... cassia:** The continuous tradition that "a man's paradise is his own good nature," from Kati [93:2] to K'ang Hsi, is "more solid..."

109. **i⁴:** [M3002], "morality."

110. **ch'i⁴:** [M554], "breath."

111. **Kang:** [M3278], "peace."

112. **Hi:** Hsi: [M2451], "bright." The name of the Manchu emperor. The characters together mean "the King of Peace."

113. **two 1/2s**...: As with the tally-sticks [77:56].

114. **"De libro Chi-king":** L, the Latin edition of the *Shih Ching* [59:2, 6] done by Lacharme [59:Sources].

115. **his father:** Shun Chih, the father of K'ang Hsi [59:20].

116. **"Ostendit, incitaque:** L, "show and incite." The odes do so "ad lumen rationis" ("by the light of reason") so that we may reach enlightenment, or "reap in the sunlight" [Lacharme, preface, xi].

117. **Plotinus:** [cf. 20 above].

118. **Gemisto:** [cf. 21 above]. Gemisto defined divinity as hilarity and speed in communication [DG, *Pai*, 3-2, 178; cf. 22 above].

119. **Anselm:** [105:16]. Anselm said that by mind, *mens ipsa sola*, one can understand the nature of divinity, "and that the presence of memory, intelligence and love in man is a mirror-image, *speculum*, of the Divine Trinity" [ibid.].

120. **john barleycorn:** An epithet for a farmer in England. Vegetation / mystery rites connections are implied [Moody, *Pai*, 4-1, 56-65; 88:62].

121. **Je tzu:** Je [M3094], "incite." Tzu [M6939], "son." A pun on the name Jesus.

122. **Byzance:** [Cf. 18 above].

123. **Sagetrieb:** [Cf. 52 above and inside front cover of the journal *Sagetrieb*].

124. **Baller:** Frederick William B., 1853-1922, member of the China Inland Mission, author of Chinese word lists, translator of *The Sacred Edict*.

125. **volgar'eloquio:** [Cf. 50 above].

126. **Mathews:** R. H. M., author of the *Chinese English Dictionary*, whose renderings of the characters struck Pound as lacking "verve" or "style."

127. **Wang:** The salt commissioner [cf. 49 above].

128. **Uen-li:** *Wen-li*. The literary rendition of *The Sacred Edict*.

129. **Iong-ching:** Yung Ch'eng. He wrote the *Wen-li*.

130. **Baller's view:** "The Chinese think in quotations; and he who can quote their

ready-made expressions will add a vivacity to his style" [*Edict*, foreword, iv].

131. **"Don't send...":** A Chinese proverb often quoted. "By all means go and pay your taxes yourself; don't commission somebody else to take them" [XIV, 151].

132. **Delcroix:** Carlo D. [88:46; 92:49].

133. **Baller thought**...: "Nothing but Divine motive power can raise fallen humanity" [*Edict*, foreword, iv].

134. ²muan ¹bpo: [112:6]. A Na-khi ceremony to be developed at length in Cantos 110-113.

135. **meaning... Emperor:** Each chapter of *The Sacred Edict* opens with this formula: "The meaning of the Emperor: (he) says." The first chapter goes on: "—Our Imperial Ancestor, the Benevolent Emperor ruled the empire for sixty-one years." A note to the word "Emperor" says: "Lit. Lord of 10,000 years" [I, 1].

136. **heart's... say:** Pound's literal rendering of several characters in the opening of *The Sacred Edict*: i⁴ [M2960], "idea"; hsin¹ [M2735], "heart"; yin¹ [M7418], "tone"; szu¹ [M5580], "think"; shuo¹⁻⁵ [M5939], "say" [ibid.].

137. **Ideogram:** Ching: [M1138], "reverence"; *Ideogram:* hsiao [M2601], "filial piety." From which comes order in the state. The latter character is used with *Sagetrieb* [cf. 123 above] to mean passing on the tradition from father to son or from one generation to the next.

138. τὸ καλόν: H, "beauty."

139. **"Parents...":** An exact quote from the *Edict* [I, 5].

140. **cheng:** [M351], "upright"; *king:* ching [M1123], "constant" or "classics."

141. **The text**...: Authorities differ about the meaning of these two characters in the Chinese classics. Some say they are the opposite of the characters used for "strange doctrines" or "flimsy foundations." Pound

invites the reader to consider the terms from Kung's point of view.

142. men³: [M4418], "door" or "school." "Years ago the philosopher Tseng of the Confucian school said. . . ." A footnote says, "Lit., door; hence the entrance into a sect itself: cf. 'disciples of the Porch'" [I, 5].

143. and not cheat . . . : "If they act falsely and fraudulently in serving the Government, it is the same as defrauding their parents, and is undutiful" [I, 6].

144. Filial . . . : "It is evident from this passage . . . that the principle of filial piety is very inclusive" [ibid.].

145. Family . . . : "All the squabbles that arise among brethren . . . are on account of property. Some squabble about money, some about land, some about houses, some about food: all sorts of things" [I, 11].

146. II. Ten thousand . . . : A formulaic phrase meaning a very long time. An expression of good will is quite often, "May you live ten thousand years" [cf. 135 above]. The Roman numerals here and in the following indicate the chapter of the *Edict*.

147. have clans . . . : "All mankind have ancestors. Those who descend from them (like) the branching of a tree, are spoken of as the 'Nine clan relatives'" [II, 19].

148. There are districts: "From time immemorial there have been district communities" [III, 29].

149. Avoid litigation: The 7-character sentence of K'ang Hsi's original *Edict* precedes each of the 16 chapters. The slogan for Chap. III reads: "Pacify the Local Communities in order to put an end to Litigation" [ibid.]. The title of section 3 is "How to avoid Strife" [III, 3].

150. Without . . . : "But for sowing, whence would there be food to eat? but for silk-worm culture whence should we have clothes to wear?" [IV, 42].

151. Imperial paradigm: "Observe that the Emperors of old all regarded farming . . . as a

matter of the utmost importance. In spring time the Emperor went ploughing in person." A footnote reads: "Lit., in the interests of the Empire to set a good example" [IV, 43]. This notion was taken up in 17th-century Germany and France [86:78].

152. and then waste not: "The main thing is to recognize the difficulty of (obtaining) money, and not to waste and squander it" [V, 59].

153. Nor scrape iron . . . : The 6 characters involved mean literally: "needle-pointed-top-scrape-iron-[and a nonsyllabic]." Baller gives: "hoarding in a regular skin-flint fashion [V, 56; DG, *Pai*, 4-1, 154].

154. habits of scholars: "Attach Importance to Academies, in order to improve the Habits of Scholars" [VI, 62]. A rendition of the character slogan at the head of the chapter.

155. ox . . . mule . . . : [Cf. 63 above].

156. books you read . . . : "Study some classical works; cultivate intercourse with a few respectable companions" [VI, 65].

157. cheng king: [Cf. 140 above].

158. ut supra: L, "as above."

159. Sixteen bitched: The 16 chapters of *The Sacred Edict*, containing wisdom that should have made for a stable society, were, in Pound's opinion, destroyed by a usurious interest rate. "(Take for instance) the case of a poor villager. I ought to assist him, and if I give him a loan, must not take more than 36 percent interest" [III, 32].

160. Byzantium: [Cf. 18 above]. The Byzantine Romans lasted 1200 years, but the Manchus lasted only 300.

161. "from rib to cheek . . . ": Dante: "Then the light within which the wondrous life . . . had been narrated to me broke the silence . . . You believe that into the breast from which the rib was drawn to form her beautiful cheek whose palate costs so dear to all the world" [*Par.* XIII, 31-39; trans. Singleton].

162. Miss Mitford . . . : Prob. Mary Russell Mitford, 1789-1855, a popular writer of sketches, tales, poetry, and plays, who became quite a public figure after her dramas were performed by some of the great tragic actors of her time, including William Macready. Her plays included *Foscari*, *Julian*, *Rienzi*, and *Charles I*, as well as one of definite interest to Pound: *Inez de Castro* [3:23]. The source of the quote is unknown, but Miss Mitford would go far to avoid the taint of "gothic" in her work, which was based solidly on village and country life and historical fact. She was universally referred to as "Miss Mitford," in criticism of her work as well as in books about her. Other candidates could be the 20th-century Mitfords Nancy, Jessica, or Unity.

163. XIV: this light: Dante's "viva luce . . . che non si disuna" [*Par.* XIII, 55-56]: "vivid light . . . that is not disunited [from its Lucent Source]." Correlates with Pound's light symbolism and the "total light process," functioning throughout the poem.

164. No . . . contraptions: "Extirpate Heresy and so exact Orthodoxy," K'ang's saying for Chap. VII. Again Pound uses his own reaction to the characters and gives an even more colloquial rendering than does the salt commissioner [VII, 72].

165. State the laws . . . : K'ang's statement heading Chap. VIII: "Explain the Law, to Warn the Foolish and Wayward" [VIII, 88].

166. Iu-an . . . fed it: An illustration of good manners and customs tells of a better way than stealing someone's cow: "There was a (man named) Kuan Iu-an; he also was most willing to give way to others. Somebody else's cow ate grain in his field. He was not in the least vexed; on the contrary he tied the cow up to a tree and brought it grass to eat" [IX, 108].

167. The Xth clause: "Let the People attend to their Proper Callings, that they may have Settled Determination" [X, 110]. Pound calls the K'ang 7-character slogan a clause.

168. pen yeh: [Cf. 55, 56 above].

169. ne ultra crepidam: Variation on a story told by Pliny about a shoemaker who criticized an artist's work because he had painted one too few loops in a sandal. The artist corrected it, which so encouraged the shoemaker that he then criticized the painting of the leg, whereupon the artist said, "a shoemaker in his criticism must not go beyond the sandal—a remark that has also passed into proverb." A footnote says: "Ne sutor ultra crepidam. 'Let the shoemaker stick to his last'" [Pliny, *History*, XXXV, 36, 85-86 (Loeb IX, 323-325)].

170. children . . . evil: "Consider—what do children know about good and evil? They are wholly dependent upon their elders to excite in them good affections" [XI, 121].

171. Not a fixed charge: The *Edict* has a long passage on the "Tithing System," which requires different payments (not a fixed charge) based on ability to pay [XV, 156-157].

172. Mang Tzu: Mencius. Pound wrote: "Mencius distinguishes a tax from a share, he is for an economy of abundance" ["Mang Tsze," *SP*, 86].

173. Ideogram: Meng [M4428], "Mencius."

174. Yield not . . . : The *Edict* has a subheading that reads, "Evils of Yielding to Anger." It is followed by many examples [XIV, 170 ff.].

175. those who lie . . . : K'ang's saying at the head of Chap. XII is, "Prevent False Accusations, and so shield the Law-abiding." But Chap. XII of the *Wen-li* of Yung Ch'eng [cf. 128 above] asked the people to listen and hear clearly: "You soldiers and civilians, give this (material) your most careful hearing and don't disregard it" [*Wen-li* XII, 203]. The characters can be seen in the upper right hand corner of p. 203 of the facsimile edition of Baller.

176. Ideogram: Wu [M7193], "don't."

177. Ideogram: Hu [M2194], "disregard."

178. colour of Nature: [90:2].

179. hsien: [M2692], "manifest" [85:143]. The character occurs often in the "light descending" passages.

180. ming: [M4534]. What Pound calls "the total light process... hence the intelligence" [CON, 20].

181. (Pythagora): Pythagoras [91:11].

182. non si disuna: [Cf. 163 above].

183. Splendor: [109:17]. Pound is prob. deliberately bringing together elements of Greek wisdom, in the tables of opposites of Pythagoras and the "coherence" of splendor in the *Women of Trachis*, with the Chinese yin-yang and other Confucian doctrines in the *Edict*, which in turn had later expression in Dante: "That which cannot die and that which can die is only the splendor of that Idea which in His love our Sire begets; for that living light which so streams from its Lucent Source that It is not disunited from It nor from the Love" [Par. XIII, 52-57].

CANTO XCIX

Sources

F. W. Baller, trans., *The Sacred Edict*, Shanghai, 1924, rpt. Orono, Me., 1979 pp. 182-211 [Edict]; Dante, *Par. XIII*, VIII; Homer, *Od. XI*, III; Pliny, *History XXXV* (Loeb IX); Diogenes Laertius, *Philosophers VII* (Loeb) [Diogenes]; Plotinus, *The Enneads*, trans. A. H. Armstrong, II, III (Loeb) [Enneads]; Dante, *Convivio II* [Conv.].

Background

EP, *LE*, 41-47, 178, 437-440; *SP*, 64-98; Frobenius, *Leo Frobenius 1873-1973: An Anthology*, ed. Eike Haberland, Wiesbaden, F. Steiner, 1973 [Anthology]; Charles Singleton, trans. *The Divine Comedy*, 6 vols., Bollingen Series LXXX, Princeton University Press, 1970; 3 vols. text and 3 vols. commentary [Commentary]; J. P. Migne, *Patrologiae Latina*, vol. 14 [Migne, column no.].

184. 2nd year . . . : The 9 characters at the beginning of the *Wen-li*, on the upper left of p. 183 in the facsimile edition, read: "Yung Cheng, the 2nd year, the 2nd month, beginning the 2nd day."

185. Sheng: [M5753], "sacred"; yu [M7641], "edict."

186. "Each year . . . : The source is the *Wen-li*: "Each year in the first month of spring" [p. 182; DG, *Pai*, 4-1, 162-163].

187. The herald: "The herald with wooden-tongued bell goes all along the roads" [ibid.].

188. six rites: "The minister of education uses the six rites to form the character of the people" [ibid.].

189. not to lose life: "Suddenly in a fit of anger they quarrel with others, and either kill them, or are killed by them, and forfeit their lives in consequence" [XVI, 170].

Exegeses

EP, *GK*, 290; CFT, *Pai*, 2-1, 69-112; DG, *Pai*, 3-2, 169-190; DG, *Pai*, 4-1, 121-168; DG, *Ezra Pounds's Use of the Sacred Edict*, in process [EP: *Edict*]; JW, *Later*, 133-147.

[For most of Canto 98, Pound used the language of the salt commissioner. For most of Canto 99, he goes to the *Wen-li* (Literary Text) of Yung Chêng, analyzes all the components of the characters, and gives the results in his own idiomatic or colloquial English. His method will be illustrated in the first page or so; after that the lines will not be glossed unless the meaning in context is unclear. Translations from the *Wen-li* cited in the glosses are based on the work of David Gordon, which will appear in a book presently being edited.]

Glossary

1. Till . . . air: The *Wen-li* really says, "The Sacred Edict with Expanded Meanings . . . there is no better than this." A component of the character for "expanded" is the character for "yellow," and a component of "there is not" means "grass." From a line that reads, "The Edict dealt with . . . mulberry culture," the character for "mulberry tree" has components that look like leaves (𣎵) in a tree (木): 桑, sang [M5424]. [DG, EP: *Edict*].

2. Iong Cheng: [98:60].

3. Kang Hi: [98:111, 112].

4. silk cords . . . : In the character *hsien* [98:179], Pound sees silk threads, which he often relates to "light descending" or "intelligence." At the end of "The Unwobbling Pivot," we read, "As silky light, King Wen's virtue / Coming down with the sunlight, / what purity! . . . This unmixed is the tensile light, the Immaculata. There is no end to its action" [CON, 187].

5. Non disunia: [98:163].

6. 2nd year . . . : [98:184]. Pound's cue to what he is translating or reacting to.

7. SHENG U: [98:185].

8. Each year . . . converge: [98:186-188].

9. 7 instructions: *Wen-li*: "And the rites

say: 'The Minister of Education attends to the six kinds of ceremonies in order to temper the character of the people, and he illuminates the seven teachings in order to uplift the peoples moral aim' " [Edict, 182]. The 7 instructions follow in the canto.

10. tun¹: [M6572], "to urge; cement friendly relations; to consolidate." Thus, Pound's "converge."

11. pen³: [M5025], "root."

12. shih²⁻⁵: [M5821], "solid." *Wen-li* has in this context *ch'ung*² [M1526], for which Mathews gives several meanings: "to venerate; discriminate."

13. Mohamed no popery: The idea of venerating solid evidence or objective reality, or discriminating the realm of faith and reason, came into scholastic or medieval thought via Averroes [LE, 183-186] and was advanced by Siger de Brabant in the 13th century. The papal position and that of the Dominicans was championed by Aquinas; but the early Christian thinkers Pound celebrates are closer to the Mohammedan tradition as expressed by Averroes and Avicenna. Dante places Siger along with Bede and Richard of St. Victor as an eternal light in Paradise [Par. X, 136]. Singleton says of Siger: "He was no doubt one of those at whom in 1270, a general condemnation of Averroism was

aimed" [Commentary, 192]. The issue is by no means a minor one in Pound's religion. Faith based on the necessity of a continuous denial of reason and of solid objective evidence is destructive both to the religious sect that requires it and to the adherents of such a sect: such rhetorical dogma is "popery." [LE, 41-47].

14. *mu*²: [M4588], "to follow a pattern."

15. *fa*¹ . . . *szu*¹: Pound gives the meanings.

16. *Odysseus' old ma*: Anticlea [1:15] said: "Nay, it was longing for thee, and for thy counsels, glorious Odysseus . . . that robbed me of honey-sweet life" [Od. XI, 202-203].

17. *sinceritas*: L, "sincerity" [74:45].

18. *KOINE ENNOIA*: H, "Thoughts of the common people [public]."

19. *Chou*: [53:77]. Founder of 3d Dynasty.

20. *cognome* . . . : I, "name [and] address."

21. *Chên*: [M 316], "We, I. The emperor. Once a general pronoun, it was later appropriated to imperial use only."

22. *Yo el rey*: S, "I the king."

23. *Rats' . . . business*: *Wen-li*: "Therefore, when over a basket of food or bean soup the reason for strife doesn't arise, then the back-biting scandal-mongers have no cause to go to law. And then how can one contract hatreds, ruin property, waste time, and fail in business?" The components in the sequence of characters give Pound the names of animals and birds. Pound used to call the squirrels at St. Elizabeths "oak cats" [87:104].

24. *Nor scrape iron* . . . : [98:153].

25. *Bhud rot*: This phrase does *not* say "all Buddhists are rotten." If one respects the precise meaning of the words—according to the dictionary—it is clear that "to rot" means to disintegrate from a former pristine state. This is a judgment Pound makes against all the great organized religions: later

practitioners reduce the vision of the founder into a tissue of absurd practices and superstitions.

26. *floaters*: Those sitting by the road with begging bowls instead of working on the land: a theme first sounded in Canto 13 [13:17].

27. *Redson*: Name contrived from two characters: *chu* [M1346], meaning "red," and *tzu* [M6939], meaning "son." Indicating the great Neoconfucian Chu Hsi [80:345].

28. *papists . . . calendar*: [60:1, 5, 15].

29. *Odysseus' . . .*: [Cf. 16 above].

30. *Nestor . . .*: Athene said to Telemachus: "But come now, go straightway . . . let us learn what counsel he keepeth. . . . A lie he will not utter for he is wise indeed" [Od. III, 18-20].

31. *pen yeh*: [98:55, 56]. A recurrent leit-motif.

32. *Wang . . . incense*: *Wen-li*: "The mind of man, as given by heaven, was, in the first instance upright and free from depravity; but from no other reason than cupidity it has deviated into depraved courses. . . . If you fulfill your duty to your parents at home, what need is there to go to a distance to burn incense."

33. *INTENZIONE*: I, "Intention." Pound translates the word in *Donna mi prega* [36/178]: "Deeming intention to be reason's peer and mate." But he says there is "a mare's nest" in the word and allies it with a number of scholars in the Aristotelian tradition, including the Arabs Alfarabi and Averroes, and Albertus Magnus and Scotus Eri-gena in the European tradition [LE, 178]. The "mare's nest" includes such canto themes as *directio voluntatis* and reason as "the light descending."

34. *Han*: *Wen-li*: The Han scholars had a saying: "The nature of all people contains the five basic principles. But temperamentally some are energetic, some gentle, some

leisurely, some fast, just as pronunciations are not all alike. These things are influenced by water and earth."

35. *ne ultra . . .*: [98:169].

36. *Mang Tzu*: Mencius.

37. *Crysippus*: An early minor philosopher who said: "Vices are forms of ignorance of those things where of the corresponding virtues are the knowledge" [Diogenes, 93].

38. *Simbabwe*: Frobenius wrote of the great Temple in Simbabwe—where human sacrifice was practiced, which seemed to be connected with social disintegration—symbolized by increasing droughts [Anthology, 204-210].

39. *se non fosse cive*: I, "if he were not a citizen" [Par. VIII, 116]. The end of a question that began, "Now tell me would it be worse for man or earth. . . ."

40. *Heaven . . . biceps*: *Wen-li*: "Now in the laws and statutes there are a thousand sections . . . and none go beyond the measure of affection and the calculation of reason."

41. *fa*³⁻⁵: [M1762], 法, "law." This character has three components: 氵 = "water"; 土 = "earth"; and 𠂇 = "biceps."

42. *Crusaders' . . .*: Whatever good intent the crusaders may have had was undone by those who lusted for money.

43. *Normandy pawned . . .*: By kings, to go on the Crusades [6+7:passim].

44. *T. C. P '78*: Thaddeus Coleman Pound [97:205]. His credit memos in effect created "non-interest-bearing money" or, as Social Creditors would put it, "debt-free money."

45. *Khati*: [93:2].

46. *kuang*: [M3583], "light." Ming [M4534], "intelligence."

47. *Synesius*: S. of Cyrene, A.D. 370-413, Christian Neoplatonist who bewailed in let-

ters and rhetorical discourses the decline of humane culture.

48. *Al Kindi*: Abu Yusuf Ya'qub ibn Ishaq . . . al-Kindi (L, Alkindus), ca.810-ca.873, born in Bazra, fl. in Baghdad. He became known as the philosopher of the Arabs because he was the first and only Arab philosopher. As an encyclopedic scientist, he transmitted Aristotle through the Neoplatonic traditions and became an influence on Avicenna and Averroes as well as Roger Bacon et al.

49. *Mencken*: [81:31].

50. *fromm*: G, "innocent" or "harmless."

51. *Han (IX, i.e. nine)*: *Wen-li*: "The scholars of the Han Dynasty have said, 'The principles of benevolence, right, propriety, knowledge and sincerity, are in the hearts of all the people. But of people born in different places. . . . All this is the result of climatic influences [Literally, imbued with the wind breath of the water soil]; hence it is spoke of as "Feng" (or Breath of Nature).'"

52. *Uen Ogn*: *Wen-li*: "In the Han Dynasty there was a certain Wen-ong, a Prefect in the province of Si-ch'uan. Perceiving that the place was boorish and untaught, he built colleges. . . . Whenever he went on circuit . . . he selected those who were competent . . . to accompany him. . . . The result was that the people became aware of the excellencies of study. . . . Now only Provincial Graduates . . . are employed to fill the post of Officer of Instructions who have . . . a literary degree. . . . Scholars on their part must . . . establish a character. First let the character be upright and then produce essays which are not mere paper talk."

53. *can't . . .*: Before this, candidates for office bought them.

54. *tuan*¹: [M6541], "upright"; cheng⁴ [M351], "upright."

55. *Four tuan*: [85:33].

56. *t'ung tree*: *Wen-li*: "The Phoenix rests

on the wu-T'ung tree, a favorable omen." A rhyme with an earlier statement about the Buddha: "Besides, he gave up his Harem, the Dragon Chamber, and the Phoenix Hall" [98:67].

57. **a mirror** . . . : *Wen-li*: "If we can eschew all covetousness, anger, and foolish thoughts, all points will be as (clear as) flowers in a looking glass, as the moon in water—all suspense and fear will be no more: then will the heart be perfect."

58. **Chu Wan Kung**: *Wen-li*: "Hence Chu the Accomplished, of the Sung Dynasty, said, 'Buddhism does not concern itself with anything in the four corners of the universe, but simply with the heart.'"

59. **Bother** . . . **neither** . . . : Pound's great-uncle Albert used to say this to show his contempt for the Church of England because it did not concern itself with either politics or religion. Pound said that serious Victorians, from Hardy to Swinburne, thought likewise [GK, 290]. Such a dim sense of morality on the part of a state religion would be enough to give one a pain in various parts of one's anatomy.

60. **Plotinus** . . . : In Porphyry's brief life of P. at the opening of *The Enneads*, we read: "Plotinus was often distressed by an intestinal complaint, but declined clysters, pronouncing the use of such remedies unbecoming in an elderly man" [*Enneads* I, 1; *Pai* 2-3, 45]. At St. Elizabeths Pound used the French version of Emile Brehier (Paris, 1954) [DG].

61. **Body inside**: [98:20].

62. **Sd/Chu**: The late Taoist theories of an elixir of gold which would purify the soul leads to the rejoinder, "clean out the body"; then the soul would take care of itself.

63. **Tao talk**: On the Taoist promise of immortality [98:61], the *Wen-li* says: "It is simply to nourish well the animal spirits, and to prolong life a few years—that is all! Chu the Accomplished said, 'Taoism does but conserve a little vitality.'"

64. **"e basta"**: I, "and enough."

65. **ut supra**: L, "as above." *Wen-li*: "Again there is a class of people whose grandfather had to toil and labour . . . hoarding, in a regular skin-flint fashion, before they made a fortune." The characters for hoarding are "scraping-the-iron-off-the-end-of-a-needle-fashion saving" [98:153].

66. **tuan¹ cheng⁴**: [Cf. 54 above].

67. **amicitia**: [Amicizia]: I, "friendship."

68. **Four books**: *Great Learning, Analects, Doctrine of the Mean, Mencius*.

69. **5 relations**: [98:62].

70. **Mr. Baller**: [98:124].

71. **Canto whatever**: [28/136].

72. **The Papist** . . . : *Wen-li*: "Neither are the Papists orthodox, who speak of heaven and earth and the Invisible. It was simply because they understood astronomy, and were able to calculate the rules for astronomical tables, that the government made use of them to compile the Calendar. This is by no means to say their sect is good: you must on no account believe them."

73. **pu k'o hsin**: [M5379], "not"; [M3381], "can"; [M2748], "believe."

74. **hsin¹ shu⁴⁻⁵ hai⁴**: [M2735], "mind"; [M5889], "device"; [M2015], "injure"; "mind's principles damaged."

75. **cheng⁴**: [Cf. 66 above].

76. **huo⁴⁻⁵ fu²⁻⁵**: Huo²⁻⁵ [not huo⁴⁻⁵] [M2401], "2 incarnations of Buddha"; [M1982], 'Buddha.' *Wen-li*: "If men were aware that at the present time there are two Living Buddhas [their parents] placed in their own homes, why need they go elsewhere to worship on the mountains and to seek happiness from idols?"

77. **Kuang Ming**: [Cf. 46 above].

78. **Khaty**: [Cf. 45 above].

79. **tien t'ang² hsin¹ li³⁻⁵**: T'ien [M6361], "heaven"; [M6107], "temple"; [M2735];

"heart"; li³⁻⁴ [not li³⁻⁵] [M3865]; "in": "Heaven's temple is in the heart."

80. **The phallos** . . . : At least the Buddhists didn't create a whole spectrum of "sins of the flesh" as did the various Christian sects after Augustine and again after the 12th century.

81. **chih³**: Chi'ih [M1037], "upper incisors"; [M1037-25], "gnash the teeth."

82. **wo⁴⁻⁵**: [M7163], "paltry."

83. **ch'o⁴⁻⁵**: [M1287], "grate the teeth."

84. **kuan³**: [M3557], "control."

85. **chao⁴**: [M238], "care for."

86. **che yang ti jen**: Che⁴ [M265, "in this way"; yang⁴ [M7256], "kind"; ti⁴⁻⁵ [M6213], a particle; jen² [M3097], "man."

87. **liu²**: [M4080], "flow."

88. **pai lui**: Pai⁴ [M4866], "ruin"; lui⁴ [M4244], "bad class." The components of lui⁴ are 米, "rice"; 犬, "dog"; and 頁, "head."

89. **An Ting**: *Wen-li*: "In the Sung Dynasty there was one Hu-u'en called An-ting, a district officer of Instruction. . ."

90. **Wen² Weng¹**: *Wen-li*: "In the Han Dynasty there was a certain Wen-ong, A Prefect in the Province of Se-ch'uan" [cf. 52 above].

91. **pen yeh**: [98:168]. Yeh⁴⁻⁵ is also a musical instrument, which recalls Dolmetsch.

92. **Ne ultra** . . . : [98:169].

93. **Dolmetsch**: [81:48]. He carried on his family tradition of making great musical instruments, as the circus performers of the "Big Top" carried on their tradition.

94. **hsiu⁴ ts'an²**: [M2803], "cultivated talents"; ts'ai² [not ts'an²] [M6660], "ability."

95. **kuan¹ ch'ang²**: [M3552], "mandarin"; [M213], "excelling."

96. **grain** . . . : Hsiu⁴ also means "grain in the ear."

97. **Kiang Sheng**: Meaning the *Sheng U* or *Sacred Edict*. The emperor required that it be read to all the people once a month.

98. **Generation** . . . : *Wen-li*: "The why and wherefore of these regulations no doubt is that mankind rely entirely upon their children to perpetuate their posterity."

99. **hao hsin²**: Hao³ hsin¹ [M2062], "good heartedness"; [M2735], "affections."

100. **O⁴⁻⁵**: [M4809], "evil, foul." A rhyme with "There is no darkness but ignorance" [80:141]. Education is the cure for that.

101. **huai**: Huai⁴ [M2232], "ruin" [cf. 88 above].

102. **kids** . . . **homestead**: [*Pai*, 2-1, 79; 7-1 & 2, 319].

103. **Born** . . . **gong**: The words come from components of the characters.

104. **Yao**: [53:14]. The "lovelies" are his two daughters.

105. **Hsiang i** . . . : Hsiang³ [M2564], "think it over"; [M3016], "one."

106. **hsiao⁴**: Hsiao¹ [not hsiao⁴] [M2611], "put into circulation."

107. **tsou**: Tsou⁴ [M6808], "memorialize the emperor."

108. **k'ao ch'eng**: [M3299-16], "settlement between a superior and a subordinate." The share of the harvest to be tithed, agreed upon through an argument between a landowner and a tenant.

109. **Thiers**: [100:115]. Pound felt Thiers offered valid criticism of the income tax which was an advance on the earlier ideas of Talleyrand.

110. **Talleyrand**: [101:22].

111. **PANURGIA**: H, "knavery."

112. **SOPHIA**: H, "wisdom." Pound discusses *sophia* and its relation to knowledge

and will as conceived by Aristotle and finds that Aristotle's ideas will not do [GK, 326-328].

113. *scienza*: I, "science."

114. XIV: Chap. 14 of the *Edict* concerns an enlightened tax system: "The ten voices . . ." is a way of saying "from time immemorial" or "according to ancient customs."

115. *t'ien*² *ti*⁴: [M6362], "land"; [M6198], "soil."

116. (*liang*²): [M3944], "taxes in kind."

117. *Yong* (2.2.3): *Yung Chêng*. The numbers refer to the Wang text, Baller's translation, and the notes on the *Wen-li* text.

118. *Elkin Mathews*: [82:6]. As editor, he defined the requirements and length of W. L. Courtney's work [see 119 below]. Perhaps a statement of the value of literary criticism in England at the time. DG remembers Pound saying the phrase often at St. Elizabeths. HK thinks that was good pay for the time.

119. *Courtney's*: W. L. Courtney, editor of the *Fortnightly Review* during Pound's early years in London.

120. *Chou rite* . . . : *The Sacred Edict* was a last great expression of Neoconfucianism, which according to Kung himself, derived from the Chou dynasty [53:77-78].

121. *manesco*: I, "rough, brutal."

122. *the 9 arts*: Pound prob. meant "6 arts," as there is no such phrase as "9 arts" in China. But *lu*^{4.5} [M4189], "6 arts," is fundamental to Confucianism.

123. *chao*¹: [M236-6], "clear."

124. *CHÊN*: *Chen*⁴ [M316], "I."

125. *Yo el rey*: S, "I the king." Since some of the Jesuit missionaries to China were from Spain, perhaps K'ang Hsi or his son learned enough Spanish to say some things to them in their tongue.

126. (*logistica*): I, "logistics." But Pound

prob. wants to suggest "roots." *Wen-li*: "We have heard that nourishing the people is the basic root, consisting in clothing and food: farming and mulberry culture are the source for clothing and food."

127. *nung*: *Nung*² [M4768], "to farm."

128. *sang*: *Sang*¹ [M5424], "the mulberry tree."

129. *Empress*: *Wen-li*: "Anciently the emperor went in person to plough and the empress in person attended the mulberry trees. They personally enjoyed the highest prestige, and their not shirking from the heat of toil set the empire an example."

130. *Ideogram*: *Ch'ao*⁴ [M247], "an omen."

131. *ch'ang*²: [M213], "to show respect."

132. *chu*: *Chu*⁴ [M1581], "to assemble or meet together."

133. *wu*² . . . *li*⁴: [M7208], "do not"; [M4587-10], "love ardently"; [M514], "wonderful"; [M7483], "profit"; [M5000], "double profit"; [M3867], "interest on money."

134. (*Byzance* . . . : [98:18].

135. *Michelet*: Jules M., 1798-1874, French historian extraordinaire who did much to resurrect the past and explain it to his contemporaries.

136. *Ambrose*: St. Ambrose [88:45]. This bishop of Milan is a favorite of Pound's because of his attitude toward money-makers: "hoggers of harvest are the curse of the people."

137. "De Tobia": St. Ambrose wrote this commentary on the *Book of Tobias* which is a telling indictment of usury [Migne, 793-832].

138. (*que ça dure*): F, the end of an idiomatic phrase, *pourvu que ça dure*: "while it lasts." Supposedly a habitual aside uttered by Donna Letizia, Napoleon's mother [RO].

139. *literate Confucians*: *Wen-li*: "Those

who were to become leaders in the land were especially attended to by appointed professors and scholars."

140. *graceful bigots* . . . *phalloi*: Perhaps a reference to Pound himself. David Gordon believes it is. He thinks Pound's anti-Semitism of the early 1950s gave way little by little until by the time of *Thrones* he could begin to see it objectively; especially since a number of people, including Gordon and John Espey, accused him over and over again of being a bigot. The "thundering phalloi" may refer to his continuous efforts to show that man's sexuality is divinely created and natural and has nothing to do with sin, as Gourmont showed in *The Natural Philosophy of Love* years earlier. Ethical questions involve treatment of others; sin comes from mistreatment of others, not from phallic expression in itself. Trying to get such an idea across to someone brainwashed for a lifetime by puritanism may require a kind of thundering repetition. One of the characters involved is *no*⁴, 𠂔 [M4750]: it has the component 𠂔, "heart," which Pound considered a drawing of the phallus, and right-hand components which are similar to 𠂔, "thunder." *No*⁴ means "weak." The lower part of the right component is not really "thunder"; hence, "mistranslation."

141. *SAGE* . . . : *Wen-li*: "Our meritorious ancestor even in old age was still stimulating others to goodness, and especially exalted schools and scholarship. In all things, therefore, that would feed the spirit of scholars and conduce to their educative disciplines he was circumspectly prepared."

142. *anagogico*: I, "anagogic." The highest of the four allegorical levels of meaning as described by Dante [*Conv.*, 2.1.6], where it is called the "super-sense" and is related to a spiritual interpretation of the Bible. In Dante the anagogic relates the soul of the present to the heaven of the future. In Pound it means the wisdom of the ancestors for those of the present and the wisdom of the sages of the present for posterity.

143. *en*¹: [M1743-3], "bound by mutual ties, on the one side grace, and on the other loyalty." Pound used this character as the title-page seal in *Thrones*.

144. *village usage*: *Wen-li*: "Now because the scholar is considered as the first of the four classes of people, one expects quite a bit from him, and therefore the scholar's expectations of and demands on himself cannot be easy going. A scholar constantly practices the fundamentals and afterward the large and small villages regard him as a reliable mold of behavior."

145. *chiao*¹: [M702], "to communicate," "friendship." *Wen-li*: "And in regard to your studies, let them all be the classical books; in regard to friends, choose reliable officers."

146. *raise ruin*: *Wen-li*: "Be alert to preserve the honorable lest in establishing yourself you come to ruin and flaw your school's name." The components of one character mean "bird" and "mouth," which means "chirrp."

147. *jen, i, li, chih*: *Jen*² [M3099], "humanity"; *i*⁴ [M3002], "equity"; *li*³ [M3886], "propriety"; *chih*⁴ [M933], "wisdom." The four *luan* [85:33].

148. *worship* . . . *day!*: *Wen-li*: "Then even ignorant people can apply the values of courtesy and justice to their plowing and weeding. And the decisive soldier can apply the values of the Shih Odes and the Shu History to his shield and helmet. A unifying principle of manners brought to Zenith. May we again see it in our day."

149. *All* . . . *grows*: *Wen-li*: "Only wanting to solidify the customs of the people, we first set out to rectify men's hearts; wanting to rectify men's hearts, we instituted a program of studies . . . now man receives the central principles of Heaven and Earth at his birth." The final lines of the canto are a comment on this key passage which is central to the Confucianism of both Mencius and Pound [*Pai*, inside front cover].

CANTO C

Sources

St. Ambrose, *De Moribus Brachmanorum*, in Migne XVII, 1176-1179; Brooks Adams, *The Theory of Social Revolutions*, N.Y., 1913 [BA, *Theory*]; Brooks Adams, *The Law of Civilization and Decay*, N.Y., 1895 [BA, *Civilization*]; Dante, *Par.* XVIII, IX, XIX, XX; Homer, *Od.* V; Paul de Rémusat, *Thiers*, trans. M. B. Anderson, Chicago, 1889 [*Thiers*]; F. W. Baller, trans., *The Sacred Edict*, Shanghai, 1924, rpt. NPF, Orono, Me., 1979 [*Edict*]; Charles de Rémusat, *Saint Anselme de Cantorbéry*, Paris, Didier, 1853; Alexander Del Mar, *History of Monetary Systems*, Chicago, 1896 [HMS].

Background

W. B. Fowler, *British American Relations, 1917-1918; The Role of Sir William Wiseman*, Princeton, 1969 [Fowler, *Wiseman*]; Lord Beaverbrook, *Men and Power, 1917-1918*, Duell, Sloan and Pearce, New York, 1956; Jesse D. Clarkson, *A History of Russia*, Random House, 1961 [*Russia*]; Andrzej Walicki, *The Slavophile Controversy*, Oxford, 1975; James Cleugh, *The Medici: A Tale of Fifteen Generations*, Doubleday, 1975 [*Medici*].

Exegeses

EP, *GK*, 227; *N. D.* 17, 174-175; R. Sieburth, *Pai*, 6-3, 386; NS, *Reading*, 110; DD, *Sculptor*, 239-241; EH, *Approaches*, 26-27, 31-32, 188-189; CB-R, *ZBC*, 153-154, 262-263; EH, *Pai*, 1-2, 273; CFT, *Pai*, 2-3, 451-452; MB, *Trace*, 338-340; William Cookson, *A Guide to the Cantos*, inedit [WC, *Guide*].

Glossary

1. **Supreme Court:** Because the high court was systematically declaring the legislation of the New Deal unconstitutional, President Roosevelt proposed the court be increased from nine judges to twelve. His political enemies orchestrated a chorus of protest so that the proposal failed to carry.

2. **Senator Wheeler:** Burton Kendall W., 1882-1975, a Democrat from Montana elected to the U. S. Senate in 1922. After a brief flirtation with the Progressive party of Robert La Follette, he returned to the Democratic party and backed much of the

New Deal legislation. But as war loomed in Europe, he became a leading exponent of isolationism and by 1940 had broken with Roosevelt because of his pro-Allied posture, his attempt to "pack the Supreme Court," and other matters.

3. **some Habsburg . . .** : [86:78].

4. **Eu ZoOn:** H, "living well." The capitol O indicates the word has two syllables.

5. **Not . . . liberties:** Arguments about not tampering with the Supreme Court: the issue was not that the court should never in prin-

ciple be larger, but that at that historic juncture, such action could lead to infringement of liberties.

6. **Joffre . . .** : Joseph J. Césaire J., 1852-1931, marshal of France and eventually chairman of the Allied War Council for WWI. After his setback at the battle of Verdun, he was promoted because of outmoded tactics. Prob. at Verdun he made the remark about Napoleon.

7. **Lenin:** Vladimir Ilyich L. [V. I. Ulyanov], 1870-1924, inciter and leader of the Bolshevik overthrow of the Mensheviks (minority party who engineered the October Revolution) in November 1917. Lenin's exposure of monopoly capitalism's technique of fostering the appreciation followed by the depreciation of money, finally led to the creation of the FDIC (Federal Deposit Insurance Corporation), which insures small bank accounts.

8. **increase of debt . . .** : The temporary expedient of the New Deal was the creation of money by debt, which is anathema to Social Creditors because the same effect could be managed without going into debt.

9. **Moslem:** Source unknown.

10. **Danton:** John Jacques D., 1759-1794, a leading statesman in the French Revolution. Said Brooks Adams: "Topino-Lebrun, the artist . . . sat on the jury which tried Danton, and observed that the heart of his colleague seemed failing him. Topino took the waverer aside, and said: 'This is not a trial, it is a measure . . .'" [BA, *Theory*, 223].

11. **Jo Skelton:** John S., ca. 1460-1529, the creator of Skeltonic verse, pilloried Cardinal Wolsey with unrestrained enthusiasm during the reign of Henry VIII but he was never "committed."

12. **Wiseman:** Sir William George Eden W. (b. 1885), served in WWI and was gassed at Ypres. In 1917, as chief of British Intelligence in the U. S., he so impressed Colonel House (Wilson's inside man) that he called

him "one of the most efficient men of his age I ever met." During the complicated problems that evolved after the war was over, he acted as a behind-the-scenes adviser to all the most important people in both the British and American governments. Wilson much preferred to talk to him privately than to the official ambassador. Wiseman came to believe that it would be easier for England and the U. S. to coordinate actions leading to Versailles if Congress gave Wilson the power to act. During 1917 and 1918 he sent hundreds of cables to those who could influence events, such as Lord Reading, the British ambassador.

13. **Isaacs:** Rufus Daniel I., 1st earl Reading, 1860-1935, lord chief justice of England since 1913, he was appointed president of the Anglo-French Loan Mission to the U. S. in 1917 and ambassador to the U. S. in Jan. 1918. In a Cablegram [CXP 701, 16 August 1918] from Wiseman to Lord Reading, labeled "Personal & Very Secret," we read of a conversation between Wiseman and President Wilson with Colonel House present. The cable concerns ways of getting a powerful League of Nations and the necessity to avoid publicity before agreements were reached [Fowler, *Wiseman*, 278]. No such cable for Aug. 18 has yet been found.

14. **Francis:** F. the 1st, 1494-1547, king of France (1515-1547).

15. **S . . . W . . .** : Identified in Beinecke drafts as Sumner Welles, 1892-1961, American diplomat and expert in Latin-American affairs, who under FDR became assistant and then undersecretary of state. After his retirement, he was found unconscious and half-frozen on his estate, where he had apparently fallen into a stream [BK: *NY Times*, 27 Dec. 1948]. Pound thought highly of Welles and thought if people had listened to him WWII might have been avoided [EP, *Speaking*, 306-308].

16. **Mazarin:** Jules M., 1602-1661, French statesman and cardinal who succeeded Richelieu in 1642. An effective negotiator who won concessions at the Peace of West-

phalia (1648), but his financial abuses led to trouble with the Fronde. He won but put the state into great debt.

17. **PERENNE BELLUM**: L, "Everlasting War."

18. **Code out of . . .**: The Napoleonic Code. N's contribution to civilization should be looked for not in his everlasting wars (he must always be going somewhere [34/165]) but in his codification of the laws.

19. **Peloponesus**: The western Greek peninsula dominated by Sparta, whence came the legal code of Lycurgus.

20. **Maison Quarree**: [Carree]: An ancient (ca. 2d cent.) building at Nîmes, France, called by many the most perfect Roman temple to survive. It inspired President Jefferson in the design of Monticello [31:22].

21. **Gave . . . trade**: The Treaty of Utrecht in 1713 passed from France to England the monopoly (for 30 years) of supplying Negro slaves to the Spanish colonies. The contracts were earlier passed from the Dutch to the French. No special change is recorded for 1708.

22. **Gibraltar**: Controlled by the Turks, then by the Spanish, then by the Moors, and after 1462 by the Spanish again, it passed into the control of the English in 1704, which in effect gave them control over at least part of the slave trade.

23. **Medicis**: Marie de M., 1573-1642, queen of France, second wife of Henry IV. After he was assassinated (1610), she became regent for her son Louis XIII. She engaged in power struggles for over 30 years and was sometimes exiled, sometimes restored. Richelieu helped force her final exile in 1630, when she fled first to the Netherlands and then to England. Finally rejected by her son-in-law, King Charles of England, and by Philip IV of Spain, who would not allow her back into the Netherlands, she was accepted into the city of Cologne by a prince-archbishop who felt Christian sympathy for her misery [Cleugh, *Medici*, 314-330]. Her

anti-Hapsburg posture during the Thirty Years' War (1618-1648) and her personal intriguing behind the scenes from Gibraltar to Compeigne, may have put her on the wrong side in Pound's mind.

24. **John Law**: 1671-1729, Scottish banker and financier who went to France, which chartered his Banque Generale in 1716 and allowed the bank to issue paper currency. After 1719 the bank's paper became guaranteed by the state, and the stock issued by it soared to ridiculous prices as the bank became involved in colonial speculation such as the Mississippi scheme. Before the bubble burst, insiders cleaned up by selling their stock. When it did burst, thousands of investors were left destitute, the government was weakened, and Law left in disgrace. He became a gambler in Venice and in 1729 died and was interred there in the churchyard of St. Moisé west of St. Mark's Square. It wasn't the idea of the state bank issuing currency that was bad, however—that worked beautifully and, for a brief time, created great prosperity. It was the unrestrained speculation of big money men—who misused both the bank and the state—that was disastrous. For Pound, Law demonstrated that the state could extend credit and create prosperity: thus, he should not lie in a grave unhonored.

25. **SUMBAINAI**: H, "coheres" [WT, 50: "What / SPLENDOR / IT ALL COHERES"; 109:17; 116:20].

26. **Grevitch**: Inmate at St. Elizabeths [MSB, *Pai*, 3-3, 332].

27. **Young Labarre**: For a few schoolboy pranks involving "the desecration of crucifixes," this chevalier was sentenced to be tortured, mutilated, beheaded, and burned. Some of Voltaire's works were found in his possession, including the *Dictionnaire philosophique*, which "was burned with [Labarre's] corpse" [Sieburth, *Pai*, 6-3, 386].

28. **Cavour**: [61:19].

29. **Hohenlohe**: Chlodwig Karl Viktor, Fürst zu H., 1819-1901. As a premier of

Bavaria, he supported German unification and the program of Bismarck. He was ambassador to Paris after the War of 1870, and, later, governor of Alsace-Lorraine (1885-1894). Pound sees the settlement of that war as a wise one that maintained the peace in Europe until the usurers created WWI.

30. **Chez . . . civilizée**: F, "In our country the press is still very little civilized."

31. **Napoleon Third**: 1808-1873, president of the Second Republic, 1848-1852, emperor of the French, 1852-1870.

32. '69: **southern Slavs . . .**: By the terms of the Treaty of Paris (1856), Russia agreed to a neutralization of the Black Sea and to cease efforts to dominate the Slavic populations of the old Ottoman Empire. But by the late 60s, Russia was making serious efforts to control these areas and gain access to the southern seas. These efforts were rebuffed by a pan-Slavic movement, including a secret society formed in 1869. Led first by Bakunin as a revolutionary movement against the Tzar, it was used by the southern Slavs as a means of keeping out of the Russian empire. The movement caused only a reaction: the Black Sea clauses were repudiated by Russia in 1870 [Clarkson, *Russia*, 284-308].

33. **Zollverein**: G, "customs union." The political unification of Germany was much assisted by the preceding economic unification called the Zollverein, in which, over a period of 30 years, the small German states dropped tariffs amongst themselves and erected a common tariff barrier against outside states. The success of this venture became one of the models for the post-WWII European Common Market.

34. **Ionides**: Luke I, [40:26]. A Greek Pound knew during his early London years [GK, 227].

35. **Count Usedom**: Ironic epithet created for Bismarck.

36. **Bismarck**: [86:3].

37. (**. . . no more wars . . .**): To Bismarck,

the Franco-Prussian War was to be the war to end all wars.

38. **Clodovic**: [Cf. 29 above].

39. **Ultramontaines**: L, "Beyond the mountains." Name given to Catholics whose first allegiance was to the pope, on the other side of the Alps, rather than to the king of France itself. They were opposed to the Gallicans, who said France first and pope after. The term was revived in 19th-century Germany and Austria and applied to the Old Catholics.

40. **aristos . . . ploots**: The Ultramontaines were generally aristocrats. Hence, their ignorance (of the way the usurocrats worked), combined with the similar illiteracy of the plutocrats, allowed France to be "bitched."

41. **"JESUS . . . for ."**: The reaction of Queen Elizabeth. The source is Brooks Adams [RO, *Pai*, 6-2, 181]; but her concern in Adams is with the number of clergy, not with money: "Jesus (quoth the queen) 13,000 it is not to be looked for, I thinke the time hath been, there hath not been 4. preachers in a diocese, my meaning is not you should make choice of learned ministers only for they are not to be found, but of honest, sober, and wise men, and such as can read the scriptures and homilies well unto the people" [BA, *Civilization*, 225].

42. **ploughing . . . solid**: A central theme of the poem: Justice comes from the growing of food to feed the people and in using words precisely—in law, the press, the schoolroom, economics, and politics.

43. **Von Moltke**: Helmuth Karl Bernhard, Graf von M., 1800-1891, a great Prussian field marshal, who trained his armies so well he won the Danish War (1864), the Austro-Prussian War (1866), and the Franco-Prussian War (1870). He could also be charming at the court of Napoleon III at Fontainebleau.

44. **"In locis . . . viventia"**: "In desert places / we rejoice in the middle of the woods. / are sheared, you kill, they are milked / by which you till the land. / You

shed their blood / their flesh fills you inside / you thus become a living sepulchre of dead bodies." From a Latin translation of a Greek account of Alexander the Great's conversation with Indian Brahmins, done (prob.) by St. Ambrose, entitled *De Moribus Brachmanorum*.

45. "That Virginia . . . with . . .": John Randolph [87:10] got some resolutions adopted at Charlotte Courthouse in 1833 which contained these phrases: "That Virginia 'is, and of right, ought to be, a free, sovereign and independent state.' . . . when . . . Virginia [joined] . . . the other twelve colonies . . . , she parted with *no portion* of her *sovereignty*" [BK, *Pai* 9-3, 425].

46. Oh GAWD!!! . . . : Supposedly, Pound's reaction upon discovering that Section X of the Constitution could be used as a barrier to some monetary reforms he thought essential, such as the Douglas concept of "local control of local purchasing power" [96:118; NS, *Reading*, 110].

47. George Second encouraged . . . : During his reign, the production of indigo in the U. S. was encouraged, but . . . [88:93].

48. Barley . . . tax-free: [88:96].

49. hilaritas: [83:9].

50. Letizia: I, "gladness" [Par. XVIII, 42].

51. Virtù: I, "spiritual power to love." Dante feels this power increasing after his delight, in the preceding line, of seeing Beatrice and doing well [Par. XVIII, 60].

52. Buona . . . volontà: I, "Will good in itself" [Par. XIX, 86-87]. "The primal will is good in itself, / and from itself, which is the highest good, it is never moved" [JW]. A rhyme with *directio voluntatis* [77:57].

53. Lume non e . . . : I, "There is no light, if not from the serene [nature of God]" [Par. XIX, 64].

54. stone . . . descending: From "I seem to hear the murmur of a river / that descends

clearly from stone to stone" [Par. XX, 19-20].

55. the sound . . . light: From, "Where I saw begemmed the sixth light" [Par. XX, 17].

56. lute[s neck: From, "And as sound at the neck of lute / takes its form" [Par. XX, 22-23].

57. Jackson . . . Adams: [88:97].

58. Tocqueville: [88:84].

59. Taney: [37:58; 89:57]. President Jackson appointed him to replace Duane as secretary of the treasury in April 1834. But the Senate refused to confirm.

60. Duane: [34:43]. During the political conflicts over renewing the charter of the Bank of the U. S., Jackson appointed Duane as secretary of the treasury to replace Louis McLane, who had refused to remove government deposits to the state banks. Duane also refused to carry out the transfer and was replaced by Taney.

61. Erebus: [1:8; 90:27]. Just as Dante does, Pound places men groveling for money here [14:3, 4].

62. all gates: [47:10; 94:20].

63. bab: [bāb] A and Per, "gate". In mystical writings it means "the way" and is used to refer to Abdul Baha [96:93], the founder of the Bahai movement [93:162].

64. Pandects . . . Gaius: [94:21].

65. Consul for . . . : [94:29].

66. Windsor: Edward VIII [95:39].

67. Agassiz, Kung: [93:51, 52].

68. maison close: F, "closed [sealed or encircled] house."

69. Lightfoot: [95:42].

70. Le Portel: [80:422].

71. KREDEMNON: [96:1].

72. DEXATO XERSI: H, "received it in [her] hand" [Od. V, 462].

73. AGERTHE: H, "returned again." While dozens of other events are taking place in the poem, we recall that in Canto I Odysseus started his "Nostos" (journey home). At the end of *Rock-Drill*, Ino (Leucothea) saved him with her magic veil and protected him on his swim to Phaeacia. Here we note his arrival at the shores where Ino retrieves her magic veil and the hero goes ashore.

74. two lies: The red-herring technique Pound often deplored and from which he has suffered much. He said to Bridson: "Confusion is caused by package-words. You call a man a Manichaeon or a Bolshevik, or something or other, and never find out what he is driving at. The technique of infamy is to start two lies at once and get people arguing which is the truth" [N.D. 17, 174-175].

75. CODE: [65:126; 94:45]. Justinian's Code.

76. Gesetzbuch: G, "law-book; code."

77. Justin's village: Prob. Justinian the Great [94:45; cf. 84 below].

78. "Non della" (Verona): [78:18, 19].

79. J. Austin: John A., 1790-1859, English jurist and professor at the University of London and author of *Province of Jurisprudence Determined* (1832), in which he analyzed the principles on which all legal systems were based. He argued that the law expressed the will of the sovereign and should not be confused with the dictates of ethics or of religions.

80. Frank Harris: [97:135].

81. No greek . . . : Since other Mediterranean ethnic groups did sell their own people into slavery, perhaps this indicates for Pound an advanced civilization before Christ.

82. Silk news . . . : Sericulture passed from China to India before 1000 B.C. and, after that, slowly to Persia and the Middle East. Aristotle [*Hist. Anim.* V, 19(17), 11(6)] mentions the silkworm. Justinian conducted

the silk trade as a state monopoly: "[He tried] to divert the trade from the Persian route . . . into the East of Europe. In this he failed, but two Persian monks . . . arrived at Constantinople and imparted their knowledge to the emperor" [EB, Vol. XXV, 11th ed., 97].

83. monetary (218 A.D.): No data can be found for this date, but since Landulph's chronology is 7 years less than the accepted [JW, *Later*, 113], the reference may be to Caracalla's [97:41] new coinage system of A.D. 211 which established the silver-gold ratio at 12 for 1 [HMS, 49].

84. Belisarius: Ca. 505-565, Byzantine general under Justinian I. He suppressed the *Nika* sedition (532), defeated the Vandals of Africa (533-534), recovered Italy from the Ostragoths, took Naples and Rome (536), and so on. Since he was handicapped by Justinian's distrust and jealousy, he could only keep the enemy in check and so retired. But he returned to drive the Bulgars from Constantinople (559).

85. NO . . . shares: The anecdote concerns an Allied submarine which the Italian navy might have sunk but didn't because it was insured by the Trieste branch of Lloyd's, an international marine insurance underwriter made up of about 300 different syndicates. A rhyme with similar international munitions makers' acts of WWI [18:13].

86. De Stael: Anne Louise Germaine Necker, wife of Jacques Necker [68:96], baronne de Stael-Holstein, 1766-1817, whose defense of German culture and romanticism outraged Napoleon. His police caused her flight and exile to Russia and England, but she returned in 1815 to become a great influence on European thought and literature.

87. Santayana: [81:38; 95:66].

88. Nel mezzo: I, "in the middle." Translation of character [M 1504], "chung."

89. Ideogram: Fu²⁻⁵ [M1982], "Buddha" or "the Buddhists" [98:64].

90. taozers: Followers of the Tao [98:61].

91. Ideogram: Pai jih [M3124-125], "day-light" [DG, *Pai*, 5-3, 398].

92. Alighieri . . . : The brilliant light of paradise was so blinding that Dante had to shade his eyes [JW, *Pai*, 2-2, 176].

93. Tyler . . . Van Buren: Prob. Noel Stock, in a letter written ca. 1957 from Australia [*Pai*, 9-3, 419].

94. "With the horned moon . . . your valley": These 16 lines are Pound's rendition of parts of Chap. VII ("Orthodoxy") of *The Sacred Edict* [98:67, 78, 81]. The chapter concludes: "If you recognize that reason is true, and know that the mind enlightened is heaven, the mind in darkness is hell—you will then as a matter of course have a ruling principle, and it will be impossible for you to be beguiled away by heretical sects. If your character is upright . . . the Empire will be at peace, and the people cheerful as a matter of course. If none of you people believe these heretical sects, they will not wait to be driven out, they will become extinct naturally" [Edict, 87]. "Wang" is the salt commissioner [98:49], "Sheng U," *The Sacred Edict*.

95. De Tribus . . . ver l'estate: [98:105, 107].

96. Fordie: [98:104].

97. Kuan Ming: Kuang Ming [M3583; M4534], "bright light." Rhyme with Dante's paradisaic light [cf. 55 above].

98. Durch . . . kompromittiert: G, "Because of the Bankhouse, Pacelli compromised."

99. Pacelli: Eugenio P., 1876-1968, Pope Pius XII, 1939-1958.

100. B. Swan: Pound referred to B. Swan on a postcard to Ingrid Davies [25 March 1955] as "my murderer friend" who was on an oil boat [MS, Humanities Research Center, University of Texas, Austin]. Says BK: "That's all we know." The *NY Times* Index yields the name Benjamin Swan as an officer in a Swan-Finch Oil Co.; but no further data can be found. Or perhaps Byron L.

Swan, 1892-1950, whose obit. [Sept. 28, 1950, *NY Times*] identifies him as "an investment manager for Wall Street concerns."

101. OLYMPIAD/236: The Olympic games, held every 4th year, were founded in 776 B.C. According to a list of winners drawn up by Julius Africanus and preserved by Eusebius, the 236th Olympiad was held in A.D. 165.

102. Peregrinus: Cynic philosopher, A.D. ca. 100-165, of Parium in Mysia. Because he was suspected of murdering his father, he fled to Palestine, where he became a Christian. For this act he was imprisoned. When he got out he became a restless wandering scholar (hence, *peregrinate*). In 165 he committed suicide by throwing himself onto the flames at the Olympic games.

103. Plarr: [16:18; 74:168].

104. Parion: For Parium, birthplace of Peregrinus (nicknamed Proteus).

105. Colelum . . . largitur: L, "The sky my roof, God does not sell; / the earth [is my] couch but He endows [me with wisdom]." Supposedly said to Alexander the Great by the Brachmani (Phaeacians) [Migne, XVII, 1176-79; MB, *Trace*, 389].

106. Caritas: L, "love; charity."

107. Stead: William Thomas S., 1849-1912, who pioneered modern journalistic methods in England and the U.S. He edited the *Pall Mall Gazette* and founded the *Review of Reviews* in 1890. An advocate of Naval reform, child welfare, and social legislation, he went to prison in 1885 for his attacks on government policy toward white slavery. In later years he became involved in psychological research; he died on the Titanic.

108. Douglas: [38:49].

109. "Mortal . . . ears": Says Dante of mortals who "wrongfully blame" Fortune, "she is blest and does not hear it" [Inf. VII, 93-94].

110. Rémusat: Charles François Marie R., 1797-1875, the son of Auguste Laurent, Comte de R., and Clare Elizabeth R. (re-

ferred to in *The Cantos* as Mme. de R.). All three of these people, as well as Paul de Rémusat, the grandson of Clare and the son of Charles, appear in the poem and can easily be confused. Charles is indicated here because as a writer of philosophical history he made studies of several people mentioned in the surrounding lines, such as Anselm [105:16] and Lord Herbert de Cherbury below.

111. "bien . . . à priori": F, "well accounted for knowledge [in a theological context] à priori." Rémusat wrote in a footnote in Chap. V of *Saint Anselme de Cantorbéry*: "Saint Thomas ne s'est jamais bien rendu compte des connaissances à priori" [p. 527].

112. Cocteau: [76:49].

113. Erigina: [74:90].

114. Cherbury: [Cf. 133 below].

115. Thiers: [101:11]. During the time of perils and "the conspiracies of Prince Louis Bonaparte in 1851, Thiers remained the most impassioned of Conservatives" [Thiers, 108]. In a book of 1848 (*Defence of Property*), he set forth his ideas of taxation, and in later speeches "he refuted Socialistic theories by the report of a committee appointed to examine . . . taxation, public credit, mortgage loans, paper money, and right to labor" [p. 109]. Throughout, his attitude was against taxation of income or wealth.

116. Psellos: [23:2].

117. Degas: [74:226].

118. Old what's-her-name: According to Michael Tsellos (called Psellos above), the Byzantine empress Zoe, whose one concern in her old age was to develop a new perfume. The braziers in her room in the summer made it unbearable for the servants, but the heat didn't bother her [*The Chronographia*, trans. E. R. A. Seurter, Yale, 1953, 137-138, Bk. IV, 64] [BK].

119. servitu: I, "servants."

120. Agra: One of the United Provinces of India.

121. Neque . . . diligent: L, "Nor did any choose gold."

122. Gardner . . . specific: Gardner wrote in the *London Daily News* of Aug. 1, 1914: "If we crush Germany and make Russia dictator of Europe and Asia it will be the greatest disaster that has ever befallen Western Europe" [WC, *Guide*].

123. Beauclerc: Title given to Henry I of England in recognition of his scholarly interests.

124. Julian: [102:53].

125. 2 million . . . : The centuries-long struggle between the popes and the kings of Europe and England, over which should have the final power of investing both church and temporal authority, led to battles and wars in which millions died.

126. Autun: A town in E central France. Founded by Augustus, it became an early episcopal seat and a center of learning. It is famous for its Roman ruins and 12th-century cathedral.

127. Poitiers: [90:9].

128. Benevento: Small city in S Italy which under the Romans became an important commercial center on the Appian Way. From the 11th century until 1860, it was under the rule of the papacy most of the time.

129. et l'anneau: F, "ring," as the Pope's signet-ring.

130. 1075 . . . '87: Key dates in the struggle between church and state over "investiture." Gregory VII made the issue paramount during his papacy (1073-1085). The most famous dramatic moment was the submission of the young King Henry IV in 1077: he walked barefoot in the snow before the pope in order to receive forgiveness [see W. F. Barry, *The Papal Monarchy*; or any biography of Hildebrande (Gregory VII)].

131. et le prépuce: F, "and the foreskin."

132. **Puy en Vellay:** Le Puy (F, "conical hill") is a capital in Velay of S central France. It is famous for a bare rock 500 feet high topped by a 50-foot bronze statue of the Virgin, erected in 1860. It has a 12th-century cathedral of daring construction. After the 6th century, Le Puy began to grow because it was made an episcopal see. Among the relics at one time was the "prépuce de Christ."

133. **Herbert:** Lord H. of Cherbury, 1583-1648, the English philosopher and elder brother of metaphysical poet George H. He was ambassador to France (1619-1624) and was made Lord H. of Cherbury in 1629. He set forth his principles of natural religion in *De Veritate* (1624), *De religione laici* (1645), and *De religione gentium* (1663). He laid the foundations for deism, which he also set forth in his own metaphysical poetry.

134. **(De Veritate):** The full title of this work translates: *On Truth as distinguished from Revelation, from Probability, from Possibility, and from Falsehood*. Pound's sentence comes from a preface, "To the Candid Reader." The sentence translates: "The primary consideration of such men is to remain true to the role they have adopted, and to avoid expressing any other views" [Meyrich H. Carré edition, Bristol, 1937].

135. **come in subjecto:** I, "as in a subject ready." Pound's translation of a part of line 23 of Cavalcanti's *Donna mi prega* [LE, 156,

184-185n.]. The idea is that a comprehended seen form remains as a subject or ideal against which other visual images may be judged [JW].

136. **lisses . . . a tenir:** F, "smooth, lovingly tender, to cherish." From Villon's "Heaulmiere." The line concerns the hips of this once beautiful woman as she grieves the time of her youth," as V. did his own [SR, 175].

137. **EX . . . HYPOSTASIN:** H, "out of essence . . . hypostasis" [81:55]. From Plotinus.

138. **PERI EROTAS:** H, "Concerning Love." Title of a section of *The Enneads* [Loeb 442, p. 166].

139. **hieron:** H, "temple" [97/678-681].

140. **Nous . . . auton:** H, "the mind in itself most sacred." *Aristos* could be translated "noblest" or even "best," but since Pound's continuous theme states that the intelligence of man is the most exalted expression of divinity at work in the universe, "sacred" comes closest to his meaning.

141. **compenetrans:** I, "penetrating everywhere."

142. **pathema . . . aphistatai:** H, "affection . . . not separate [from mind]" [EH, *Pai*, 1-2, 273; CFT, *Pai*, 2-3, 451-452].

143. **Plotinus:** [98:20].

144. **per . . . diafana:** L, "through more diaphanes [layers of translucency]" [36:4].

CANTO CI

Sources

The Memoirs of Mme de Rémusat, trans. Mrs. Cashel Hoey and John Lillie, 2 vols., London, 1880 [*Memoirs*]; Joseph F. Rock, *The Ancient Na-khi Kingdom of Southwest China*, 2 vols., Harvard Univ. Press, 1947 [*Na-khi*, vol., p.]; Joseph F. Rock, "The ²Muan ¹Bpo Ceremony or the Sacrifice to Heaven as Practiced by the ¹Na-²khi," Vol. VIII, *Monumenta Serica*, Pei-

ping, 1948, 1-160 [*Muan Bpo*, p.]; Joseph F. Rock, *The ²Zhi ³Ma Funeral Ceremony of the Na-khi of Southwest China*, vol. 9, Studia Instituti Anthropos, Viennae-Mödling, Austria, 1955; Joseph F. Rock, "The ¹D'a ³Nv Funeral Ceremony," *Anthropos*, L (1955); Paul de Rémusat, *Thiers*, trans. Melville B. Anderson, Chicago, A. C. McClung, 1889; Tacitus, *The Annals*, Bk. XIII, trans. John Jackson (Loeb 322).

Background

George K. Kennan, *Siberia and The Exile System*, 1891; Laurence Binyon, *The Flight of The Dragon*, London, 1911; R. Wilson McNair, *Promise to Pay*, London 1934; Plotinus, *The Enneads*, ed. Porphyry, trans. A. H. Armstrong, I, II, (Loeb, 440-441) [*Enneads*]; Peter Goulart, *Forgotten Kingdom*, London 1955; Paul H. Emden, *Money Powers of Europe in the Nineteenth and Twentieth Centuries*, New York, 1938 [Emden, *Powers*]; Osvald Sirén, *Chinese Painting*, New York, Ronald Press, 1956-1958; John Read, *Through Alchemy to Chemistry*, London, 1957 [Alchemy].

Exegeses

EP, GK, 274; DD, *Pai*, 1-1, 61; CFT, *Pai*, 3-1, 90-122; NS, *Reading*, 111; John Peck, *Agenda*, vol. 9, 2-3, 1971, pp. 26-69 [Peck, *Agenda*]; Jamila Ismail, *ibid.*, pp. 70-87; Bridson Interview, ND 17, p. 175, 176.

Glossary

1. **Monsieur de Rémusat:** [100:110]. "M. de Talleyrand, finding scarcely any one but M. de Rémusat who could understand him, disclosed to him the political views with which the victories of our armies inspired him" [*Memoirs*, 301].

2. **junipers, . . . :** "Junipers love southern, dry exposure where the snow melts quickly, while northern exposures are always occupied by spruces, firs and hemlocks" [*Na-khi*, I, 270].

3. **Talleyrand:** [70:15, 20; 86:10; 95:13]. The change in Pound's attitude toward both Napoleon and his minister in the later cantos has been called by several scholars their rehabilitation.

4. **Chalais, Aubeterre:** These towns "Near Perigord" were part of the stronghold of the

Talleyrand family since the early Middle Ages [DD, *Pai*, 1-1, 61].

5. **snow-flakes . . . rain:** "The wind was biting, and during the three months of autumn the mists and the rains obscured the view. Snowflakes were as large as the palm of the hand. It rained from morning to night" [*Na-khi*, II, 281].

6. **Trees . . . willows:** "The trees along the bank are mostly willows, while several species of oaks grow on the lower half of the mountain slopes" [*Na-khi*, II 298-299].

7. **Kublai . . . hither:** These lines concern a pagoda believed to have been built by Kublai Khan, on which an inscription written in Tibetan says, "Erected in the fire-female-sheep year, in the beginning of the year, in the third moon, on the 14th day, on a full

moon, on a Thursday." About this date, Rock [110:54] says: "the date given . . . can only be April 26, 1307, or the eleventh year of the period of Ta-te . . . of the Mongol Emperor Ch'eng Tsung . . . (Timur or Olcheitu). It could not have been the year 1247" [*Na-khi*, II, 298n.]. Pound prefers the earlier date.

8. **Forest . . . dawn . . .**: Perhaps Kublai's men coming from the forest, through mountain ice, back down to the emerald grass at dawn [CFT, *Pai*, 3-1 107].

9. **Ideogram**: [M6037], "dawn."

10. **Larix . . . armandi**: Of a place called A-tun-tzu, Rock says: "The vegetation here is composed mostly of junipers, *Larix, Caragana jubata* . . . and *Berberis*. . . . A few li beyond we reach the hamlet of I-chia-p'o . . . two stages from A-tun-tzu, a distance of about 105 li [1 li - a bit less than 1/3 mile]. . . . Here the oak forest gives way to pines, *Pinus yunnanensis* and *Pinus Armandi*" [*Na-khi*, II, 344-345].

11. **Thiers**: Adolphe T., 1797-1877, French statesman, journalist, legal adviser, and historian. He was a moderate liberal whose work in the journal *National* helped bring about the July Revolution of 1830 [104: passim]. During a long life, he seems to have been involved in all the major events of the century, in a way that led once to his arrest and exile. If Napoleon III had listened to him, history would have been different, as in the Franco-Prussian War of 1870, which he strongly opposed.

12. **Simon**: Jules S., 1814-1896, French statesman and philosopher and author of *Le Gouvernement de M. Thiers* (2 vols.), Paris, 1878. He taught at the Sorbonne (1839-1852) but lost that job because he refused to swear allegiance to Louis Napoleon. From 1863 to 1875 he served as deputy and then was made a senator for life. A much more liberal man than Thiers, his admission of something proposed by Thiers, for example in monetary reform of taxation, would be an endorsement of its good sense.

13. **4 letters . . . horses**: The Mongol and Ming emperors, throughout "Eight Generations of Na-khi Chiefs," held ceremonies investing the chiefs with imperial power to govern. Documents and gifts, such as letters and seals, gold belts, and horses, were exchanged. [CFT, *Pai*, 3-1, 103].

14. **Mr. Kennan**: George K., 1845-1924, American authority on Siberia, who from 1864 on was the romantic image of an explorer and—through such books as *Tent Life in Siberia* (1870) and *Siberia and the Exile System* (1891)—an inspiration to the young.

15. **40 years . . .**: Prob. reference to Kennan's life of travel.

16. **(Del Pelo Pardi**: Guilio Del Pelo Pardi, Italian anthropologist and agricultural engineer; author of *Agricoltura e civiltà* [Agriculture and civilization], 1923, and *Per la pace del mondo* [On the peace of the world], 1924. Pardi, who worked with Pound's son-in-law, Boris de Rachewiltz, discovered some ancient canals near Rome which he called "a perfectly engineered irrigation system" and said they "were far too old by many thousands of years to fit in with established chronology" [NS, *Reading*, III].

17. **cunicoli**: I, "subterranean passages."

18. **Peabody**: Prob. a patient at St. Elizabeths who was fond of saying, "to unscrew the inscrutable." The Peabody Coke and Coal Co. is now called the Peabody Holding Co., Inc. (301 N. Memorial Dr., St. Louis M. 63102). The president of the company writes that a search has not revealed anybody in the records by the name of Warren G.

19. **"infini" . . . humaine**: F, "endless . . . [is] human stupidity."

20. **Renan**: Ernest R., 1823-92, French historian and critic. Author of the 8-vol. *Histoire des origines christianisme*, of which the shocking *Vie de Jesus* was the first volume.

21. **one dollar's worth . . .**: The sentence starts with Peabody and ends with this illustration of inscrutable stupidity [98/688].

22. **Talleyrand . . .**: According to Mme. Rémusat, Talleyrand spent some hours reworking the hastily penned details Napoleon had written regarding the peace he had agreed to with the emperors Alexander (Russia) and Francis (Austria) after the battle of Austerlitz in 1805 [*Memoirs*, 304-305].

23. **"90 francs . . . note"**: "Money had become still more scarce; in fact, it attained such a price that . . . I had to pay ninety francs merely for obtaining gold for a thousand-franc bank-note" [*Memoirs*, 321].

24. **Cambacérès**: Jean Jacques Regis de C., 1753-1824, French revolutionary who rose to be archchancellor of the empire. He helped formulate the Napoleonic Code and the constitutional relationship of Italy to the empire. He was made duke of Parma in 1808. Mme. de Rémusat mentions him several times as a vain and pompous man who returned flattery with favors [*Memoirs*, 321-322].

25. **A constitution**: "That portion of Italy [area of Genoa] was at once divided into new departments, and shortly afterwards [June 4, 1805] the new constitution was sent to the Italian Legislature and Prince Eugene was made Viceroy of the kingdom" [*Memoirs*, 264].

26. **Xmas . . . maximum**: The peace treaty after Austerlitz seems to Pound the height of N's power: "M. de Talleyrand returned to the Court after signing the treaty, and once more peace seemed restored to Europe—at any rate, for a time. Peace was signed on Christmas Day, 1805" [*Memoirs*, 320].

27. **Marbois . . . Gaudin**: "As soon as it became possible for him [Napoleon] to divert his attention . . . from foreign affairs, he devoted it to . . . finances. . . . M. Barbe-Marbois, Minister of the Treasury, having incurred his displeasure, was replaced by M. Mollien, who was a skillful financier. The Emperor was ably seconded by his Minister of Finance, Gaudin, whose perfect integrity and sound knowledge sustained credit and

improved the system of taxation" [*Memoirs*, 345].

28. **Mt Cenis, Simplon**: "Roads over Mont Cenis and the Simplon were actively pushed on; bridges were built, roadways repaired" [*ibid.*].

29. **Mme. Rémusat**: "Madame de Rémusat writes on the 12th of December, 1806: 'We ought to be very cautious in our correspondence. . . . Peace! People scarce hope for it here. Depression and discontent prevail. . . . This feeling is, no doubt, unjust; for, after all, there are cases in which even men of the strongest mind are carried along by circumstances farther than they wish, and I can not believe that a great mind will seek for glory in war'" [*Memoirs*, 455n.].

30. **Jena**: "In the name of the Emperor. The University of Jena, its professors . . . its possessions . . . are placed under the special protection of the commanders of the French and allied troops. The course of study will be continued" [*Memoirs*, 481].

31. **"Liberty . . .**: Mme. R. says Napoleon used to say: "Liberty is needed by a small and privileged class, who are gifted by nature with abilities greater than those of the bulk of mankind. It can therefore be restricted with impunity" [*Memoirs*, 506].

32. **Hottenguer**: [89:181].

33. **Neuflize**: The Haute Banque Parisienne was a group of private banks which had connections with the Rothschild brothers. Among these groups were Mallet Frères and Henrotte & Muller, all with powerful resources. A subgroup called the Haute Banque Protestante was formed after 1800. This group included "*Hottenguer & Cie* . . . together with *de Neuflize & Cie*" [Emden, *Powers*, 394-395]. This group of private bankers undid the work of such people as Marbois and Mollien [cf. 27 above] and became their Nessus.

34. **Nessus**: [87:58]. The shirt-of-fire caused by the blood of Nessus became so painful to Hercules that he caused his mortal

body to be consumed by the flames of a funeral pyre.

35. **Rémusat**: Source of remark unknown.

36. **Gaudin**: "Indirect taxes were ventured on to a greater extent than before; luxury, which would render these taxes more productive, was encouraged; and the heavy contributions which the Emperor had everywhere levied upon his conquered enemies afforded him the means, without burdening his people, of keeping up the strength of his army" [*Memoirs*, 345]. "M. Gaudin, the wise Minister of Finance, observed an order and regularity in the management of taxes and receipts which rendered him valuable to the Emperor" [*ibid.*, 520].

37. **Kang Hi**: [98:111, 112].

38. **Mme d'Houdetot**: No one could possess more—I will not say goodness, but more kindness than Mme. d'Houdetot. Goodness implies the choice of good as against evil; it perceives the evil and forgives it. Mme. d'Houdetot never perceived evil in any one" [*Memoirs*, 681-682].

39. **Yeats**: Musical figure on a scene mentioned earlier and later [113/789; *Pai*, 1-1, 53].

40. **Tsung-Kuan** . . . : A native chief whom Rock [110:54] knew personally and remembered fondly. "The hospitality of Yung-ning chiefs, especially of the late Tsung-kuan . . . was unsurpassed. . . . It was a great loss . . . to all the poor and troubled chiefs, his neighbors . . . when he passed away . . . July 20th, 1933" [*Pai*, 3-1, 107-108; *Na-khi*, II, 418].

41. **Bears** . . . **fields**: "No hunting is permitted, and here roam many bears who live on the oaks, and often come to the fields of the villages and eat their broad beans and peas" [*Na-khi*, II, 418].

42. **Elzéard Bouffier**: A French farmer who during three years planted 100,000 trees in a wilderness, thereby creating a forest. Having lost his only son and his wife, he withdrew to a place he thought was dying for want of trees. So, "having no pressing business of his

own, he . . . resolved to remedy this state of affairs" [Jean Giono, *Vogue*, 15 March, 1954, p. 157; MB, *Trace*, 401].

43. **Vergons**: A small Alpine village between Castellane and Annot on the Iscle River. The mountain-gorge atmosphere is a rhyme with Lion Mountain of the Na-khi [cf. 45 below].

44. **Kuanon's eye**: [90/606]. "On the top of this hill is a temple with a huge figure of Chenrezig with the thousand arms and eyes (Kuan-yin . . . of the Chinese). . . . The trail leads along . . . the edge of the larger basin up the pine and oak covered spur" [*Na-khi*, II, 412].

45. **Sengper ga-mu**: "One of the most conspicuous landmarks which confront the lake on the north, is the southern face of Shih-tzu Shan (Lion Mountain; Seng-ge ga-mu). . . . This mountain is mirrored in the lake, its broad face representing the lion's head . . . while its body extends to the north" [*Na-khi*, II, 418; several key plates from Rock are reproduced in *Pai*, 3-1, 110-116].

46. **To him we burn** . . . : "Immediately back of the main building is a shrine dedicated to the mountain goddess Seng-ge ga-mu . . . an incense burner in front of the shrine belches forth white smoke in the morning and evening, when pine branches are burnt as offering to the mountain goddess" [*Na-khi*, II, 426].

47. **The hills** . . . : "Junipers grow on all the lofty peaks of the district of Yen-yuan, giving the latter a blue-green tint. The dragon-like rivers flow zigzag over its land" [*Na-khi*, II, 444].

48. **Achilōos**: The longest Greek river, which flows through a similar mountainous landscape. In Pound's translation of *Trachiniae* (1954), Deianeira speaks of the wooer Akheloos as the river, rather than the river-god, which winds in serpentine fashion [Peck, *Agenda*, 49].

49. **one man** . . . : "It [a mountain trail] passes over the lofty peaks, covered with

fragrant junipers, can safely be guarded by one man" [*Na-khi*, II, 444].

50. **Mt. Ségur**: [87:101]. The stronghold of the Albigensians [23:28] had a similar narrow pass which they held against Simon de Montfort [23:26] in his crusade against them.

51. **TSO**: [M6784], "rope made from bamboo-splints." "The reason why so many places were called Tso (Bamboo rope) was because the aborigines used rope bridges to cross the large rivers" [*Na-khi*, II, 446].

52. **land tax**: "The territory pays an annual land-tax of 70 *Shih* . . . of buckwheat" [*Na-khi*, II, 454].

53. **Tolosa**: [80:186]. Rhyme with unadulterated food theme [45:5; 74/428; 80/493].

54. **Gubbio**: A town in Umbria, central Italy.

55. **L'il Josephine**: Prob. a local radio personality.

56. **Wilson (McN.)**: R. McNair W., one of Pound's favorite writers on money and banking; author of *Promise To Pay: An Inquiry into the Principles and Practice of the Latter-Day Magic Called Sometime High Finance*, London, 1934.

57. **KALON KAGATHON**: H, "Noble and brave." Homeric epithet.

58. **Marengo**: A village in NW Italy which was the scene of a famous battle between Napoleon and the Austrians. Mme. R. says: "He [Napoleon] held a grand review on the battlefield of Marengo, and distributed crosses on that occasion." [*Memoirs*, 260]. They were prob. given to "noble and brave" soldiers.

59. **This aura** . . . **crimson**: Formulaic lines from alchemy found in many places: "Fire is the soul of the Great All. . . . Light-gold . . . fire in its concrete state . . . *Flamma!* Yes, fire that is all. The diamond exists already in the charcoal, gold in fire" [Read, *Alchemy* p. 90].

60. **Apollonius**: [94:42].

61. **Porphyry**: A.D. 232/3-ca.305. Scholar and philosopher who eventually became a devoted follower of Plotinus. He wrote a life of Plotinus and edited his *Enneads*.

62. **Anselm**: [105:16].

63. **Plotinus**: [98/685, 690; 99/700].

64. **EN** . . . **EXEI**: H. By transliterating the 'ON into the genitive plural we have: "In the contemplation of which things the mind is engaged." In *The Enneads* II, 3, "On whether the stars are causes," Plotinus took a single-minded view of the function of the stars. His theory differed from the theories of astrologists of his time, which he considered well-meaning but a tangle of "basic absurdities": hence, the "unicorns" and "antelopes" [*Enneads* II (Loeb 441), 57-101].

65. **HS'UAN TSUNG**: Hsuan-tsung, 1398-1435, emperor (1425-1435) during the early years of the Ming dynasty, noted as a humanitarian as well as a promoter of the arts. "His own paintings represent . . . mostly domestic animals such as cats and dogs, but also goats and monkeys. The models are very closely observed and sometimes characterized with a touch of humour" [Siren, 113].

66. **natus**: L, "born." The canto date is an error.

67. **Joey**: The young brother of Sheri Martinelli [90:25]. Said Pound: "Joey is La Martinelli's kid brother who was taken down to look at the paintings in the Mellon Gallery and asked, 'Are they for real?' and she couldn't make out what he was driving at" [Bridson Interview, *N.D.* 17, 176].

68. **H.J.**: Henry James.

69. **With the sun** . . . **coat**: Joseph Rock has a picture of Na-khi women in ceremonial costumes with images of the sun, moon, and stars sewn on the back [*Pai*, 3-1, 114].

70. **Li Chiang** . . . : A city enclosed on 3 sides by the Yangtze River loop. Plate 77 in Rock has a commentary which says in part, "View across the upper end of the Li Chiang

plains." The snow range stands out starkly in the distance, as does the meadow in the foreground [ibid., 115].

71. ²dto - ¹mba's face . . . : A Na-khi priest pictured in one of the plates.

72. muy simpático: S, "very sympathetic."

73. Stone Drum . . . : The town of Shih-ku ("Stone Drum"), named "from a large stone drum on the slopes to the north" [Na-khi, II, 279]. The waters refer to the Yangtze, which flows by it.

74. the two aces: The leaders of two tribes who fought for the area: the leader of the T'u-fan, who was defeated, and the leader of the Na-khi [Peck, *Agenda*, 73].

75. Mint . . . bracken: The third inscription on the Stone Drum says in part: "The chiefs leading a million brave soldiers, their majestic air like that of a tiger and of a plumed bird bent on exterminating, they struck and roared like thunder" [Pai, 3-1, 118].

76. Rossoni: Edmondo R. (b.1884), minister of agriculture and forests in Mussolini government; editor of *La Stirpe* [The race] and author of such books as *The Political and Moral Aspects of New Corporate Economy in Italy*. Said Pound: "Of living men, Edmondo Rossoni, with his agricultural experts and his care for crops, is nearest the Confucian model" [GK, 274].

77. "così lo stato . . .": I, "thus the state. . ." Pound gives the intent of Rossoni's whole statement as, "that's where the state gets its cut." When he first heard about Gesell's stamp script, this was R.'s response [Bridson Interview, *N.D.* 17, 175].

78. Delcroix: [88:46].

79. "che magnifica!": I, "how magnificent!" Said Pound: "And another thing . . . I mean Delcroix, who was the head of the Italian Veterans . . . he beat his head with his little wooden artificial arms and said 'che magnifica idea'—What a magnificent idea" [ibid., 176].

80. (prescrittibile): I, "prescriptible." Used with *moneta* it means "stamp script" of the Gesell variety.

81. "May their pond be full: "We perform ch'er k'o [a medicinal rite] on the family; may heaven give it many sons and daughters, may their pond be full and may they only hear good tidings" [Rock, "D'a ³Nv," 21].

82. The son . . . hearing: "[The ms has phrases] expressing the hope that there may be among descendants such ¹D'a (=courageous) sons: [the ceremony] is performed on his good hearing, keen sight, on his right arm, on his left arm . . ." [ibid.].

83. noun graph . . . peace.: A "very rare ms. entitled . . . The funeral of a rich warrior" has 3 Na-khi pictographs in a rectangular frame, which translate "rich-warrior funeral." The center one is an image of a man standing. The first one, meaning "rich," suggests two rows of teeth in a square mouth and appears to be sideways. The third looks like the mane of a horse as if seen from above [ibid.].

84. "His horses . . . peace.": In another Rock work entitled *The ²Zhi ³mā Funeral Ceremony*, we read: "You are on the way to the realm of the gods, your body and soul are at peace and the mane of your horse is beautiful" [p. 197].

CANTO CII

Sources

Homer, *Od.* I, II, III, IV, V, X; Ovid, *Meta.* IV; EP, *CON*; Sir Barry Domville, *From Admiral to Cabin Boy*, London, 1947; Apollodorus, *The Library*, III (Loeb); Ammianus Marcellinus, *History*, II [Mar.].

Exegeses

EP, *ABCR*, 187; *SP*, 328; Peck, *Pai*, 1-1; MB, *Trace*, 408; NS, *Reading*, 111; JW, *Pai*, 3-2, 289; Peck, *Agenda*, vol. 9, 2-3, 1971.

Glossary

1. Kalupso: Calypso [20:67]. Hermes told her that Zeus said she should let Odysseus go [Od. V, 97 ff.].

2. Hermes: [12:8]. Here the messenger of Zeus.

3. Dwight L. Morrow: [86:105].

4. the body elected . . . : Unlike members of the English Parliament, U.S. senators must have a legal residence in the state they run in.

5. Pallas: P. Athena, disguised as the old woman Mentis, lied to Telemachus, saying that she had a ship whose cargo was iron [Od. I, 184].

6. Penelope: Around 1950 Pound wanted friends not to send clichéd Christmas cards but a question that would send people back to the classics, such as, "Why did Penelope wait for the return of Odysseus?" The answer is in *Od.* IV, 693 (not 639): *κεῖνος* . . . *ἐώργει*, which should transliterate to, "keinos . . . eorgei." The whole line means, "Never at any time did that man do anyone harm" [HK, *Pai*, 4-1, 187].

7. Leucothoe: The daughter of King Orcha-mus of Babylon. She resisted the passion of Apollo, who turned her into "a sweet delightful tree of frankincense" [Meta. IV, 203-310]. Not to be confused with Leuco-thea [cf. 8 below].

8. sea-gull: Pound's name for the bird which Ino, the daughter of Cadmus, was changed into; she was thence called Leucothea. With the help of the veil ("bikini") she gave Odysseus, he reached the shores of the Phaeacians.

9. Ideogram: Pu [M5379], "not; a negative." Because his old artist friends did not see that ignorance of money and how it should be issued prevented the creation of a society in which the arts could flourish, they "had no ground to stand on" [98:33].

10. Black shawls . . . : [98:14, 15].

11. OIOS . . . TE: H, "so as to finish the job . . . and love." The original line [Od. II, 272] has *ἔπος*, "word," rather than *ΕΡΟΣ*, "love." Thus Loeb has: "such a man was he to fulfill both deed and word."

12. μάω: A Greek root used here only for sound [98:37].

13. Barley . . . : Athena tells Telemachus to "make ready stores, and bestow all in vessels—wine in jars, and barley meal, the marrow of men, in stout skins" [Od. II, 289-291]. Also a rhyme with the Eleusinian grain-rites, and perhaps with Pound's early visits to Venice when gondolas "cost too much" and "he had to live upon barley soup" [MB, *Trace*, 408]. The strength-of-men-is-in-grain motif [106:4].

14. **orzo**: I, "barley." An *orzo* is an order of barley soup, which costs "40 centess," or 40 centesimi, or 40% of one lira.

15. **Procope**: Restaurant at 13 rue de l'ancienne Comédie on the Left Bank in Paris. It was founded in the 17th century by an Italian and patronized by writers, from Voltaire to Pound, because it served excellent food cheaply [JW].

16. **Noi . . . borghesi**: I, "we other common people."

17. **We thought . . .**: [98/686]: "... control Mussolini."

18. **ye sail over . . .**: The lines evoke the words of Tiresias and "the dark eyelids" of Aphrodite in Canto I.

19. **Winkelman**: The French edition, *Histoire de l'art chez les anciens* (Paris, 1802), of the classic work by Johann Joachim Winkelmann: *Geschichte der Kunst des Altertums*, 1764. He said that the shape, heaviness, and arch of the eyelid in Venus are crucial to her beauty [Peck, *Pai*, 1-1, 26].

20. **Ronsard**: [80/505].

21. **"jacques Père"**: Pun on Shakespeare. The Belgians would pronounce the *J* soft, as an *I* [ABCR, 187].

22. **Le Portel**: The Swinburne connection [82/523].

23. **Freiheit**: G, "Freedom." Eva Hesse: longtime friend and correspondent of Pound and official translator of *The Cantos* and other Pound works into German. His line [74/426], "that free speech without free radio speech is as zero," she translated: "dass Redefreiheit ohne Radiofreiheit gleich null ist."

24. **The Changes**: The *I Ching*. Confucius said: "If many years were added to me, I would give fifty to the study of The Book of Changes, and might therefore manage to avoid great mistakes" [CON, p. 221].

25. **Swan**: Unidentified, but clearly a man who showed heroism and unperturbability

under pressure in the manner of Bud Cowart below.

26. **another chap . . .**: [95:62]. Bud Cowart, who got caught in the *Akron's* mooring ropes but held on while seeing two others fall to their deaths.

27. **KatZe**: G, "cat." Pound said of Frobenius, "He saw nothing ridiculous in a child's wanting to know if the last letter of the word *Katz* stood for the cat's tail, and the first one for its head. But to the school teacher . . . the child just seemed stupid" [SP, 328].

28. **Dummheit**: G, "stupidity."

29. **(Ingrid)**: A London woman Pound corresponded with who said "she could not find anything by Sir Barry Domville in local libraries" [NS, *Reading*, 111]. Pound believed this was deliberate suppression. According to Stock, "Pound was thinking specifically of Domville's autobiography, *From Admiral to Cabin Boy*, a comparatively mild piece of anti-semitism published in 1947." It is the suppression of anti-Semitic data which Stock thinks explains "as was natural" [a poem by Domville is in *PD*, 236-237].

30. **"pseudos . . . pepneumenos"**: H, [98:45], "he won't lie . . . is much too clever" [Od. III, 20]. The intimation is that Domville has been silenced because he was, like Nestor, "too intelligent to prevaricate" [99/697].

31. **seed . . . (Lacedaemon)**: The Spartans (of Lacedaemonia) sacrificed a horse to Apollo on Mt. Taygetus [97:290]. Eurycleia, the nurse, lulled Penelope to sleep: "She then . . . went up to her upper chamber with her handmaids, and placing barley grains in a basket prayed to Athene" [Od. IV, 758-761].

32. **Leucothoe**: [Cf. 7, 8 above]. The divine intelligence that makes the cherrystone into a cherrytree is what makes the metamorphosed girl rise "as an incense bush."

33. **"for my bitch eyes"**: Helen of Troy said to Menelaus, "when for the sake of shame-

less me ye Achaeans came . . ." [Od. IV, 144-145]. κυνώπης literally means "dog-eyed"—says Lidell-Scott, "i.e. shameless one." Lidell-Scott gives for the feminine, "the shameless woman," but adds: "also fierce-eyed, terrible." Pound prefers the latter and works the half-goddess into the fearful-eyes theme started with Aphrodite in Canto I and recurring in *Rock-Drill* and *Thrones* [81:54; 91:4].

34. **Atalant**: Says Apollodorus: "This Atalanta was exposed by her father, because he desired male children; and a she-bear came often and gave her suck. . . ." Thereafter, she "kept herself a virgin and became protected by Diana" [*The Library*, III, 9.2; Loeb, I, 399].

35. **aithiops . . . oinops**: H, "wine . . . dark-bright" [97:159]; Homeric variant of "wine-dark sea" [*Il.* I, 462; Peck, *Pai*, 1-1, 24; MB, *Trace*, 412].

36. **haliporphuros**: H, "sea purple." But Pound prefers the colors he lists.

37. **oriXalko**: H, "watery-copper."

38. **le xaladines**: [97:163]. The sound suggests the Greek καλλι ("beautiful") and/or the sound of *copper* (above), in addition to Shakespeare's "multitudinous seas incarnadine" [*Macbeth*, II, 1].

39. **the nature, the sign**: [90:2].

40. **Small lions**: Animal statues atop tall columns of St. Mark's Cathedral in Venice [97:165].

41. **AISSOUSIN**: H, "flitting about" [97:169]. Odysseus tells of his visit to Tiresias and says: "To him even in death Persephone has granted reason, that he alone should have understanding; but the others flit about as shadows" [Od. X, 494-495].

42. **Berenice**: [97:170].

43. **"Same books" . . . brotherlike**: [88:67].

44. **south slope . . .**: [101:2; 110:20].

45. **Wild goose . . . coral**: Details of Na-khi landscape [Peck, *Agenda*, 9, p. 51].

46. **dead words . . .**: Applies to all the Na-khi religious ceremonies, and by extension, to many others.

47. **KAI ALOGA**: H, "and unspoken."

48. **APHANASTON**: H, "secret, inscrutable, or unknown" [cf. DG, *Pai*, 3-3, 420-421].

49. **the pine needles . . .**: A recurrent leit-motif in the Na-khi materials. Rock [110:54] mentions pine needles and cones burned in religious ceremonies a number of times. Both the red glow and the billowing smoke have significance. Pound believes such ceremonies performed by the Na-khi derive from the same spiritual essence as do similar ceremonies performed by various occult and alchemical sects in the West [91:2-5]. Both groups aspire to burst out of the universe. Recall the third subject-response of *The Cantos*, which Pound explained to his father: "The 'magic moment' or moment of metamorphosis, bust through from quotidian into 'divine or permanent world.' Gods, etc." [L, 210]. Note, too, the way images used early in the poem are repeated as we near the end: "There is a wine-red glow in the shallows" [2/7].

50. **OU THELEI . . . KOSMOU**: H. Pound's translation in the next line: "they want. . ." But Pound neglects the negative, "OU." Peter Lori gives: "does not want to come into the world" [*Pai*, 3-2, 289]. For the phrase in Greek except for EAEAN, see 105/750.

51. **amnis . . . ripas**: L, "river-grass-banks" [JW, *Pai*, 3-2, 289].

52. **Antoninus**: [42:4; 78:56].

53. **Julian**: J. the Apostate, 331?-363, Roman emperor (361-363). He succeeded Constantius III, who had made him caesar with command of the Western Empire. But his success in Gaul as an idol of his troops and his reforms of the fiscal system in Rome, which allowed him to reduce the tax from

25 to 7 *solidi per caput*, made Constantius fearful of him as a rival. Constantius ordered him to bring his army east. Julian tried, but his troops refused and named him augustus. Then he marched east, but before the confrontation Constantius died of a fever [cf. 57 below].

54. **Marcellinus:** Ammianus M., ca. 300-ca. 400, Latin historian who was a great admirer of Julian. His 31-book history of Rome, in the manner of Tacitus, covered A.D. 96 to 378, but only books XIV-XXXI survive. Bk. XXIII, chap. 6, has this heading: "A description of the eighteen greater provinces of the Persian kingdom, with the cities of each and the customs of their inhabitants" [*Mar.*, II, 349]. This chapter does not contain the quotations about the many dead, but similar

lines are found throughout the 3 vols. in the many battle scenes.

55. **Assyrios . . .** : L, "he passed the frontiers of Assyria" [*Mar.* XXIV, 1, Vol. II, p. 399]. Julian had sent a reserve army into Assyria, but on the way there himself in 363 was attacked by Persians and mortally wounded.

56. **sueta annona:** L, "usual high price."

57. **Quem . . . eripuit:** L, "whom a slight fever took from me." Refers to the death of Constantius.

58. **Domitian:** [91:91]. The increased intensity of his reign of terror resulted in his assassination.

59. **infaustus:** L, "unfortunate."

CANTO CHII

Sources

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Background

David Donald, *Charles Sumner and the Coming of the Civil War*, Knopf, 1960, [*Sumner*]; David Donald, *Charles Sumner and the Rights of Man*, Knopf, 1970; B. L. Reid, *The Man from New York: John Quinn and His Friends*, Oxford Univ. Press, N.Y., 1968; EP, SP, 180; CON, 210; MB, *Trace*; Robert J. Rayback, *Millard Fillmore*, Buffalo Hist. Soc., N.Y., 1959 [Rayback, *Fillmore*];

Exegeses

EP, *Pai*, 3-3, 393; *New Directions* 17, 1961 [ND 17]; Eustace Mullins, *This Difficult Individual*, Ezra Pound, Fleet Pub. Corp., N.Y., 1961 [*Difficult*]; M de R, *Discretions*; BK & TC Duncan Eaves, *Pai*, 9-3, 428-439.

Glossary

1. **1850:** Upon the death of Zachary Taylor in 1850, Millard Fillmore became president. Because he broke with the branch of his party led by Weed and Seward and associated himself with the prosouthern Whigs, he was not nominated in 1852. The conflict paralyzed the government during his two years in office.

2. **'56, an M. C. . . .** : At a critical moment just before the nominating convention of 1856, Franklin Pierce, who had been a compromise candidate in 1852 because he was more acceptable to the South than any of the strong candidates (Marcy, Douglass, or Buchanan), faced great difficulty in being renominated by the Jacksonian Democrats. Stresses over sectionalism, slavery, and Central America made it nip-and-tuck. Pound's source [*Pierce*, 464] gives a 300-page background to the important moment and then shows, in a chapter entitled "The Calamities of a Month," how scandalous events ruined whatever chances Pierce may have had: "Few months have been more murderous, in peace times, than May 1856. Just as the cycle began [formation of forces for reelection], news came that some Kansans of Lawrence had shot Sheriff Jones, perhaps fatally. On May 8, Herbert, member of Congress from California, killed one of the waiters at the Willard [Headquarters of Pierce's party]. That same day, John P. Heiss, recently back from Nicaragua, assailed Wallach, the editor of the *Star*, for an article on Nicaragua. On the 15th there was a murder at the Navy Yard." As if all this weren't enough, then came Brooks. So did scandal alter the course of the nation.

3. **Brooks . . . others**": On May 22, 1856, the nephew of Senator Butler, Preston S.

Brooks, a congressman from South Carolina, entered the Senate chamber after it had adjourned and attacked Sumner with a cane and injured him severely. Brooks was tried for the offence in the House, but the two-thirds majority needed could not be mustered to oust him. On July 14 he made a speech in the House, during which he said he acted in defense of the rights of the South and of others and resigned. But he was overwhelmingly reelected and became a great hero in the slave states [Donald, *Sumner*, 294 ff.].

4. **"respectful . . . others"**: After the inauguration of Lincoln, Pierce continued to preach conciliation and the avoidance of war. Says Nichols: "On June 1 at an anniversary banquet given in Faneuil Hall . . . he was among the speakers and he lost no time in preaching to New England. We must learn to respect our own rights and the equally sacred rights of others" [*Pierce*, 508]. For expressing such views, he was not reelected.

5. **Homestead:** The Homestead Act, 1862, authorized the government to sell land to settlers in the West for revenue. Pound would approve of the government receiving money this way to be used for public services. Pound wrote to Mullins in 1950: "Del Mar's vast and exact erudition enabled him to correct Mommsen on various points. Mommsen's great merit as a teacher resided in his demonstration that the stability of the Roman Empire, in contrast to the various Mesopotamian despotisms, lay in Rome's planting its veterans in homesteads, as distinct from mere raids of pillage" [EM, *Difficult*, 311]. Land policy of this kind became central to Pound's criticism of Stalinism. In a note to *Strike* [Oct. 1955] he quoted

Mencius to show the Confucian idea of a reasonable balance between public and private lands and ownership: "A square li covers 9 squares of land, which 9 squares contain 900 mau. The central square is the public field, and 8 families, each having its private 100 mau, cultivate in common the public field. And not until the public work is finished, may they presume to attend to their private affairs" [*Pai*, 3-3, 393].

6. *kolschoz*: R, "collective farm" [104:113]. In the same issue of *Strike* [cf. 5 above], Pound went on: "We ask the 'Voice of America' if they are making full use of this idea in the fight against Communism in China. Bolshevism started off as an attack against loan-capital and quickly shifted into an attack against the homestead" [ibid.]. The idea stuck with Pound. In the Bridson interview, July 9, 1959, he said: "Lack of local government is an effect, not a cause. The contest is between the homestead and the *kolchos*. Mommsen noted that the Roman Empire endured longer than Oriental tyrannies because they settled veterans on the land. Civilization is from the homestead. The Russian Revolution was a fake: it pretended to attack capital—the general understanding being that that was loan capital—and it merely attacked landed property down to the peasant's cow" [ND 17, p. 179].

7. *Rome . . . Babylon*: In Rome "gold was under the Pontifex" [92:43]. In Babylon, the rulers did not perceive the "power inherent" [quiddity; 91:82] of gold to the state [cf. 5 above].

8. *The slaves . . . issuers*: Pound believed the American Civil War was fought not to free the slaves but to protect New York bankers, who had many great plantations under mortgage [*SP*, 180].

9. *Emerson . . . funeral*: Says Nichols: "On December 2, 1863, Mrs. Pierce died. Hawthorne came to him immediately and together they looked at the shrunken figure in the coffin, which strangely affected the author. . . . In the spring of 1864, death came

again; this time to . . . Hawthorne. . . . The funeral was imposing because of those who attended: Emerson, Whittier, Lowell, Longfellow, Agassiz, and Alcott. . . . Pierce was there too" [*Pierce*, 524-525].

10. *Agassiz*: [93:51].

11. *Alcot*: Amos Bronson Alcott, 1799-1888, one of the New England Transcendentalists and once a nonresident member of Brook Farm.

12. *principal bond-holders*: The Spanish royal house was greatly in debt to most of the big banking houses of Europe, all of which had branches in the U.S. The problem of Cuba was one of the most difficult and treacherous of Pierce's administration. The South demanded that Cuba be "freed" from Spain. What really frightened them were rumors that Cuba was on the point of freeing its slaves, an idea which was anathema to all slave-state politicians in the U.S. Propositions to either conquer the island or buy it were in the works for years. The Gadsden Purchase had just passed by a narrow margin. In May 1854 a secret agent returned from Cuba and reported it was all true. Spain was getting ready to free Cuban slaves. An uproar ensued in the Senate. The situation was more complicated because of a movement in Spain itself to overthrow the government. This revolution in the making was being financed by Great Britain. Pierce was prepared to buy the island, but Congress would not pass the funds. Abolitionists in the North would by no means have Cuba entered into the Union as another slave state. At this point came the plan to borrow the purchase price [*Pierce*, 266-267, 329-330, *passim*].

13. *Belmont*: [40:18]. Says Nichols: "August Belmont had once suggested to Buchanan [now Minister to Great Britain] that the way to acquire Cuba was to use backstairs influence on the Spanish royal family and to call in the aid of the great European banking houses . . . the Barings, the Rothschilds, and other large holders of Spanish bonds who would be interested in having Spain sell

Cuba, because the large sum . . . would insure the payment of the debt." Belmont was appointed to a diplomatic post at The Hague. The negotiations were delicate and secrecy was essential. The abolitionists would consider the whole thing the underhanded deal it was. But Pierce was under the threat of powerful southerners that they'd take the island by force if need be. Says Nichols: "Into the midst of the puzzle came Mr. Sickles" [*Pierce*, 357-358].

14. *Sickles*: Daniel Edgar S., 1819-1914, early became a lawyer and a democratic politician and, by age 35, an ebullient charmer. At this moment he was the secretary of Buchanan's legation in London and arrived in New York with dispatches for Pierce. Says Nichols: "Pierce and Sickles were kindred spirits. Sickles talked too much in his usual vein. He had a great deal to say about the revolution in Spain" [*Pierce*, 358]. Pierce got him to return to Europe and explore other ways to obtain Cuba. He did, and bounced around Europe, and just before the fall elections of 1854 he talked freely to a group of Congressmen and others in Paris about his plans. The uproar that broke in the press thereafter guaranteed the party's defeat in the elections and the end of any plans to annex Cuba. Says Nichols: "Pierce's last Cuban card was thrown away by his agents" [366].

15. *land . . . veterans*: Toward the end of a chapter entitled "Salvaging the Program," Nichols lists a number of bills that failed, a few which the 33rd Congress passed: "It had voted 160 acres of land to all veterans, their widows or minors, a blanket grant which Pierce signed in spite of its size; he had a tender spot for old soldiers" [*Pierce*, 379]. The Mommsen reference [97:33] relates the act to the homestead acts [cf. 5, 6 above].

16. *Hui*: Kung was asked [*Analects*. Five, VIII]: "Who comprehends most, you or Hui?" He answered: "No comparison, Hui hears one point and relates it to ten . . . ; I hear one point and can only get to the next" [*CON*, 210]. Pound is asking the reader to

act like Hui and see how many random things relate in a dramatic way; how states and governments rise and fall, not by the well-considered merits of their causes, but by what ought to be minor matters. It is a central theme of this and many other cantos.

17. *cunicoli*: [101:16].

18. *canalesque*: [canalisque]: L, "and conduits."

19. (*min*): C [M4508], "the people; mankind."

20. *caelum renovabat*: L, "he restored heaven."

21. *manes*: [60:43].

22. *Protocol . . .*: In the duc de Broglie's *Memoirs* there are a number of chapters concerned with efforts to restore the balance of power to Europe after the revolution of 1830. Much of the problem developed around the possibility of obtaining the neutrality of Belgium as a buffer state between France, to the south, and the powerful Netherlands, to the north. In a letter proposing neutrality, he has an introductory sentence: "In sending the protocol of this sitting to Paris on January 29th, I wrote as follows:" What follows is an outline of the problem and the proposal of the neutrality solution [*Memoirs*, IV, 26]. It should be noted that the problem was not solved quickly, nor in perpetuity.

23. (*T. C. P.*): Thaddeus Coleman Pound [97:205].

24. *France . . . Europe*: For some time Pound preferred the idea that, after Tallyrand, France started no war in Europe. When the facts dictated otherwise he blanked these two lines, but they were restored in the New Directions edition [MB, *Trace*, 417]. "No" was replaced by "one."

25. *Bismarck*: [86:3]. B's EMS Dispatch presumably insulted France into starting the Franco-Prussian War in 1870. B believed that was to be the "war to end all wars."

26. *Casimir*: C. Pierre Périer, 1777-1832,

French statesman from a wealthy family of bankers and financiers who became head of the ministry of Louis Philippe (1831). He opposed the *ancien régime* and supported the constitutional monarchy.

In Broglie we read: "Mr. Périer has just made an incalculable mistake, by the decree which replaces the statue of Buonaparte on the column in the Place Vendôme. The Buonapartist party, led by the Republicans and Monarchists, will gain fresh strength." A footnote reads: "See Casimer Périer's announcement which preceded the king's proclamation, ordering the statue of Napoleon to be replaced (*Journal des Débats*, April 12)." The document is headlined: "Paris, April 12th, 1831" [*Memoirs*, IV, 95].

27. Mme de Lieven: Dorothy de Benken-dorf, 1784-1857, married the Prince de Lieven (1800) and was appointed lady-in-waiting to the empress of Russia (1828); she developed strong relationships with many powerful men. "Canning, and later on Lord Grey were the most constant attendants of her *salon*" [*Memoirs*, III, 279]. She was thus in a position to side with the Englishmen who were messing up Talleyrand's efforts to convince England to help him create a long-lasting balance of power in Europe. Broglie does not use a phrase such as "that bitch." But he does indicate the situation: "Lord Grey, influenced by Madame de Lieven, sought for pretexts to avoid all intervention of the part of England in a cause that was looked upon as lost" [*Memoirs*, IV, 164].

28. Mme de Staël: [100/717]. A similar situation applied.

29. Bolivar: Simón Bolívar, 1783-1830, South American revolutionist who was called "the Liberator." As president of Greater Columbia, he organized the government of Peru and created the state named after him, Bolivia. His death just at the wrong moment tended to destabilize South America and European interests there.

30. Tolosa: [101:53]. Town in the Basque provinces of N Spain.

31. Gubbio: [101:54].

32. on pouvait manger: F, "they can eat." Pound believed that the economic actions of Mussolini, following the dictate of all wise rulers to "Feed the people" [101/695], led to this result.

33. Picabia: [87:31, 32].

34. T. to Broglie: Achille C. L. Victor, duc de Broglie, 1785-1870, premier of France (1835-1836). Talleyrand wrote him a letter dated 9 April 1833 in which he said: "I am a little surprised to hear the public opinion of Vienna; my recollections and my actual knowledge of that place, led me to believe that there was no such thing as public opinion in Vienna; society there has an opinion, but society is one; it is not divided and M. de Metternich is its leading spirit" [*Memoirs*, V, 9].

35. Metternich: [50:13, 27]. Clemens Wenzel N. Lothar, Fürst von M., 1773-1859, Austrian statesman and the most compelling force at the Congress of Vienna. As a voice of conservatism he was anathema to liberals for over a hundred years, especially because of his endorsement and promotion of the Holy Alliance proposed by Alexander I of Russia.

36. Maria Theresa: 1717-1780, empress consort of Francis I of Bohemia and dowager empress on the accession of her son Joseph II in 1765, after which she carried out a series of agrarian reforms. During her time Vienna became a center of the arts and music. The only application possible is that Metternich, at the Congress of Vienna 35 years after her death, helped destroy her aspirations and the work she had done. She is not mentioned in Broglie.

37. Maremma: Italian coastal section of Tuscany famous for swamps, snakes, and malaria [*Inf.* XXV, 19-20]. T. S. Eliot made the place famous with his note to line 293 of *The Waste Land*, which cites "Siena mi fe', disfecemi Maremma" ("Siena made me, the Maremma undid me"), said by La Pia [*Pur.* V, 133].

38. Hroosia: Russia. If the phrases are put

into the mouth of Vienna personified, we would have the sequence "Maria made me, Metternich [with the contrivance of Alexander I of Russia] undid me."

39. "tranne . . . re": I, "except in the house of the king."

40. B. Mussolini: A trap for M had been laid, which he expected. Says M de R: "Mussolini was prepared for treachery, but not on the King's doorstep" [*Discretions*, 184].

41. Predappio: Village of Romany, south of Forlì; hometown of Mussolini, who made the remark above to a man from there.

42. Knole: Perhaps the family seat in *Knole and the Sackvilles*, by V. Sackville-West. The chronicle, beginning in Elizabethan times, is sad enough.

43. Warsaw: In a letter to Talleyrand (Dec. 12, 1830), Madame Adelaide expresses sadness about the situation brought about at the Congress of Vienna which eventually led to another partition of Poland: "how startling is the news of the Revolution at Warsaw. . . . Ah! if Prussia and Austria would only understand their own interests, how splendid it would be for England and ourselves, if we could obtain a fairer and more tolerable state of things for poor unhappy Poland! . . . The Powers are now reaping what the Holy Alliance sowed" [*Memoirs*, III, 321].

44. de Vaux: Louis de V., 1766-1841, who founded the *Journal des Debats*, which at first was interested in arts and literature. He lost this journal but edited others and seemed to conform to the tastes of the time. In 1830, however, he vigorously supported the monarchical party [*Memoirs*, IV, 51 ff.].

45. (the Archbishop): This representative of the church is an ironic picture of an authority whose grasp of events is indicated by his belief that such things as sacred relics are significant [cf. 47 below].

46. St Leu . . . Talleyrand: These lines involve a detail that, ironically, complicated and delayed the resolution of the balance of

power in Europe after the revolution of 1830. Napoleon I had made members of his family kings in various places. His eldest son, Charles, was known as the king of Rome (1811-1814); Napoleon I abdicated in 1814 in favor of Charles, who technically became Napoleon II. He became a sad creature known in literature as "L'Aiglet," and although he never ruled, he and his family had a strong political following all over Europe known as the Bonapartists. But others, including Broglie and T., were now supporting the Monarchist party, which meant maintaining in power the restored Bourbon, Louis XVIII. While king of Rome Napoleon II-to-be married Hortense de Beauharnais. When the family fell she lived as an exile in Switzerland, with her son, Louis Napoleon Bonaparte (1808-1873), who would eventually become Emperor Napoleon III (1852-1870). At a most inopportune moment, Charles, the presumptive heir, was killed fighting the war in the Papal States. That made the second son the heir; and he turned out to be in the last place he should be during delicate negotiations: Paris. In earlier years, when T. had served Napoleon I in a number of official capacities, he had done much for Hortense. During her exile she had taken the title of duchesse de Saint-Leu, a fiefdom that in better times T. had helped attain for her. She called upon him now for help in getting passports for herself and her entourage; but her son, Louis, was ill at an embarrassing moment. T. allowed her to stay in Paris, hoping to be unnoticed, until the health of the young prince improved enough to allow them to travel to London. But they were discovered, and the press had a field day. Broglie says of this contretemps: "Before continuing my dispatches, I must mention a matter of no great importance in itself, but which gave rise to the most absurd comments in certain newspapers" [*Memoirs*, IV, 120]. It seemed as if the public outcry might blow to bits all efforts to reach a resolution to the problem of a balance of power in Europe, and undo T.'s years of work. It didn't. The final irony, however, may be that the young prince's health im-

proved and he lived to undo T.'s work in 1870. (N.B.: Citizen Talleyrand of the 1st Republic, while serving Napoleon I, had helped confer upon Hortense the titles in the lines.)

47. "a sapphire . . . skeleton: Charlemagne [89:201], during the centuries after his death, grew into a mythic figure of enormous proportions. His accomplishments both real and imagined were behind the formation of the Holy Roman Empire. He was canonized in 1165 by the Antipope Paschal III. In 1215 his tomb was opened and his remains, including all the sacred relics, were transferred to a splendid shrine, where they were exhibited once every 6 years. His image and accomplishments were in Napoleon I's mind when he made himself emperor in 1804.

48. Mme de Genlis: [111:6]. Felicite Ducrest de Saint-Augin, marquise de Sillery, comtesse de Genlis, 1746-1830, married Charles Brulart, a captain in the navy, who was guillotined with the Girondists in 1793. The comtesse became an emigré in 1792 but returned in 1800 to be well received by the consular court. She became famous as the author of a number of novels and books on education. "under the Empire, she wrote every other week in different periodicals, at the request of Napoleon himself" [*Memoirs*, I, 123]. Broglie says much about the comtesse but mentions no paintings. He does say: "M. de Celles had married the daughter of General Vallence, who had married a daughter of Mdme. de Genlis. Mdme de Celles' sister was married to Marshal Gerard, who had been made War Minister after the revolution of July. Mdme. de Genlis' other daughter, the Marquise de Laevestine, married to a Belgian, had left a son, who had distinguished himself as one of the leaders of the Buonapartist party in France. It will be seen what great influence this relationship gave M. de Celles, through Mdme. de Genlis, with the Palais Royale, and through Marshal Gerard with the government. It was by these means that he intrigued and plotted, to secure the re-union of Belgium with

France. . . . I have, perhaps, dwelt too long on this very uninteresting person, but this digression was necessary in order to expose the hot-bed of intrigue which impeded the progress of our affairs in England" [*Memoirs*, III, 309]. Pound would not call it a digression. He would call such things luminous details at the heart of the matter. During the decade in which these cantos were written, the same nations of Europe were struggling for position and power, as they always had been, only now the tentacles of intrigue reached into every corner of the world; and the U.S. was in the grip of such public panics as the McCarthy scandals, the Alger Hiss trials, and other cold-war battles. These considerations gave way at times to such things as the vicuna coat seen as a bribe to Eisenhower's chief of staff, Sherman Adams.

49. Bismarck . . . : [cf. 25 above]. He is credited with the unification of Germany, an accomplishment that made him believe he could defeat France. He was right at least in the Franco-Prussian War.

50. Ivar Kreuger: 1880-1932, a Swedish engineer and financial tycoon who came to the United States and set up construction companies and the firm of Kreuger and Toll. In 1913 he formed a match trust that expanded from steel into forests and mines. After WWI his empire became international and specialized in fraud, which made him a giant of usurocrats. He was discovered and committed suicide. The investigation showed he had bilked his investors of more than \$1/2 billion.

51. Lorrimer's paper: George Horace Lorimer, 1867-1937, editor of the *Saturday Evening Post*, president of Curtis Publishing Co., and a neighbor of the Pounds at Wyncote. He lived 2 doors away and used to take a shortcut through their backyard. Lorimer would certainly think a crook like Kreuger a titan. Pound said: "Lorrimer honestly didn't know that there ever had been a civilization" [GK, 89].

52. Edishu . . . : Pseudonym based on "Ed-

shu the Troublemaker" in Frobenius. Prob. Joachim von Ribbentrop or the journalist Alfred-Ingemar Berndt, who added a zero to the reported casualties of 5000 to get 50,000 [EH, *Pai*, 1-1, 86-88].

53. 1831 . . . : Says Griffis: "Two great measures, the abolition of imprisonment for debt and that of religious tests for witnesses in the Empire State, are to be credited to Millard Fillmore. The first [was] passed by the assembly, April 2nd, 1831" [Fillmore, 5].

54. John Quinn: [12:18]. A lawyer of Irish background, 1870-1924, who became a major supporter of artists in the 20th-century revolutions. His first law partner, Bainbridge Colby, was appointed by Wilson to be his new secretary of state in Feb. 1920. The furor in the press prompted Quinn (who hated Wilson and all he stood for) to volunteer his services to represent Colby before the Senate Foreign Relations Committee: "He worked hard for six consecutive days on the matter and apparently turned it into another oneman show, and a successful one. . . . Colby was painlessly instated on March 27" [Reid, *The Man from New York*, 460-461].

55. Lansing's . . . : Robert L., 1864-1928, secretary of state, 1915-1920, lost Wilson's favor by calling several meetings of the cabinet during Wilson's illness. Wilson asked for and got his resignation in early Feb. 1920 [ibid.].

56. 1841 Fillmore: Millard Fillmore, 1800-1874, 13th president of the U.S. (1850-1853). In his struggle for primacy among New York Whigs in the 1830s, he lost the speakership of the House to Henry Clay; but as runner-up, he became chairman of the powerful Ways and Means Committee and thus, in 1841, was able to direct the finances of the nation. In addition to over a decade of squabbles about renewing the charter of the Bank of the United States, new conflicts arose over the use of the millions of dollars of income received from the sale of federal lands. A thirty-year struggle between "Free

Soilers" and those who wanted to buy land cheap for speculation, as well as fights over tariffs, reached many climaxes: "In 1841 the industrial forces had reassembled their strength in the Whig party. . . . To lead them into battle . . . they had chosen . . . Millard Fillmore" [Rayback, *Fillmore*, 126].

57. Wolverine . . . : Also in 1841, MF took a statesmanlike stand on the "Caroline" affair: "During the Patriot War in Canada . . . a virtual invasion of the soil of the United States took place." On Dec 29, 1837, armed Canadians boarded the American steamer *Caroline*, set it afire, and headed it blazing for Niagara Falls. The British government took responsibility and knighted the instigator. Congress took to incendiary oratory. War seemed to loom. Knowing we had no naval forces on the Great Lakes, Fillmore pleaded for good sense saying, "The best way to avoid a war with Great Britain is to show that we are prepared to meet her." And while other Congressmen "vaped and threatened," he said: "Reasonable preparations for defense are better than gasconading" [Fillmore, 17]. "Not content with words, Mr. Fillmore on Feb. 25th, 1841, sought . . . to provide for American duplication of British Naval armaments on the lakes" [ibid., 18]. Eventually the first iron man-of-war, was built, which people expected to see sink at its launching. Named the *Wolverine*, it set forth to engage the British; but the British, daunted by such a unsinkable monster, decided peace would be a better option. Says Griffis: "The issue of the Caroline affair [guided by MF] was creditable to both nations. The treaty . . . created a precedent for the future, when war will be deemed barbarism. It dismantled every fort and dismounted every gun, American and British, along a frontier of three thousand miles" [ibid.].

58. Telegraph bill: In the years of struggle to get his invention patented in England and France, Morse came to Congress in 1842 for an appropriation of \$30,000 to test his discovery on a forty-mile line between Washington and Baltimore. Sneers and ridicule pre-

vailed in the Congress. Said MF later: "I, however, advocated the bill, and though I could not say that the telegraph would do all its inventor had predicted . . . I thought it was possible, and even probable that it might . . . and \$30,000 was not much for the nation to pay on a contingency of this kind, and the bill was passed and became law on the 3rd of March, 1843" [Griffis, *Fillmore*, 26].

59. Griffith: [78/481].

60. ut delectat: [delectat]: L, "for amusement."

61. Mat Quay: Matthew Stanley Q., 1833-1904, lawyer, Civil War veteran, Pa. politician; he became chairman of the Republican National Committee in 1888. As U.S. senator, 1887-1899, he faced serious charges of financial and political corruption, none of which seemed to go so far as the secret reading of Greek.

62. Mr. Beecher . . . Boston: [40:17]. Behind these lines lies the bizarre incident upon which the U.S. approached a state of war with Austria in 1849. Austrian refugees, led by one Louis Kossuth, fled to Turkey because of intolerable oppression. Kossuth mastered English and sent an address to the American people, which created "instant and sympathetic excitement because of its hope for liberty and justice." In 1849 President Taylor sent an envoy "to Austria and Hungary to get the real facts in the case." An Austrian envoy didn't arrive until after Taylor's death, but as soon as Fillmore was inaugurated, the envoy sent an official protest that accused the U.S. of sending a spy to Austria and, among other things, threatened war. Fillmore's answer was, "the Government of the United States is willing to take its chances and abide its destiny." He also said that, if the president's agent of inquiry were treated as a spy, "instant reprisal" would result, "to be waged to the utmost exertion of the Republic military and naval." Fillmore sent a ship to Turkey to rescue the fugitives; but when Kossuth got to the U.S. he turned out to be a flamboyant

con man, rather than one "to touch the mind and heart of the thinking man . . . [or] to move the men worth moving." That did not include Henry Ward Beecher, for whom rabble-rousing was a favorite sport. He joined in the movement called "Kosuthism," which some aspirants to fame and power saw as a way to become the next president. Says Griffis: "When he lectured in Plymouth Church in Brooklyn, Mr. Beecher carried some rusty canon balls, alleged to be from Bunker Hill, into the pulpit. Other ministers went wild" [*Fillmore*, 77-84].

63. Nara . . . : First permanent capital of Japan (710-784), Nara is an ancient cultural and religious center with Buddhist temples and Shinto shrines. Says Griffis: "In 1854, the Japanese saw the first formal display of modern industries and inventions, by the seashore of a region which, in Nara days, was in their uncivilized 'far East.'" And, "This was a thousand years after that first exhibition in Japan of Greek, Persian, Hindoo, Korean and Chinese arts at Nara—and in a building erected A.D. 784 and still standing, the oldest wooden edifice in the world—which placed their island country at the head of all schools of art in Asia" [*Fillmore*, 85].

64. Perry: [88:74]. On July 14, 1853 he presented his papers, including a letter from President Millard Fillmore, to the emperor. On March 31, 1854 a treaty was concluded between Japan and the United States.

65. Sow-face: In 1944 (90 years after Perry's treaty) FDR was finishing his war against Japan: he is prob. intended by this epithet.

66. "the colossal . . . : Says Griffis: "Millard Fillmore, the real and executive author of the Japan Expedition of 1852, liberated a great stored-up force in Asia, for the good of the world. He helped to bring before the American people a social and racial problem, that is destined to shake the world. The 'white man' must now descend from his self-exalted throne to consider the claims of the intellectual equality of Asian men of

color. . . . It is a common superstition, growing out of the colossal conceit of the average American, that Commodore Perry virtually created the New Japan. The scholar knows that the naval officer simply . . . set the interior machinery going" [*ibid.*, 95].

67. Mr. Griffis: William Elliot Griffis, D.D., L.H.D., a pioneer educator in Japan (1870-1874) and the author of such books as *The Mikado's Empire*, *Brave Little Holland*, *China's Story*, etc. He dated the preface to *Millard Fillmore* January 1, 1915.

68. Heaven made . . . rule: Couvreur gives the Latin of the *Chou King*, Pt. III, Chap. II, sec. 2 [*Les Annales de la Chine*, 104], thus: "At coelum procreat acuto auditu acutoque visu (viros) qui regnant." Couvreur's French is: "Aussi le ciel fait naître des hommes d'une intelligence supérieure et les charge de diriger les autres." In English we have, "Heaven caused men of superior intelligence to be born and charged them with the leadership of others." Pound's sense is the line in the text.

69. cheu i: C, "intelligent men." Couvreur's French transliteration of the Chinese characters for this sentence goes: "Wei t'ien cheng ts'oung ming cheu i." Pound changed the Latin verbal *regnant* to the French noun *regent*, "ruler."

70. Hia caecra . . . agebat: L, "Hia [53:44] acted in a manner blind to reason" (This sentence follows the one given from Couvreur in 68 above.) The cluster says, in effect: Because of Hsia's blindness to reason, Heaven, which wanted hearing and seeing men to rule, caused that dynasty to fall.

71. Chase: Salmon P. C., 1808-1873, long-time seeker of nomination for president. In 1861 he became Lincoln's secretary of the treasury; against the concerted resistance of southern politicians, who saw him, accurately, as an extreme abolitionist.

72. Stanton: Edward M. S., 1814-1869, secretary of war under Lincoln and Johnson (1862-1868). Concerning the losses during the attack on Fort Monroe, he wrote

[June 12, 1861]: "the brother of General Butler has arrived . . . and reports the whole loss of our troops at fourteen killed and forty-four wounded. This is so greatly below the former reports, which set down our loss at over one thousand, that it affords great relief" [*Buchanan*, II, 554].

73. Buchanan: [34:84]. Three months earlier Buchanan had turned over the presidency to Lincoln.

74. Miss Lane: Harriet Lane was Buchanan's niece. He eventually made her an ornament of his household and of Washington society. Says Curtis: "To direct the education of this young girl, to form her religious and moral principles, to guard her against the temptations that beset an impulsive temperament, and to develop her into the character of a true woman, became one of the chief objects of Mr. Buchanan's busy life" [*Buchanan*, I, 532]. Many letters ended as does the letter of Stanton: "I beg you to present my compliments to Miss Lane"; another formula to end letters was "I hope Miss Lane is well," and sometimes Buchanan would end his letters thus: "P.S. Miss Lane desires to be kindly remembered" [*ibid.*, 557].

75. Biddle for conscription: Nicholas B. [34:70; 37:43-54]. Buchanan described his own entrance into public life in 1814 as a member of the House of Representatives in the state legislature of Pennsylvania. Then he had to face the fight over a conscription bill because an attack upon Philadelphia seemed likely. One plan, "reported in the [State] Senate by Mr. Nicholas Biddle," proposed a sort of lottery system. Because, as he said, "this law is calculated to be very unjust and very unequal in its effects," Buchanan was against it [*Buchanan*, I, 8-9].

76. A.J. to Buchanan: In 1824 B. was a member of the House of Representatives when the Adams-Jackson election was thrown to it and Adams won [88:91-92]. But the election was followed by charges of deals and corruption on all sides. Afterwards, a friendly correspondence took place between B. and the general. One letter,

dated the "Hermitage, April 8, 1826," says, concerning the complicated problem of the U.S. becoming involved in any Panama Treaty: "Let the primary interests of Europe be what they may, or let our situation vary as far as you please from that which we occupied when the immortal Washington retired from the councils of his country, I cannot see, for my part, how it follows that the primary interests of the United States will be safer in the hands of others than her own; or, in other words, that it can ever become necessary to form treaties, alliances, or any connections with the governments of South America, which may infringe upon the principles of equality among nations which is the basis of their independence, as well as all their international rights" [Buchanan, I, 47]. A vital principle that guided Jackson while he was president.

77. Foreign . . . '32: While minister to Russia, B. wrote: "I have not yet learned to submit patiently to the drudgery of etiquette. It is the most formal court in Europe and one must conform to its rules. Foreign ministers must drive a carriage and four with a postilion, and have a servant behind decked out in a more queer dress than our militia generals. This servant is called a 'chasseur' and has in his chapeau a plume of feathers. To this plume, as it passes, the detachment of soldiers present arms, and individual soldiers take off their hats. How absurd all this appears to a republican!" [Buchanan, I, 147].

78. "I cannot . . . : In a letter from St. Petersburg dated October 31, 1832, B. wrote: "I fear I cannot with truth defend the chastity of the Empress Catherine [the Great]. She was a disciple of the school of the French philosophers, and was therefore wholly destitute of religion—the surest safeguard of female virtue" [Buchanan, I, 154].

79. Emperor . . . : To the secretary of state, B. wrote, August 7, 1833: "On Monday last . . . I had my audience of leave of the emperor [Nicholas I]. . . . The conduct and conversation of his majesty throughout the interview were highly gratifying to myself."

There follows a long account of what was said, in the middle of which we read: "The emperor afterwards observed that the English nation had, in his opinion, been acting very unwisely. They had got tired of a constitution under which they had risen to a high degree of greatness, and which had secured them many blessings, and he feared they were now about to prostrate their most valuable institutions" [Buchanan, I, 214]. The talk was about the Reform Bill of 1832.

80. The French . . . : In the same letter, B. said he would return to the U.S. via Paris: "I said I had no particular desire to visit Paris . . . but it would be considered strange for an American to return from Europe without. . . . He said I was quite right in my intention to visit Paris. The French were a singular people. They were so fickle in their character, and had such a restless desire to disturb the peace of the world that they were always dangerous" [ibid.].

81. Napoleon's taxes . . . : On his way home B. stopped at various places in Prussia where the people yearned for the good old days of Napoleon: "The old maitre d' hotel at Berghheim, who has kept a public house for years . . . told me that the taxes were not half so heavy under Napoleon as they were at present" [ibid., 219].

82. Buchanan . . . hRooshuns: B. undertook a series of frustrating negotiations, with ups and downs, to conclude a commercial treaty. On June 22, 1832 he wrote: "I am not without hope of succeeding in the negotiation" [ibid., 164]. On Dec. 20, 1832 he wrote: "I have now the pleasure of transmitting to you a treaty of commerce and navigation, which was signed on Tuesday last . . . between the United States and Russia" [ibid., 171].

83. bank system: In 1838, now a U.S. senator, B. made a lengthy speech on the bank system, in which he referred to an earlier speech he had made: "It is true that at the special session I did endeavor to prove that the present banking system, under its existing regulations, was one of the very worst which the art of man could devise" [ibid.,

438]. B. was speaking in favor of a bill that would prevent the new Bank of the U.S. in Pa. from circulating notes of the old Bank of the United States, which no longer existed.

84. English income tax: In 1844 B. wrote about a proposed new income tax: "The income tax of England has never been resorted to except in cases of extreme necessity. That tax at present . . . imposes seven pence per pound upon the annual rent of land and houses, upon the income from titles." There follows a detailed list. Then: "The income tax has always been odious in England; and it will prove to be so, if carried to anything like the same extent in this country" [ibid., 527].

85. Vic's character: In 1853 (not 1852), as minister for Pierce to Great Britain, B. wrote a letter to his niece, Miss Lane, in which he described his presentation to the queen: "She has not many personal charms, but is gracious and dignified in her manners, and her character is without blemish" [Buchanan, II, 100].

86. Daily Telegraph: Problems about Central America, including Panama and the islands of the Caribbean, continued to raise hostile reactions in the British press. In 1856 B. wrote: "The *Times* is a mighty power in the state; and I have adopted means, through the agency of a friend, to prevent that journal from committing itself. . . . The tone of the other journals has not been satisfactory; and the *Daily Telegraph* has been evidently bought over, and become hostile to the United States" [Buchanan, II, 119].

87. (his "Inaugural"): In his inaugural address in March 1857, B. devoted much of his text to hopes that the slavery question for new territories seeking to become states had finally been resolved and that, on the question, the passions of the nation could be quieted. The recently adopted Kansas-Nebraska Act provided that the question would be decided by the people of a state itself. B. appealed to all to let the issue be: "Let every Union-loving man, therefore, exert his best influence to suppress this agita-

tion, which since the recent legislation of Congress, is without any legitimate object. It is the evil omen of the times that men have undertaken to calculate the mere material value of the Union" [Buchanan, II, 190].

88. A grant from States: Later in his address, B. took a firm stand on another question of great controversy: "The Federal Constitution is a grant from the States to Congress of certain specific powers; and the question whether this grant should be liberally or strictly construed, has, more or less, divided political parties from the beginning. Without entering into the argument, I desire to state, at the commencement of my administration, that long experience and observation have convinced me that a strict construction of the powers of the Government is the only true, as well as the only safe, theory of the Constitution" [Buchanan, II, 192]. Ironically, the emphasis of states rights became one of the specific causes of the Civil War, which loomed darkly ahead.

89. nec Templum . . . rem: L, "he neither built the temple nor restored anything." Prob. a reference to Buchanan, a dedicated man filled with good intentions whose work came to naught.

90. Winter in Pontus: A place at the eastern edge of the Roman Empire, subject to military raids, to which Ovid was banished by Augustus, perhaps with the thought that he would not survive. His "Letters from Pontus" are filled with accounts of the dangers of the place and the miseries of the climate.

91. Sulmona: Town in central Italy, NE of Rome, the birthplace of Ovid. Pound makes several references to the lion sculptures there [105:8].

92. Federico . . . Falcon: [25:14].

93. Orsi: (I, "I am also an old Syracusan.") Paolo O., 1859-1935, Italian archaeologist out of Austria who pioneered in excavating and researching sites in Sicily and Italy. As director of the museum at Syracuse from 1888, he devoted himself to discovering and exploring dozens of new sites and estab-

lished the four-period chronology of the area's early inhabitants from the prehistoric to the Byzantine. He published 300 titles and edited the *Bullettino di paleontologia italiana* and the *Archivio storico della Calabria e Lucania*.

94. Arab . . . Sweden: Said Del Mar: "A barbaric imitation of Byzantine coin of the fifth century was found in Mallgard, Gotland" [HMS, 119]. Gotland is an island of SE Sweden in the Baltic Sea.

95. Fortuna: [96/656].

96. Raleigh . . . usury: [97:191].

97. Wodan . . . : L, "Wodan has charge of power" [Migne, 95, 447-448].

98. Frico: [Fricco]: A major Lombardic god who presided over peace and sexual pleasures [ibid.].

99. voluptatem: L, "pleasure" [ibid.].

100. Agelmund: [97:268].

101. quae . . . sacrificiis: L, "which from frankincense they were accustomed in their sacrifices" [96:3].

102. Roma: [96:5].

103. Brennus: [96:7].

104. Lupus . . . : L, "a wolf companion of the journey" [96:25].

105. Rothar . . . : L, "Rothar of the Arian heresy" [96:27, 28].

106. edicti prologo: L, "with a prologue to the edict" [96:271]. The edict of Leo the Wise.

107. dope . . . use: Not in the source in this apparent sense. But Paul the Deacon mentions a drink that drove the king out of his mind [Migne, 582] [BK].

108. Puteum . . . : L, "I shall fill a well with the testicles of clerics," said Alchis."

109. Alchis: The Brescian duke Alachis (or Alahis) tried to take power from King Cunigpert of Lombardy [96:40]. He uttered the line after he had killed an Arian-heretical prelate who he thought was the king [Migne, 620].

110. Das Leihkapital: G, "the loan-capital."

111. Mensdorf letter: A letter written by Count Albert Mensdorf [19:22] to Nicholas Murray Butler, 28 June, 1928, who was then Chairman of the Executive Committee of the Carnegie Endowment for Peace. Mensdorf recommended a study of the causes of wars and included a list as a starter [EH, *Pai*, 1-2, 273-275; *IMP*, 281-283]. A note in *Impact* says that Pound helped draft the letter.

CANTO CIV

Sources

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Exegeses

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Glossary

1. Na Khi . . . game: Source in Rock [110:54]: "The region here is wild, and not a breath of air is stirring in the forest . . . Not a human soul dwells here" [Rock, II, 235-6n.; *Pai*, 3-1, 105].

2. Mihailovitch: Draja Mikhailovitch, 1893?-1946, Serbian revolutionary who fought on the monarchist side against the axis, as did Croatian underground leader Marshall Josef Tito, who sided with the Communists. But M.'s guerilla group, the Chetniks, was in every way antithetical to Tito's Partisans. The ideological cross-purposes and confusions of all WWII alliances were played out in microcosm by the struggles of these two. Although M.'s force did not want to fight for any totalitarian power, it did sign up with the Communists to fight the Nazis. The situation behind the canto lines is complicated. In 1941 some people in the British Foreign Office ("F.O.") wanted to support M. rather than Tito because he had been pro-British in the Balkan Wars and in WWI and would be more reliable to deal with after the war than Tito would be. But the pro-Communist forces in the

government won out and support went to Tito rather than M. M. was by all his acts an Allied hero, but after the war he was tried by Tito in a glare of publicity. In spite of worldwide protest, he was found guilty and executed. The world concluded that internal political considerations dictated the sentence rather than his guilt. Julian Amery in his autobiography, *Approach March*, has a polite but detailed statement of the affair [see "Mihailovitch, General Draja" in the index]. The "young lout" could be any member of the Communist party then high up in the British government (Burgess and Blunt come to mind); the "old lout" is prob. someone close to the foreign secretary or even to Churchill himself.

3. young S.: Unidentified, but poss. young Jan Smuts who is mentioned by Amery as pro-Mihailovitch. The connection between the "Na-Khi" lines and the "F.O." lines is one of time and theme: Dr. Rock in 1941 is exploring the paradisaical scene of peace in the Mekong mountains; meanwhile, back in Europe, etc.

4. **Lepanto:** The naval battle in 1571 at which the Christian powers defeated the Turkish fleet and prevented the Ottoman Empire from controlling the Mediterranean and the Balkans. Pound's contention is that the banks in power (after the battle) controlled the outlets of money and depreciated the value of the printed currency. The connection between Lepanto and the WWII Balkans is "the same old story."

5. **Ling:** [85:1]. C, "sensitivity." If the ethics of the West were grounded in *ling*, we would not have the conditions suggested by the preceding glosses.

6. **semina:** L, "seeds." A part of the musical figure *semina motuum* [90:24]: "seeds in motion." Paraphrase: Only by a great human sensitivity will the seeds that might blossom into a paradisio terrestre be put into motion.

7. **Ideogram:** Wu [M7164], "ritual," the bottom component of *ling*.

8. **And a \$. . .**: The results of a managed and calculated depreciation of the currency.

9. **Procope:** [102:15].

10. **Dondo:** Mathurin Marius D., 1884-?, French playwright and poet who made adaptations of medieval pieces. Pound wrote in a letter to WCW, Dec. 1913: "Dondo has turned up again after years of exile. He is in Paris, has met De Gourmont. We printed a page of his stuff, verse, in *The N.F.* last week. I think he will do something" [L, 28].

11. **Tabarin:** [80:26]. French restaurant and nightclub.

12. **Moulin Rouge:** A nightclub favored by a number of the modernist painters as well as the *beau monde*.

13. **Degas:** H. G. Edgar D., 1834-1917, one of the most important of the impressionist painters.

14. **La Concorde:** The Degas painting *Place de la Concorde* (Paris, c. 1875) has a perspective from the center of the square to the Chamber of Deputies in the distance. A family group is in the right foreground. The

painting shows only what the eye catches at a glimpse.

15. **Seurat's**: George S., 1859-1891, French post-impressionist painter whose pointillism (tiny dots of pure color) suggest "splintered light."

16. **Pitagora:** Pythagoras, the well-spring of Neoplatonic light-philosophy.

17. **Disraeli . . . Parliament:** [48:19; 89:156]. In one of his broadcasts Pound said: "Subversion was not invented in the days of Disraeli" [*Speaking*, 400]. But Pound believes that under his leadership and with his example it was brought to a point of perfection. The "bitching England" concerns D's deals with the house of Rothschild to buy the controlling interest of the Suez Canal [86:61].

18. **Wolff:** Henry Wolff (b. 1931), poet, writer, and perennial student (in 1982 at UC Berkeley). Sometime during the mid-fifties H. W. allowed John Kaspar, a close friend, to use his apartment in N.Y. Since Pound was writing to Kaspar often and addressing his letters c/o Henry Wolff, the name became familiar to him. Prob. the "double ff" indicated Jewish descent to Pound, even though the spelling does not indicate anything for certain. The association is prob. because of Pound's idea of Disraeli as a Jewish "Wolfman."

19. **de l'audace:** F, "the audacity of it!"

20. **PANURGIA:** H, "villany." The brutal drug-smuggling and slave-trading [cf. 24 below].

21. **Xreia:** H, "need."

22. **Schmidt:** [86/566]. Formerly recalled as Schwartz.

23. **Rocke:** An English colonel, "active on behalf of Italy during the Abyssinian war, who disseminated information that was being refused circulation in Britain and elsewhere" [NS, *Reading*, 111]. The other Rock is a botanist [110:54].

24. **Sammy's nevvv . . .**: Ted Press (the nephew of Sir Samuel Hoare), an employee of the Bank of Egypt who got from Addis Ababa all the gold Haile Selassie had hidden under his bed [80:307]. The Bank of Egypt was in effect a branch of the Bank of England, whose interest in the Lion of Judah diminished after they had the gold [BK, *Pai*, 12-2 & 3]. Sir Samuel Hoare, British foreign secretary 1835-1836, was given the job of forestalling the Italian occupation of Ethiopia. Hoare said of Haile Selassie's rule: "The Amharic Government of Addis Ababa had little authority over the tribes and races of the south and west, Gallas, Somalis, Leiba and Shifta wandering gangs, disloyal Rasas, anti-Christian Moslems, Arab slave traders and intriguing adventurers, who one and all did much as they liked in this remnant of Medieval Africa. However good the intentions of the Emperor, his writ scarcely ran beyond the limits of his palace" [Templewood, *Nine Troubled Years*, 150].

25. **Londres' books . . .**: Albert L. during the 20s and 30s published a series of well-written exposés of oppression and corruption, dealing with: black oppression (*Terre d'Ebène*, 1929); prison conditions (*Au Bague*, 1932); white slavery (*Le Chemin de Buenos Aires*, 1927); mental institutions (*Chez les fous*, 1925); drug traffic in China (*La Chine en folie*, 1925). "His *Le juif errant est arrivé* (1930) is a sympathetic treatment of the Zionist cause which denounces the persecution of Jews in Central Europe" [Sieburth, *Pai*, 5-2, 293].

26. **pine-needles:** [101:46].

27. ²muan ¹bpo: C, "sacrifice to heaven."

28. **agitante . . . calescimur:** L, "stirs us we are warmed" [93:107].

29. **nos otros:** S, "we others."

30. **Murare, tradurre:** I, "to build, to translate."

31. **Pope Nicolo:** Nicolò V, 1397-1455, who as pope (1447-1455) was a founder of the

Vatican Library and a great patron of the humanities.

32. **(Valla):** Lorenzo V., c. 1407-1457, an Italian humanist who knew Greek well. Pope Nicholas V chose him to translate Herodotus and Thucydides into Latin. He exposed the Donation of Constantine as a forgery [89:236] and was subject to suspicion because of his treatise *De Voluptate*, which attacked chastity as an ideal [89:204].

33. **latinitas:** L, "pure Latin" or "the spirit of latinity"; from Valla's *De Elegantis Latinae Linguae* [Wolff, *Valla*; the "ff" spelling of Wolff's name (cf. 18 above) may have reminded Pound of this book].

34. **Bassinio:** Basinio da Parma, 1424-1457, an Italian scholar who died in Rimini and is buried in a sarcophagus next to Sigismundo Malatesta [9:7].

35. **Uncle Carlo:** [92:49].

36. **(Wieland):** Prob. Christoph Martin Wieland, 1733-1813, the great German poet, novelist, and critic, who after living long in Switzerland; was converted from pietism to a light-hearted romantic attitude of the scenic kind. Prob. a memory of a WWI scene of getting a torpedo boat overland suggested something in W.'s work.

37. **The Pollok . . . sea**: Sir Ian Hamilton [93:163], 1853-1947, who commanded the British Mediterranean Expeditionary Force in WWI and after became an adviser on Near Eastern affairs, told the Poles that if Germany invaded Poland they could expect help via the Black Sea. But the Soviet-Nazi pact intervened, which made it impossible to get to Poland via the Black Sea [WC, *Guide*].

38. **Pitonessa:** I, "Pythoness." Name of a woman seer, such as at the Oracle of Delphi, who became inspired by breathing intoxicating fumes: "[She] took her stand on a three-legged stool, or tripod, placed over a crack in the floor of a cave, and became literally inspired by the fumes that issued from the earth" [Upward, *Mystery*, 15].

39. **Ideogram:** Ling² [85:1]. The top com-

ponent stands for clouds. The repeated central component [M3434], "mouth," gives "the three voices," over the bottom component, which stands for a wizard or seer, such as the Pythoness.

40. **And stopped . . . metals:** Prob. the religious ecstasy that led some to dedicate themselves to values other than gold and silver.

41. **Once gold . . . burrows:** Waddell says: "The gold-digging 'ants' are described by Strabo as having 'skins as large as leopards.' They were evidently the large Tibetan rabbit-like Marmots, which burrowed in the auriferous sand and brought gold to the surface" [Seals, 13].

42. **pao^{three}:** [M4956], "treasure." Character as given.

43. **pao^{three}:** [M4953], "a bird said to be like the wild goose." Character not given.

44. **pao^{four}:** [M4954], "a leopard; a panther; a kind of wildcat." Character as given.

45. **da radice torbida:** I, "of turbid root."

46. **maalesh:** A colloquial Arabic expression that means "never mind," "don't worry about it," "take things as they come," "que sera sera," or all these things.

47. **Adolf:** A. Hitler. Pound seems to have believed that Hitler got onto the bankers and usurocrats; his perception of their international plot is what made him furious [Pound, *Speaking*, 49, 79, 433, passim]. But Pound also wrote, in a piece entitled "From Italy" [NEW, May 24, 1934]: "Adolphe is, an, almost, pathetic hysteric; . . . he is, so far as I can make out, a tool of *almost* the worst Huns."

48. **they . . . :** FDR, Churchill, and all those who were blind to what WWII was really all about.

49. **"Beg the . . . him":** The source of the remark is unknown, but clearly the speaker is a wonderful lady of the old school, who knows it is immoral to embarrass *anyone*.

50. **And the cap . . . nuance:** The lines are an enigma. This gloss number and space are reserved for the time when someone will have a reasonable clue.

51. **1910: Pears':** Although China had claimed suzerainty over Tibet since 1720, the British began challenging that control in the 20th century. In 1904 they sent to Lhasa Sir Frances Younghusband, who by 1910 had managed to get a number of valuable trading rights. In those years Pears' soap was supposedly a measure of the civilization Britain was bringing to the "unwashed" world: it functioned as a symbol with ironic overtones, somewhat as Coca-Cola does today.

52. **Les Douze:** Prob. a Parisian literary group of the old school who met occasionally at a restaurant but were quite oblivious to the important things going on, such as Ford's new *Transatlantic Review*.

53. **Fordie:** Ford Madox F. [74:165]. In the early twenties, when he was editing the *Transatlantic Review* in Paris.

54. **Ambro[i]se Paré:** French army surgeon, ca. 1510-1590, famous for introducing humane methods into medicine. He did away with "the boiling oil treatment of wounds" (which sometimes caused death by shock), promoted the use of artificial limbs, and saved many lives by introducing the tourniquet.

55. **before Zeus . . . bluejays:** "The bluebird is regarded . . . as the outcome of aerial motion; that is, as a pure association of ideas" [Cirlot, 26]. In Hellenic folklore birds in general indicate the spiritual nature of man.

56. **THEMIS:** Greek goddess of justice.

57. **Yo-Yo:** A friendly inmate at St. Elizabeths whom Pound was fond of [MSB, *Pai*, 3-3, 332].

58. **raise up guilds:** [91:52]. Religious, not craft, orders.

59. **the moon kings:** Perhaps the early kings

of England, such as Athelstan or Lear, whose prayers were often to Diana [91/612-613].

60. **"Wash . . . Ian'":** Prob. remark of Elder Lightfoot [95:42].

61. **Luigi . . . communion:** [97:232]. Said Pound: "The religious man communes every time his teeth sink into a bread crust" [SP, 70].

62. **lasso:** [105:63].

63. **Yseult . . . :** Iseult Gonne MacBride, the daughter of Maud Gonne, to whom Yeats proposed in 1917 after Maud had turned him down finally [Schmitz, *Pai*, 3-2, 286; EH, *Pai*, 3-3, 416].

64. **Walter:** W. Morse Rummel [80:5] died in 1953 [ibid.].

65. **Fordie:** He died in 1939.

66. **familiares:** I, "intimate friends."

67. **HOWells:** William Dean H., 1837-1920, longtime dean of American letters. Pound is recalling a scene in which Henry James is reacting to a request to send some congratulations to be read at a dinner in honor of Howells. He did, but the American Academy suppressed them. Pound first wrote of it in a 1924 article on the Nobel Prize, in which he said (of James): "One can still hear the slow suave voice: 'Eh, I, eh, belong to a body, eh, doubtless you also belong to it . . . and there is another inner and more secret body . . .' etc. ending magnificently: 'and how my dear old friend . . . eh . . . Howells . . .!'" [Peck, *Pai*, 2-1, 144; FR, *P/J*, 216-221].

68. **Remy's:** R. de Gourmont [87:88].

69. **"milésiennes":** F, "Milesian women." In citing lines from Gourmont's *Les Litanies de la Rose* to show his sense of "tonal variations," Pound gives one in particular: "Femmes, conservatrices des traditions milésiennes" [LE, 345]. Pound liked the word so much he wrote it in a letter to John Quinn to describe Maude Gonne [L, 140].

70. **William's:** W.B. Yeats.

71. **monoceros:** H, "unicorn." Yeats wrote of "Magical Unicorns" and "cloud-pale unicorns" in the last stanza of *The Tower*. His bookplate shows a rampant unicorn in heraldic style.

72. **Gladstone:** William Ewart G., 1809-1898, dominant personality of the British Liberal party and erstwhile prime minister toward end of the century. Earlier, as a young man, he served in the cabinet of Palmerston and may have tried to cultivate one of his important lady supporters, which may have been bad but was not as bad as Disraeli's act of selling the country.

73. **Palmerston:** [89:154].

74. **Hollis:** Author of *The Two Nations, A Financial Study of English History*, a book that exposed the "Whiggery" of the professorships as well as the deliberate and knowing creation of a nation of poverty in order to maintain a nation of wealth.

75. **Regius:** [46:29].

76. **Coke:** [107:3].

77. **Von Bülow:** Freidrich W., Freiherr von B., 1755-1816, the Prussian general who assisted in the defeat of Napoleon at Gross Beeren and at Waterloo (not to be confused with Bernhard von B. at 86:9 and 89/601).

78. **(Wells):** [42:2; 46/232].

79. **Orange:** [80:322; 89:239].

80. **Nicht Bosheit . . . DUMMheit:** G, "not cowardice . . . stupidity" [86:4].

81. **Margherita Regina:** [86:5].

82. **Mirabeau:** Honore G. Riquetti, Comte de M., 1749-1791, because of a wild and dissolute youth was repeatedly jailed. In 1785 he was in exile in England, and in 1786 he was sent on a secret mission to Prussia which failed. He published an account of the affair which some believed to be treasonous. After the revolution he acted as a moderate behind the scenes and collaborated to establish a constitutional monarchy. He predicted

that, should the monarchy not be preserved, a violent course of revolution would materialize. It did, in all its horror, after his death at age 42.

83. **Ovid . . . Pontus:** [76/462]. Ovid was exiled, for reasons kept secret, to the far borders of the empire at Tomi on the Black Sea, where he suffered greatly. His *Epistulae ex Ponto* delineate his misery and plea for him to be allowed to return to Rome. But neither Augustus nor Tiberius would hear of it. He died at Pontus in A.D. 17.

84. **Goa:** Portuguese colony on the west coast of India founded by Afonso de Albuquerque in 1510, where St. Francis Xavier spent 10 years doing successful missionary work. Xavier's tomb is there. At first Goa was a center of trade for spices, but that trade declined in the 17th and 18th centuries [89:238]. The immediate effect of the arrival of Christian missionaries in this tropical paradise was a chain of destruction. Why? Money! [97/674].

85. **Intorcetta:** Prospero I., Jesuit missionary to China during the late Ming and early Manchu dynasties. He is still remembered in his native Sicily, to which he returned with artifacts in 1671 [Dunne, *Giants*, 174-175, 292].

86. **Webster, Voltaire and Leibnitz:** Grouped here as lexicographers and refiners of language. Voltaire: *Dictionnaire philosophique*. Leibnitz: *Monadology* (1714) and *Principles of Nature and Grace* (1714). Said Pound: "Leibniz was the last philosopher who 'got hold of something' . . . Up till Leibniz you can find men who really struggle with thought. After Leibniz the precedent kind of thought ceased to lead men" [GK, 74].

87. **phyllotaxis:** The biological laws that dictate the arrangement of leaves on a stem. The force that makes the cherry stone become a cherry tree, which to Pound is one of the ways divine intelligence works in the world. Its highest expression is through the mind of great thinkers such as those above [cf. Sieburth, *Pai*, 6-3, 383-384; 109:49].

88. **Selvo:** Domenico Selvo [26:25, 26] doge of Venice (1071-1081); he put the first mosaics into the Cathedral of San Marco.

89. **Franchetti:** Luigi F., a Venetian friend of Pound's during the 1930s. In the context of a discussion of words and meaning ("Mankind's fog . . . comes from NOT defining one's terms. First the clear definition, then the clear articulation"), Pound draws parallels with musical composition and playing, and cites a comment of Franchetti to illustrate [GK, 248].

90. **"Very cleverly drained":** Source unknown. Perhaps there is a connection with the discoveries of Del Pelo Pardi and his underground canals [101:16, 17]. Or Larranaga [cf. 106 below].

91. **Chauncey Alcot:** C. Olcott, 1860-1932, Irish actor and tenor who wrote "My Wild Irish Rose." He was so popular in the 1890s that the songwriting team of William Jerome and Jean Schwartz immortalized him in the chorus of a 1903 song of their own named "Bedelia," which starts: "Bedelia, I want to steal ya, / Bedelia, I love you so. / I'll be your Chauncey Olcott / If you'll be my Molly, O!" Pound prob. heard it at St. Elizabeths, either sung by another patient or in the media [M. Fournier, *Pai*, 12-2 & 3].

92. **Ionides:** [40:26]

93. **Pulchra documenta:** L, "beautiful examples."

94. **Bulow:** [cf. 77 above].

95. **Gold . . . 1204:** [89:79].

96. **El Melek:** [97:1-15].

97. **kalos kagathos:** H, "beautiful and well born" [33:11].

98. **Del Mar cites . . . :** [96:119]. Pound uses "ticket" to mean any piece of paper or chit or legal tender which people will accept in exchange: "money is a general sort of ticket, which is its only difference from a railway or theatre ticket" [SP, 290].

99. **Cythera PAGGKALA:** H, "All-beautiful

Cytherian": Aphrodite. The Greek *n* in *pan* ("all") becomes *g* before kappa, gamma, or chi.

100. **Mond:** Alfred Moritz M., 1868-1930, of a family famous for chemical research and manufacturing. In 1910 he bought the *English Review* (then being edited by F.M. Ford) for political purposes, and Ford was soon out of it. Said Pound: "no greater condemnation of the utter filth of the whole social system of the time can be dug up than the fact of that review's passing out of his hands" [HK, *Poetry*, 308]. It was Mond's brother who said, "it will not take 20 years to crwuth Mussolini" [SP, 313; 78:10]. The "interval" refers to the dozen years before Ford went to Paris to edit the *Transatlantic Review* [cf. 53 above].

101. . . . **Quatorze:** F, "fourteenth." The celebration of Bastille Day, July 14th, the national holiday of republican France.

102. **Brits paid . . . :** The first issue of the *Transatlantic Review* may be referred to. But "installment" may suggest some kind of war reparations.

103. **Alex . . . :** [89:230].

104. **the king lost . . . :** When coinage—once the right of the sovereign alone—was lost, such monetary chaos took place that even Del Mar is amazed. See his chapter entitled "Private Coinage," "Bank Suspensions under Coinage," and the analysis that starts: "From the day when the royal voluptuary resigned a prerogative . . ." [HMS, 389].

105. **McNair Wilson:** Robert M. W., author of dozens of books on dozens of subjects, including history, medicine, and money. Said Pound: "There is a body of sane writing in our time and/or a body of writing by enlightened men . . . Larranaga, McNair Wilson, Christopher Hollis . . . Economic light in our time has not come from the HIRED . . . It has come from free men . . . Larranaga a builder of roads . . . Rossoni, Por, McN. Wilson—NONE of them in harness" [GK, 245-246]. "In harness" means "men hired by usurocrats to lie for pay."

106. **Larranaga:** Pedro Juan Manuel L., 1893-?, civil engineer and road builder. Author of *Gold, Glut, and Government: A New Economic Dawn*, G. Allen and Unwin, 1932, and *Successful Asphalt Paving*, London, 1926.

107. **Tremaine:** Poss. Herbert Tremaine, poet (*The Wide Garden and Other Poems*, London, 1917) and author of novels such as *The Tribal God* (London, 1921) and *The Feet of the Young Men*, a domestic war novel (London, 1917).

108. **prescrittibile:** I, "stamp script," as money [101:80; SP, 315].

109. **False Middles:** When the second or middle premise of a syllogism is false, the conclusion is false. A major premise of Pound's ideas about economists is that they base their reasoning on this kind of illogic. Thus, the acts of the state in taxing are ridiculous: "As ridiculous as . . . for someone who possessed a tin mine to go about collecting old tin cans" [SP, 315]. When one has understood completely the truth of this sentence, he will be on the way to knowing how needless, destructive, and cruel the international banking and monetary mess is. [Currently, Feb. 1982, the international bankers and oil men are "full of alarm" at the prospect of *declining* oil prices.]

110. **NOOS:** H, nous, "mind" [40/201]: "the ineffable crystal."

111. **Stink Saunders':** [87:123].

112. **pen yeh:** [98:55, 56].

113. **Homestead . . . kolschoz:** [103:5, 6].

114. **tessera:** I, "ticket" [cf. 98 above; SP, 310-311].

115. **Monreale:** Sicilian town near Palermo, site of famous cathedral in Norman-Sicilian style, which contains Byzantine mosaics.

116. **Topaz:** [88/581]. This jewel is the climax in a musical crescendo starting as early as the top of the previous page with, "Gold was in control of the Pontifex." In Dante's "Thrones," concerned with justice, he

speaks to Cacciaguida overwhelmed by the jeweled light that flows from Beatrice: "I turned to Beatrice, and she heard before I spoke, and smiled to me a sign that made the wings of my desire increase. And I began . . . But I beseech you, living Topaz who are a gem in this precious jewel, that you satisfy me with your name" [*Par.* XV, 70-87]. It is appropriate that this note be struck as we approach the climax of the *Thrones* section of the poem, the special added section, 107-109, on the Magna Carta.

117. **Fetzen Papier:** G, "scrap paper."

118. **Where deer's feet . . . edge:** The last six lines of the canto return to ceremonial and paradisaal themes like those found at the close of earlier paradisaal cantos (e.g., 17, 47, 49, 90, 91). The lines here are based on evocative scenes in *Couvreur*, who says that at a certain moment when musicians are playing a musical background, "Ils s'arretent au signal donné par le tigre couché" [*Couvreur*, p. 58]. Notes on this passage include a drawing of a tiger lying down. A moment later we read, "Les oiseaux et les quadrupèdes tressaillent de joie" ("The birds and the beasts dance with joy"). Pound adds the specific detail of "deer" and conveys the ideal of dancing by "make dust." This scene rhymes with Pound's recurrent idea of appropriate religious celebration: "Religion? With no dancing girls at the altar?"

[87/575]; or, "Come let us make joyful noise unto the lord"; or, "Be glad and rejoice for the lord is with you."

119. **curet . . . perennia:** L, "he cares about permanent things." Beware of "false middles": the process may be total flux, but a shape in the wave may be eternal.

120. **foung . . . i:** These four Chinese words in *Couvreur* are the last phrase of a sentence which follows the sentence given in gloss 118 above. In French, the whole sentence is, "Quand on exécute les neuf chants appelee *Siao chao*, les deux phénix viennent et s'agitent avec élégance." The 4 characters mean "come and dance with elegance." To accent the religious note, Pound has altered *Couvreur*'s "lai i" to "li i," so the characters read, "with ceremony" [*ibid.*].

121. **Varnish . . . tribute:** The final 2 lines refer to another part of *Couvreur* concerned with the Hia dynasty, the first chapter of which is entitled "Tribut de IU." In sec. 5 we read: "Les habitants offrent en tribut à l'empereur du vernis et de la soie" ("The citizens offer as tribute to the emperor varnish and silk"). Note: This is a tribute in kind, not an indiscriminate tax [*ibid.*, 66].

122. **Iu's Weights . . . :** The lines in the source concern Iu's efforts to regulate weights and measures so that the people would not be cheated [*ibid.*].

CANTO CV

Sources

J. P. Migne, *Patrologiae Latina*: vol. 158, containing St. Anselm's *Monologium* and *Proslogion*; *Chronicon Centulense* vol. 174; William of Malmesbury's *The Deeds of the English Kings*, vol. 179.

Background

JW, *Seven Troubadours*, Pa. State Univ., 1970; A. Carlini, ed., *Compendio di storia della filosofia*, Villacchi, Florence, 1921-24; EP, *J/M*, 30-31; EP, *SR*, 166-178.

Exegeses

EP, *ND* 17, 173; JW, *Later*, 156-166; JW, *Pai*, 2-3, 399-407; HM, *Caged*, 69; Zapatka, *Pai*, 2-3, 423; EM, *Difficult*, 355.

Glossary

1. **Feb. 1956:** Date canto was started.

2. **Talleyrand:** [62:151; 95:13]. He tried to create a peace that would prevent further wars.

3. **Bismarck:** [86:3]. He believed the Franco-Prussian War was a war to end wars in Europe.

4. **rem salvavit:** I, "saved the thing." Phrase applied to Sigismundo [9:22], who was said to have saved the Florentine state.

5. **il salvabile:** I, "the savable." Reference to M's sending troops to assist Franco in 1936. Each of these three was betrayed by those he tried to help.

6. **Ideogram:** Chi [M411], "motions and origins: moving power of—as the universe."

7. **semina motuum:** L, "seeds of motion" [90:24; 89:252].

8. **Sulmona:** Birthplace of Ovid [103:91].

9. **Federico . . . hawk:** [97:272; 98:105].

10. **Il Marescalco:** *Libro di Marescalco* [or *Mascalcia*]: I, *Book of the Marshall*. A book of veterinary medicine written by Giordano Ruffo di Calabria, imperial marshall of the Holy Roman Empire, 1250-1260, and friend, earlier, of Frederico II [JW].

11. **Cesena . . . colonne:** I, "Cesena, Cesena of the beautiful columns." Romagnole dialect. [11:20].

12. **obit aetat [e]:** L, "died at the age of."

13. **Christian's . . . :** Pseudonym of Herbiet [80:319].

14. **the corridor 1/2 . . . :** Pound must have had a vital memory of Herbiet's portrait of a lady (?) with hat and gloves. He asked at 80/510, "What the deuce has . . . [he] done

with . . . [it]?" and says here, "[it] must be somewhere." If one could find it, quite likely it would have in the background a narrow corridor with a window looking out onto a bridge in the far distance [93:162], which suggested to Pound "a bridge over worlds" [Frgs./802].

15. **"moyens . . . inconnus":** F, "means of existence unknown."

16. **Anselm:** St. A., c.1034-1109, archbishop of Canterbury (1093-1109), an Italian scholar who became a monk in France, where he was befriended by Lanfranc and followed him as prior at Bec in 1062; he later followed him to Canterbury in England. He was made archbishop against his will and became involved in the terrible problems of investiture but held out strongly against Henry I, who finally yielded. In his most notable work, *Monologium* (1063), he is one of the first theologians to argue the compatibility of faith and reason. Pound found him important, not only because of his rationality in discussing the *Mysterium* but also because he was a significant figure in the development of democratic freedoms. In the Bridson interview he said: "You can be damn well thankful to St. Anselm, because all your liberties back before 'Maggie Carter' as they used to call her in the law schools in America—I mean the fight between him and William Rufus, the dirty bandit—all your liberties come out of that" [*ND* 17, 173]. The connection Pound makes between Anselm and the Magna Carta is a comment on the structure of *The Cantos*. Canto 104 prepares the way for the great climax of the Magna Carta cantos, 107-109.

17. **scripsit:** L, "wrote."

18. **"non . . . sapientia":** L, "not in space, but in knowing." A part of Anselm's ontolo-

gical argument: "our ability to conceive of an Infinite Being necessarily entails the existence of that being." Pound mentions this not because of some minor historical interest but because it is a vital part of his own religion, as is the idea of the compatibility of faith and reason. By the end of the 19th century, many had concluded it was "either/or": faith or reason. This conclusion is a false dichotomy. No "false middles," please! [104:109]. [Migne, vol. 158, chap. 2, col. 146-147; JW, *Pai*, 2-3, 400].

19. *non pares*: L, "not equal." From a statement in the *Monologium* which says that members of the Trinity are not equal in worth [ibid.].

20. *rerum naturas*: L, "nature of things." Taken from a passage in the *Monologium* which translates: "every created nature takes its place in a higher grade of the worth of essence, the more it seems to approach there" [ibid.]. That is, all things are not, as they are in pantheism, equally beautiful, valuable, or good: differences exist.

21. *Lanfranci* . . . : L, "They feared the wisdom of Lanfranci" [cf. 16 above].

22. *old Gallagher*: [87:134].

23. *Sodom* . . . *Napoleon*: Ref. to the trick the Rothschilds pulled on Napoleon to get gold to Arthur Wellesley during the penninsula campaign [86:56].

24. *Ideograms*: "Hou Chi," name of the minister of agriculture under Shun, later worshipped as the god of agriculture.

25. *stando* . . . *Terrestre*: I, "standing in the Earthly Paradise." In Dante's cosmography, on top of Mt. Purgatory.

26. *sheep on Rham* . . . : Some dialects are very difficult because the word for a "white dog" may have no etymologic connection at all with the word for "black dog," etc.

27. "*Meas nugas*": L, "my trifles." Taken from Catullus's dedicatory poem 1.4. St. Anselm quotes the phrase to describe his own more frivolous writings: prob. his own

poems [Migne, Vol. 158, chap. 2, col. 687 ff.].

28. "*L'adoravano . . . Lucia*": I, "They adore it . . . like St. Lucy" (a town in SE Italy). The anecdote concerns a stone statue of the pagan god Cupid. Because the people adored it, the church official had to put it out of sight. Pound tells elsewhere the same story as taking place at Terracina [J/M, 30-31].

29. *Barocco, anima*: I, "baroque, soul."

30. *anima . . . vagula, tenula*: L, "soul . . . wandering, tenuous." Line from Hadrian's poem to his soul which Pound played with in one of his own early poems [P, 39].

31. "*non genitus*" *Caput 57, "discendendo"*: L, "not born" Chapter 57, 'descending.' In chapters 56 and 57 of the *Monologium*, the point is made that the Father and Son, the Highest Nature, do not give birth to the Spirit of Love (Third Person of the Trinity): that spirit is inborn, a mysterious breathing-forth from the Highest Nature. Pound has changed the Latin *discedendo* ("removing") to a hybrid Latin-Italian word to suggest "descending" [JW, ibid.].

32. *Guido C.*: G. Cavalcanti [4:46].

33. *vera imago*: L, "true image." Anselm said that "the mind itself is a mirror [of Highest Nature] and its image." The word "true" is added later. The idea is implicit in Cavalcanti's *Donna Mi Prega* [36/177].

34. *via mind* . . . : A key statement in Pound's light-divinity imagery.

35. "*rationalem*": L, "reason."

36. "*intenzione*": I, "intended design."

37. *Ratio . . . imago*: L, "Reason, moon mirror is not the image." Anselm stresses the importance of reason but also its limitations, which cannot lead directly to total Memory, the Father. The words "mirroure, not image" may seem not to be from Anselm, who distinctly says that the mind is an image of what it sees; but Pound prob. intends: "the

mind mirrors the image but in itself is not the image." This construction aligns Anselm with antecedent Neoplatonic light-philosophers.

38. *Sapor . . . pulchritudo*: L, "flavor . . . beauty." Anselm's *Proslogion* [chaps. 17 and 18] says that a nonknower "looks around him and doesn't see beauty" and "tastes, yet doesn't know savour [saporem]" [Migne, vol. 158, cols. 236-237; JW, *Pai*, 2-3, 402].

39. *ne . . . intellectu*: L, "that it not be divisible in the intellect." An amalgam of phrases from several places in Anselm, who makes the point that wisdom is whole and entire in itself and cannot be reached by logic alone [JW, *Pai*, 2-3, 402].

40. (*insulis fortunatis*): L, "to the blessed isles."

41. *fertur . . . amictus*: L, "carried like bees . . . beehives of the sky-temple (Urania) with light as cloak." A pastiche of phrases enacting the flight of the mind to the Highest Nature, which Anselm compared to the flight of bees. A rhyme with the soul as sparks rising [5:6].

42. *Puteus Cantauriensis*: L, "Canterbury Well." Legend says that when, as archbishop of Canterbury, Anselm visited Liberi, 9 mi. E of Capua, to write *Cur Deus Homo* (*Why Did God Live*), there was a drought. The monks dug a well where Anselm told them to and it produced water with healing properties. Thereafter, the well was named after him [Migne, vol. 158, cols. 100-101].

43. *a partridge*: Anselm fell ill and wouldn't eat. The monks protested that he must until he finally said he might eat a partridge. The monks couldn't find one, but a stable boy found a *martyram* [marten: a kind of weasel ("martin" is a misprint)] with a partridge in its mouth. Anselm ate it and was cured [ibid., 112-113].

44. *Ideograms*: Kuei [M3634], "spirits"; chao [M239], "to appeal to."

45. *et sake . . . woden*: [OE/NF]. Proximate source, *Charter Hen. II* in *Anglia VII*.

220: "Saca & Socne, on strande & on Streame, on wudan & on feldan . . ." [JE]. But "Sake et soke appears to be a formulaic phrase denoting certain manorial privileges, derived from *Domesday Bk* [I. 225 b/2]: "Gitda tenuit cum saca & soca," e.g., Stow says, "I . . . will and command, that they shall inioy the same well and quietly and honourably with sake and soke" [Surv. 36]. The words came to mean a district within a shire that could comprise a number of towns: "Coningsburg in Yorkshire . . . had twenty eight Towns and hamlets within its soke" [Blount, *Anc. Tenures* 9]. But the words came to have other meanings: "You send a sack of corn to the soakmill, and you get back half a sack of flour" [OED]. Says Donald Davie: "Soke persists in placenames; e.g. . . . Thorpe-le-Soken, and Kirby-le-Soken, both villages in Essex near where I lived between 1964 and 1968, which figure in the *Essex Poems* I wrote during those years". "Stronde" is a variant of "strande": "beach" or "broad traffic way." The last two words are translated in the next line.

46. *liberates*: L, "liberties."

47. *consuetudines*: L, "habitual rights." Such rights ultimately determined legal rights in English law [Migne, vol. 159, cols. 336, 337, 352, 375, 383].

48. *Rochester*: City in Kent, SE England, site of 12th-century cathedral built at place where St. Augustine founded a mission in 604.

49. *Rufus*: William II, "the Red," king of England (1087-1100). Opposed Anselm's stand on investiture on the grounds of state rights. He raised rents 8 times their original value (5 to 40) for use of the land ("*usu terrae*"). *Usu* suggests usury [JW, *Pai*, 2-3, 402].

50. *Unitas Charitatis*: L, "Unity of Charity."

51. *consuetudo diversa*: L, "diverse in customs." Anselm argued that people might be united as one in Christ under God and king, but they were diverse in their operations or

customs; since they were so created they should have the liberties to be so.

52. **Khati**: [93:2].

53. **"ordine"**: I, "order"; L, "by order."

54. **Boamund**: Bohemond I, c. 1056-1111, prince of Antioch after its capture from the infidels in 1098 during the first crusade. A violent exponent of brute force, he double-crossed the Byzantine emperor Alexius I, who defeated and humiliated him in 1108.

55. **Alexis**: Alexius Comnenus, 1048-1118, Byzantine emperor (1081-1118). He repelled the first crusade invaders, Robert Guiscard and Bohemond.

56. **Boniface**: Prob. Pope B. VIII, Dante's great enemy.

57. **Clermont**: The capital of the Puy-de-Dome [100:132] Dept. in SE France and long the center of religious activity [cf. 63 below]. It was also the center of the struggles between Boniface VIII and Philip IV of France. In these struggles the public did get excited at times. Once, when an emissary of Philip with an army behind him actually struck the pope, the outraged public literally drove the army away and rescued him.

58. **George Fifth**: 1865-1936, king of England (1910-1936). He was against England's becoming involved in WWI but loyally supported the government. Pound wrote about seeing him on Armistice Day, Nov. 11, 1918, with "the crowds cheering" and "the general enthusiasm for George on his drive through the drizzle in an open carriage, with no escort save a couple of cops. Poor devil was looking happy, I should think, for the first time in his life. I happened to be in Piccadilly about two feet from the carriage" [L, 141].

59. **the Bard's death**: Charles I was executed in 1649, 33 years after the death of Shakespeare: a king who also "willed no wrong."

60. **"Dalleyrand"**: Talleyrand, whose family came from Perigord near Hautefort (Altafort), the four-towered castle of Betrains de

Born [cf. "Sestina: Altaforte" and "Near Perigord," P, 28, & 151-157]. The heavy dialect gives "Dalleyrand of Berigord," with the *D* and *B* initial sounds. *D* and *B* are also the initials of David Blumenthal, who bought the castle and lived there. Pound used to tell a story about Blumenthal's quick wit: "One evening at dinner a guest asked what the initials D.B. on the cutlery stood for. Blumenthal replied: "Dalleyrand Berigorr" [NS, *Reading*, 112].

61. **"en gatje"**: [85:87]: "en gatge": P, mortgage (the castle).

62. **Urban**: Pope Urban II (1088-1099). He preached the call for the first crusade at Clermont in 1095, which is seen by Pound to be a needless instigation of destructive wars against the infidels. He is also culpable for not taking a strong enough stand against ruthless rulers like William Rufus to prevent them from raising the rents [cf. 49 above].

63. **Charles of the Suevi**: L, "of the Swabians," called Charles the Fat, who became king of Spain in 876 and Frankish emperor (881-887). He witnessed a miraculous vision that caused him to abdicate the throne. The event is related in Migne in a chap. entitled "Visio Caroli" ("Vision of Charles"). He said he was led by a ball of light ("luciflum glomus") looped over his shoulder ("jactavit super scapulas meas filum glomeris") to survey souls (especially those of priests) cast into dark perdition, his father in purgatorial pain, and his predecessors, Lothair I and his son Louis II, ensconced in paradisaal joy, with Lothair on a rock of Topaz [104:116]. Said Charles: "suddenly I was seized by my spirit . . . and he held in his hand a solid ball emitting the brightest ray of light . . . and he began to unwind it and said to me: 'Take a thread of this brilliant light, and tie and knot it firmly around the thumb of your right hand, because you will be led by this through the labyrinthine punishments of Hell'" [JW, *Later*, 165].

64. **Antoninus**: [78:56].

65. **Athelstan**: Ruled 924-940. His distribu-

tions are recorded in William of Malmesbury's *Deeds of English Kings*.

66. **Ethelbald**: King E., 716-757. He ruled "ut omnia monasteria . . . a publicis vectigalibus . . . absolvantur" ("that all monasteries be absolved from public taxes").

67. **Egbert**: King of Wessex (802-839). Sometimes referred to as the first king of England, he really had control of only small areas of the island.

68. **consuetudiness**: [cf. 47 above].

69. **Paschal**: From letter 85, in which Pope Paschal II (1099-1118) wrote to Anselm telling him to withstand the efforts of English kings to control investiture of bishops [Migne, vol. 163, col. 106: "Unde Jesum . . ."].

70. **Guillaume**: William IX, 1071-1127 [6:2].

71. **Henry**: Henry I, 1068-1135, king of England (1100-1135), successor of William Rufus [cf. 49 above]. He continued the conflict between church and state. His economic program is recorded in William of Malmesbury's *New History*, where [1.14] we read: "fere ad centum millia libras; erant et vasa" ("almost 100,000 pounds; and there were vessels"). He left an important monetary record on the so-called Pipe Rolls.

72. **Maverick**: Lewis M., editor of *Kuan Tzu* [106:4].

73. **mosaic?**: Pound is suggesting that the ideogram he is putting together, a collection of "luminous details" about economic wisdom and repression, may well be called a mosaic.

74. **οὐ . . . κόσμον**: H, "You do not want to come into the world" [102:50].

75. **Charta Magna**: [107:passim].

76. **accensio**: L, "sparked, as in kindling, or to inflame"; but perhaps Pound meant *ascensio*, for "a lofty flight" [JW, *Later*, 163].

77. **Anselm . . . Rufus**: A question of the investiture of bishops as well as monetary matters.

78. **"Ugly? . . . whore!"**: adapted from one of Anselm's "nugas" called "Song on Contempt of the World." The lines translate: "If anyone has a base wife, he loathes and hates her; / If pretty, he anxiously fears adulterers" [Migne, vol 158, col. 697; JW, *Later*, 161].

79. **Anselm . . . weak**: Because of his exhausting struggles, A. had periods of depression, perhaps not helped by stomach trouble. A rhyme with Plotinus [99:60]?

80. **Trinity**: [cf. 31 above]. Pound despaired for years over the great destruction wreaked on some sects of the Christian church by other sects on just the one issue of what he called "the numbers game." One can refer to the three sides of a box and be clear only one box is at issue.

81. **Essentia . . .**: L, "Essence, feminine, immaculate, unstainable." Anselm sees the essence of all created things as part of the breath (*anima*) or loving spirit of the Father and Son and hence spotless and pure. The Latin words for "essence," and even "the Father," the highest nature (*summa natura*), all end in *-a* and are feminine. By grammar male and female become one.

82. **Ambrose**: St. A., 340?-397, bishop of Milan, father of the Church, and author of the apochryphal *De Tobia* [On Tobias] in which he attacked usury: the source of Pound's "Hoggers of harvest" [88:44] calling them "the curse of the people."

83. **Franks . . .**: William of Malmesbury, in *Deeds of the English Kings*, says of the Franks: "decenni vectigalium indulgentia" ("for ten years given tax indulgences"). They were called Franks because of their ferocity [1.68 ff].

84. **Valentinian**: V. III, 419-455, Roman emperor of the West (425-455), the son of Galla Placidia [96:80], who acted as regent. Her attempts to oust the Vandals and Alani

from France only led to their conquest of Africa in 429 [JW].

85. **Alani:** Nomadic peoples from the Caucasus who merged with the Vandals in France and Spain and eventually conquered North Africa.

86. **Omnia Gallia:** L, "All Gaul." Here refers to Faramond, the first king of the Franks in 425.

87. **Pepin . . .** [96:51]. King of the Franks (751-768). He was crowned over an altar to Zagreus (Dionysus) at the Church of St. Denis in Paris [95:73]. He is thus linked with St. Dionysius [95:72].

88. **Ethelbald:** [Cf. 66 above].

89. **Charles:** Charlemagne, son of Pepin the Short.

90. **Offa:** King of Mercia (757-796). His laws became highly regarded and his coinage system was used for 500 years. Wm. of Malmesbury says Charlemagne gave him a "baltheum" ("belt") and a "gladium Huniscum" ("sword of the Huns") as part of the first recorded commercial treaty in English history [97:64].

91. **Quendrida . . . Kenelm:** In 821 the 7-year-old king of Mercia (later called St. Kenelm) was killed by his sister Quendrida [JW, *Later*, 163].

92. **Egbert:** [Cf. 67 above].

93. **looping the light . . .** [Cf. 63 above].

94. **Hariulf's . . .** Wm. of M. says he took the story of Charles of the Suevi's visions from H.'s *Chronicon Centulense* [Migne, vol. 174, col. 1211 ff].

95. **For a thousand . . . versa:** Pound's judgment of all the people and events he has been reading about and, in the canto, giving cues to.

96. **Alfred:** A. the Great (849-899?). He "instituted the tenth-parts called tithings" [JW, *Later*, 164].

97. **Erigena:** [36:9; 74:104]. Wm. of M.

tells the story (much disputed) that he was murdered by his students, who stabbed him with pens while he was teaching.

98. **Athelstan . . .** [91:52].

99. **Aunt Ethelfled:** Source says: "Took care of education by the great zeal of his aunt" [JW, *Later*, 164].

100. **Canute:** King of England (1017-1035). He is to be honored because he lightened the burden of both taxes and tolls.

101. **Gerbert:** A Frenchman who was installed as Pope Sylvester II (999-1003). He was educated in Spain in astronomy and mathematics, in the tradition of Averroes and Avicenna. Hence, the astrolabe, a new instrument that was an improvement over the tools of Ptolemy.

102. **A tenth tithe . . .** A provision of Alfred to be honored because it was a share, not a blanket indiscriminate tax: a distinction related to Social Credit.

103. **Crommelyn . . .** Any of 5 Crommelyn brothers who became American heroes in WWII [HM, *Caged*, 69; Zaparka, *Pai*, 2-3, 423].

104. **del Valle:** Lt. Gen. Pedro A. del Valle, who commanded the U.S. Marines in the Battle of Okinawa, WWII. He became a staunch defender of Pound in the 1950s [EM, *Difficult*, 355]. David Horton, Rex Lampman, Harry Meacham, and others orchestrated a campaign of such heroes in their efforts to get Pound out of St. Elizabeths. They all saw him as a defender of the Constitution.

105. *πανουργία:* H, "knavery" [99/706].

106. **Guido:** G. Cavalcanti [4:46].

107. **Proslogion:** The major theological work of St. Anselm.

108. **Villon:** [97:35]. François V., 1431-1464?, one of Pound's favorite French poets [SR, 166-178].

CANTO CVI

Sources

Lewis Maverick, ed., *Economic Dialogues in Ancient China: Selections from the Kuan-tzu*, trans. T'an Po-fu and Wen Kung-wen, Carbondale, Ill., 1954 [Kuan]; *Analects* XIX, 18 [CON, 285]; Paul the Deacon, *History of the Langobards*, trans. William Dudley Foulke, N.Y. 1906 [Deacon, *Langobards*]; Ovid, *Meta*, VIII, 580-683; EP, SR, 34; Hagoromo [CNTJ, 103].

Background

EP, Bridson Interview, ND 17, 175; SP, 53.

Exegeses

EH, *Pai*, 10-3, 285-286; HK, *Era*, 107-108, 119, 185, 546; MB, *Trace*, 425-443; CFT, *Pai*, 2-3, 453-454.

Glossary

1. **her daughter:** Kore/Persephone. The opening pages of this canto are a sort of subject-response incantation between the Eleusinian mystery rites and the oriental wisdom that climaxed in Neoconfucianism, or "between Kung and Eleusis" [52:18].

2. **Demeter:** [98/684-685]. Mother of Persephone, who was abducted by Dis, the god of the underworld.

3. **Phlegethon:** [75:1].

4. **Ideograms:** Kuan³ [M3557], "to govern"; tzu [M6939], "master"; together, the name of Kuan Chung, or Kuan I-Wu, prime minister of the state of Ch'i, 684-645 B.C. He was given the honorific title *tzu* ("master, teacher, philosopher") after his death. His extensive writings became known by his name. The book by Maverick [Kuan] has a selection of 32 essays, followed by a detailed commentary. All of the essays reflect the primacy of agriculture and appear to be a major source for Kung's thought 150 years later. Essay 1, titled "On Shepherding the People," starts: "Every ruler . . . should above all things adjust his administration to

the four seasons. He should fill and watch over the granaries and public storehouses . . . When the granaries have been filled, then the people will obey the laws and the rules of courtesy" [Kuan, 31]. Later: "The ancient kings . . . enriched their subjects through the increased production of grain. The people cannot live without grain to eat" [Kuan, 70].

5. **NINE decrees . . .** Essay 8, entitled "Basic Methods of Government," records decrees adopted by 9 assemblies. "At the first assembly, the following regulation was issued: 'Unless ordered by the God of the Sombre Heavens . . . none shall conduct a military campaign, even for only one day.' At the second assembly, this regulation: 'Take care of the aged who have lost their relatives; feed those who are permanently ill; give shelter to helpless persons'" [Kuan, 58]. The 9 together add up to a precis of the *Analects*.

6. **Venice shawls:** [98:14, 15].

7. **This Tzu . . .** The guide in the final rites

of Eleusis, or a reference to Kuan Tzu above, or perhaps both.

8. **Kuan Chung:** [Cf. 4 above].

9. **Patera:** Patara. Legend has it that a cup of white gold preserved at the temple at Lyndos on the island of Rhodes was modelled on the breast of Helen. Pound first marvelled in print at the thought in 1917 [PD, 102]. Pound's spelling appears to come from Paul the Deacon [96:10], who said of the goblet Alboin made out of Cunimund's head: "This kind of goblet is called among them 'scala,' but in the Latin language 'patera'" [Deacon, *Langobards*, 51; EH, *Pai*, 10-3, 585-586].

10. $\delta\theta\epsilon\acute{o}\varsigma$: H, "the god."

11. **Caledon:** Prob. a reference to the swift-footed Atalanta of Calydon, whose speed was like the wind but who was tricked by the golden apples to lose the race to Hippomenes; or perhaps the destruction of Calydon by fire after the death of Meleager at the hands of his mother / sister Althea [Meta. VIII, 580-683].

12. **Apeliota:** [74:304]. The East Wind.

13. **deep waters . . .** [91:4]

14. **nueva lumbre:** P, "new reflections." From, "Y dar nueva lumbre las armas y hierros," in a canzon of Arnaut Daniel, which Pound translated: "And the arms irons give forth new (or strange) reflections" [SR, 34].

15. **the flame's barge:** [91:28].

16. **Amazon, Orinoco:** Great rivers in Brazil.

17. **Kuan Chung:** [Cf. 4 above]. Pound said: "Fuller [Buckminster] wrote me that he'd seen the *Kuan-tzu* three years ago and that it was the best book on economics he'd ever read . . . When Mencius and a few high-brows were objecting to Kuan Chung because he wasn't a saint, Confucius said, 'You cannot judge a man like that as you would any bum who could die in the gutter and nobody know it.' If it weren't for Kuan

Chung, we'd still be dressing ourselves like barbarians" [Bridson, ND 17, 175].

18. **Antoninus . . .** [78:56]. Paraphrase: If Antoninus got as far as Kuan Chung did in understanding economics, his knowledge has been hidden from us. Said Pound, "Now as I see it, billions of money are being spent to hide about seventeen historic facts" [ibid.; see contrary opinion in MB, *Trace*, 433].

19. **Ideogram:** Kuan¹ [M3571], "a frontier pass or gate . . . a customhouse; suburbs of a city." Not to be confused with *kuan*³ [M3557] above: "to govern." Pound apparently confused the character for *gate* with that of *pi* [M5089]. It was an error he made earlier in translating the first line of Ode 1, "Hid! Hid!" the fish-hawk saith" [EP, *Confucian Odes*, 2; EH, *Letter to MB*, 9 Mar., 1977].

20. **Ad . . . donat:** L, "He gave the city to posterity." But the -os ending does not exist as an accusative or anything else. Perhaps by "posterios" Pound meant "gate."

21. **Artemis:** Prob. a coin uttered by Antoninus with the image of the goddess.

22. **400 . . . copper:** The *Kuan Tzu* says: "There are 467 mountains producing copper. . . . If there is cinnabar on the surface there will be copper and gold beneath" [Kuan, 145-146]. Cinnabar: the chief ore of mercury.

23. **Ko Lu:** "From the mountains in Ko Lu there came a flood, which washed down gold" [Kuan, 146].

24. **XREIA:** H, "gold." "So these minerals commanded high and stable prices. . . . 'When the demand for it becomes urgent, gold becomes heavy. . . . The ancient kings estimated the degree of urgency, and issued decrees accordingly'" [Kuan, 147].

25. **Yao . . . jade:** "The ancient kings . . . made use of their concentrated value. Pearls and jade were adopted as the superior money; gold the middle" [ibid.].

26. **the goddess . . . hypostasis:** These 20

lines are a reprise of the Eleusinian and grain-rite mysteries celebrated to evoke the earth's return to life in the spring.

27. **Luigi:** [97:232].

28. **Enna:** According to Ovid, the place where Persephone was abducted into the underworld [Meta. V, 485 ff.].

29. **Nyssa:** Where the abduction took place according to the *Hymn to Demeter*.

30. **Circe:** [1:1]. Certain cantos in *Thrones* as well as *Drafts* contain an increasing number of thematic recapitulations reaching back to the beginning of the poem. Note the pines at Isé [4:23].

31. **Persephone:** [1:11, 3:8].

32. **juniper:** A holy bush of the Na-khi [101:2]. "In the centre / is / Juniper" [110/778].

33. **Athene Pronoia:** H, "Athena [who], knows the future."

34. **hypostasis:** [81:55].

35. **Helios, Perse:** Circe in her role of sexuality is seen as the daughter of the sun, and Perse[phone] is seen as earth-goddess.

36. **Zeus . . . Leto:** Zeus, in conjunction with Leto, sired both Helios (Apollo) and Artemis (Diana).

37. **Help me . . .** [91:41]. "Help me in my need."

38. **Circeo . . . seaward:** The place near Terracina where Pound would have restored the goddess to her pedestal [SP, 53; 39:38].

39. **The temple . . . blossom:** These 12 lines are a visionary glimpse of paradise, with its strange, unearthly lights and colors and the hieratic animals [17/77].

40. **Carrara:** [74:80]. City in Tuscany noted for the purity of its white marble.

41. **Xoroi:** H, "dancers." "Religion? With no dancing girls at the altar?" [87/575].

42. **Sulmona:** [103/736; 105/746; for the lion and gold light, see 21:43].

43. **king-wings:** The "blue-grays" and the "king-wings" are butterflies [Frag/802]. The paradisaic image of souls in flight, the final stage in the process from the earth: from egg to chrysalis to wings, as with the wasp [83/532-533].

44. **asphodel:** The flower of the Elysian Fields [*Aeneid* VI; 21:60; 78/482].

45. **broom-plant:** Prob. *Musa paradisiaca*, or plantain.

46. **Yao and Shun:** [Cf. 25 above].

47. **Whuder . . . lidhan:** ME, "Where I might go . . ." [91:41].

48. **acorn of light:** The primal unseen light from which all intelligence in the universe flows [CFT, *Pai*, 2-3, 453-454; 116/795].

49. **Aquileia:** A town in NE Italy, once a chief city of the Roman Empire.

50. **caffaris . . . cloud-wall:** Paradisaic flora.

51. **three years peace . . . him:** [109:40]. Edward VIII, who according to Pound, delayed WWII for three years and was forced to abdicate for this, rather than for Wallis Simpson [86:47].

52. **violet . . . them:** The eyes motif [81:54; 83:61; 97:188-190].

53. **Buck stands . . .** The ash, along with the oak, laurel, and cedar, is a sacred tree [Cirlot, 328]. To Pound, deer are hieratic animals, as in various paradisaic passages [17/77; 104:118].

54. **Selena Arsinoe:** Queen Arsinoe II, of Egypt (316-270 B.C.), who married her brother Ptolemy II and became the mother-in-law of Berenice [97:170]. She died July 9 and was worshipped thereafter (as in life) as Arsinoe Aphrodite. She was also called Zephyritis after the temple Admiral Callicrates built in her honor at Zephyrium. An epigram of Posidippus may be Pound's source: "Propitiate . . . this temple of Cyprian Arsinoe

Philadelphus. . . . The admiral first placed there the goddess, lady of this beach of Zephyrium" [MB, *Trace*, 441]. The epithet "Selena" is a conflation with another young girl [cf. 60 below].

55. **Aedificavit:** L, "built."

56. **EUPLOIA:** H, "good voyage." The epigram continues: "She [Aphrodite] will grant a good voyage and in the midst of the storm becalm the sea in behalf of those who invoke her" [ibid.].

57. **an Aeolian:** Berenice. It was at this temple that B. offered a lock of her hair (as an earnest [*ex voto*]), which became the latest constellation [97:170; 102:42].

58. **Arsinoe Kupris:** H, "the Cyprian Arsinoe."

59. **Miwo:** The chorus in the *Hagaromo* says to Tennin (the aerial spirit): "O, you in the form of a maid, grant us the favour of your delaying. The pine-waste of Miwo puts on the color of spring" [CNTJ, 103]. Before this, the Tennin said: "The jeweled axe takes up the eternal renewing, the palace of the

moon-god is being renewed with the jeweled axe" [ibid., 102].

60. **HREZEIN:** H, "knowing." From a phrase in Epigram 14 [cf. 54 above], *esthla hrezein* ("knowing virtue"), about Selenaia, a young girl born in Aeolian Smyrna who presented a nautilus to Arsinoe.

61. **Selena:** [Salenaia]: The "pearly nautilus," a spiral shell lined with mother of pearl, is a memora to the birth of Aphrodite out of the sea foam.

62. **Paros:** A Greek island of the central Cyclades.

63. **Xoroi:** [Cf. 41 above].

64. **Carrara's . . . :** Italian city famous for marble [74/428].

65. **God's eye . . . :** [Cf. 113:43]. The divine essence operates as intelligence in man: it is through man's eyes that God sees.

66. **columns . . . boughs:** Items in a paradisaal scene which Pound, as he nears the end of the poem, still sees as visionary [74:292].

CANTO CVII

Sources

Sir Edward Coke, *Second Institutes of the Laws of England*, 1797 [*Institutes*]; Catherine Drinker Bowen, *The Lion and the Throne*, Little, Brown, Boston 1956 [Bowen, *Lion*]; Dante, *Par.* X, 42, 136.

Background

EP, SR, 62, 101; EH *Approaches*, 173, 192; Bryce Lyon, *A Constitutional and Legal History of Medieval England*, Harpers, N.Y., 1960; William Stubbs, *The Constitutional History of England*, Vol. II, Oxford, 1887; William Sharp McKechnie, *Magna Carta*, rev., Burt Franklin, N.Y., 1958.

Exegeses

DD, *Sculptor*, 239-240; DG, *Pai*, 4-2 & 3, 223-299; DD, *Pai* 6-1, 101-107; HK, *Era*, 336; CFT, *Pai*, 5-1, 69-76; Materer, *Pai*, 4-2 & 3, 323; Moody, *Pai*, 4-1, 55-69; MB, *Trace*, 444-447; William Cookson, *A Guide to The Cantos*, inedit [WC, *Guide*].

[Documentation for the *Institutes* is difficult, as the numbering and subsectioning of the text is inconsistent. The chap. is given here, with section no. in parentheses if clear; if not, the p. no. of the 1797 edition is given.]

Glossary

1. **Selinunt:** Sicily. "The Sicilian rose of Ciulio D'Alcamo has grown into the English azalia" [DG, *Pai* 4-2 & 3, 249]. Frederick II, 1194-1250, king of Sicily, was a great legislator whose fame and work were known in the England of Henry III. Some of the precepts of the Magna Carta were maturing in Sicily under his direction [DD, *Pai*, 6-1, 104].

2. **Akragas:** Agrigento, capital of Agrigento Province, S Sicily. Founded in 580 B.C. as Acragas or Akragas by the Greek colonists of Gela, it became one of the most splendid cities of the Grecian world.

3. **Coke:** Sir Edward C., 1552-1634, one of the most famous of English jurists. He was member of Parliament, solicitor general, speaker of the House of Commons, and attorney-general under Elizabeth; under King James he was chief justice of common pleas and lord chief justice of England. In his long years of battle in defense of the rule of law and the primacy of Magna Carta against the prerogative of kings, he eventually spent much time imprisoned in the Tower during the last years of James and the first years of Charles I. His *Institutes of the Laws of England* became the backbone of English common law. Certain of his precepts, such as the primacy of Magna Carta and the tradition of common law, became vital to the American Revolution. Wrote Coke: "In many cases the common law will control acts of Parliament and sometimes adjudge them to be utterly void; for when an act of Parliament is against common right and reason, or repugnant, or

impossible to be performed, the common law will control it and adjudge such acts to be void." This precept, issued in a trivial case, echoed down the centuries. Concerning the Stamp Act of 1765, passed by Parliament, James Otis shouted: "An act against natural equity is void." The Mass. Assembly declared the Stamp Act invalid, "against *Magna Carta* and the natural rights of Englishmen, and therefore, according to the Lord Coke, null and void" [Bowen, *Lion*, 315].

4. **Inst. 2: The Second Part of the Institutes of the Laws of England**, by Edward Coke. The "Proeme" says that, after King Edward I, Parliament ordained that the charters "should be sent under the great seale, as well to the justices of the forest, as to others, and to all sheriffes . . . and that the same charters should be sent to all the cathedrall churches, and that they should be read and published in every county four times in the yeare" [A6: p. 6 of the "Proeme"].

5. **20. H. 3:** The 20th year of the reign of Henry III. This was the year in which Henry removed "evil counsell" and did "under his great seale confirme both *Magna Charta* and *Charta de Foresta*" [A9].

6. **mother . . . of repose:** Coke ends the "Proeme" to the *Institutes* by making a distinction between other glosses written by doctors and his expositions upon the Charter. Others contained private interpretations; but "our expositions or commentaries upon

Magna Charta... are the resolutions of judges in courts of justice in judicial courses of proceeding... and shall (as we conceive) produce certainty, the mother and nurse of repose" [A13].

7. **scutage:** According to the *Institutes*: "Certain it is, that he that holdeth by castle-guard shall pay no escuage, for escuage must be rated according to the quantity of the knights fees" [Chap II. pp. 9-10]. *Scutage* was a fee paid by a knight in lieu of military service.

8. **Milite:** L, "Soldier." Coke's name as author on the title page of the *Institutes* reads: "Authore EDUARDO COKE, Milite, J.C."

9. **Sigier:** Siger de Brabant, 13th-century French philosopher who was condemned in 1270 for Aristotelian teaching. His works reveal Averroes' concepts of Aristotle, as opposed to Thomas Aquinas's interpretations, which were accepted by the church. Siger held that men have but one intellectual spirit and that, although man is mortal, mankind is immortal. Undaunted by his condemnation, Dante Places Siger in Paradise among the orthodox thinkers in the "heaven of the sun" [Par. X, 136].

10. **Berengar:** Raymond Berenger, count of Provence, and father of Eleanor. The House of Berenger had extensive holdings in Provence and Toulouse and was linked through Eleanor of Aquitaine to the House of Plantagenet and England. After Eleanor of Provence married Henry III, she installed members of her family in high offices, thereby alienating the barons.

11. **Eleanor:** E. of Provence, d. 1291. Queen of Henry III. She had a benevolent effect upon the king and helped lead him from evil counselors to those who advised him to make confirmation of the charters.

12. **quod custod'** . . . : L, "such custody shall not be sold." This and the preceding line about "the land stored with ploughs" are taken from a section of the Magna Carta that concerns a "keeper" who is holding land in trust which is expected to return to

rightful heirs. The sense of the passage is that the keeper, whether acting for the king or the church, must keep up the land and "the houses, parks, warrens, ponds, mills . . . and he shall deliver to the heir . . . all the land stored with ploughs, and all other things, at the least as he received it. The passage ends with the warning to the "Custodian" that "such custody shall not be sold" [Chap. V].

13. **Light, cubic:** Neoplatonic flow of light conceived by Pound as the "great acorn . . . bulging out" [106:48]. The "light descending" is intelligence, as in Kung.

14. **nel Sole:** I, "in the sun" [cf. 9 above].

15. **non . . . parvente:** I, "showing not by color but by light" [Par. X, 42]. The fourth heaven (of the sun) is inhabited by theologians, who are bathed in pure light.

16. **Customier . . . de Normand:** Said Coke: "We have also . . . cited the Grand Customier de Normandy . . . being a book compounded as well of the laws of England . . . which book was composed in the reign of King H.3." [A10-11].

17. **de la foresta:** F, "of the forest." Early English charters, such as the Coronation Charter of Henry I and "The Articles of the Barons" (signed by King John at Runnymede), which became known as "The Charter of Runnymede," included the *Charter de Foresta*, which in time, said Coke, was "called *Magna Charter de Foresta*" [A4]. This document collected all the laws concerned with the royal forests [CFT, *Pai*, 5-1, 70]. "14/H/3" indicates the 14th year in the reign of Henry III.

18. **yellow green:** May indicate permanence, as with "The Sacred Edict." The color rhymes with 99/694: "Till the blue grass turn yellow / and the yellow leaves float in air."

19. **king dies not:** Coke said: "These words being spoken in the politique capacity doe extend to the successors, for in judgement of law the king in his politique capacity dieth

not" [Chap. VIII, (1)]. The royal "we" encompasses the kings before us and the kings who will come after us, as implied in "The king is dead; long live the king."

20. **ancient eit franchies:** OF, "that it have its ancient liberties." From Coke's comment on this article, which reads: "The city of London shall have all the old liberties and customs, which it hath been used to have. Moreover we will and grant, that all other cities, boroughs, towns, and barons of the five ports, and all other ports, shall have all their liberties and free customs" [Chap. IX].

21. **ne injuste vexes:** OF, "not unjustly harass." Coke said: "No man shall be distrained to do more service for a knights fee, nor any freehold, than therefore is due." Coke says this concept was founded in ancient law, in "the form of the writ of *Ne injuste vexes*" [Chap. X].

22. **progressus ostendunt:** L, "progress [of things] reveals." From a note which says that, when a question cannot be settled by a justice or circuit, it can be taken to London. Coke cites an old Latin rule of law which translates: "But the progress of things reveals much that could not have been foreseen at the beginning" [Chap. XII, (4)b].

23. **periplum . . . :** English justices were required to go out throughout the kingdom to the local courts of assize to bring justice to the people. Here the concept is made to rhyme with the ideas of Kung (Confucius). Kung found the root in the process. Pound sees a similar root in Magna Carta. As in the Pisan Cantos, "periplum" simply indicates, in addition, moving from place to place [74/431, 443, 444].

24. **Ideogram:** Pen [M5025], "root, source, origin." Part of *pen yeh* [98:55, 56].

25. **Glanvil:** Ranulf de Glanvill[e], d. 1190. A chief justicier for Henry II of England. One of the great works of English law, *Tractatus de legibus et consuetudinibus regni Angliae* [Treatise on the laws and customs of the realm of England], has been ascribed to him. Coke said: "*It appeareth by Glanvile*

that this act was made in affirmance of the common law" [Chap. XIV, (2)].

26. **saving his wainage:** One of Glanville's concepts, that no fine should be so severe that it would take away a man's means of making a living [DG, *Pai*, 4-2 & 3, 255].

27. **hominum . . . proborum:** L. An inversion of "Nisi per sacramentum proborum et legalium *hominum de vicineto*" ("But by the oath of honest and lawful men of the vicinage"). The article concerns fines or amer-ciements and prescribes that "the punishment should fit the crime" and that no fine can be assessed except by the oath as indicated [Chap. XIV].

28. **laicum tenementum:** L, "lay-tenement." From a section which extends protection to church members: "No man of the church shall be amerced after the quantity of his spiritual benefice, but after his lay-tenement, and after the quantity of his offence" [Chap. XIV].

29. **de par le monde:** F, "somewhere."

30. **J'ai connu:** F, "I knew."

31. **books of a scholler:** Coke distinguishes the legal sense of the words "contenement" and "countenance" and ends: "countenance is used for contenement: the armor of a souldior is his countenance, the books of a scholler his countenance and the like" [Chap XIV, (2)].

32. **H. 2 E. 1:** Kings Henry II and Edward I, whom Coke praises for their dedication to justice.

33. **en temps . . . :** F, "in the time of King Henry Second."

34. **Jim First:** King James I. "When he drank, His thick tongue slobbered 'very uncomely, as if eating his drink, which came out into the cup on each side of his mouth . . .'" [Bowen, *Lion*, 228]. Because of his fondling of, and attachment to, a long series of handsome young men, James was known as a sodomist.

35. **bitched our heritage:** James I's long fight for the divine right of Kings and the royal prerogative as superior to the common law. Coke, who fought tirelessly against the concepts, ended up in the Tower. Thus the king is seen as one who undermined the legal heritage of the people.

36. **Obit:** L, "died."

37. **Jacques Père:** Shakespeare.

38. **Noll:** Nickname of Oliver Cromwell, who had King Charles I beheaded in 1649.

39. **Puer Apulius:** L, "the boy from Apulia," i.e., Frederick II. The words "Ver" and "L'estate" are from Ciullo d'Alcano's "Fresca rosa Aulentissima" [DD, *Pai*, 6-1, 101-107; *SR*, 62, 101].

40. **Voltaire could not:** Prob. "could not" conceive of a government that provided such protection to the people as Magna Carta provided.

41. **Queen of Akragas:** Prob. Athena, as goddess of wisdom and justice. Akragas [cf. 2 above] had a temple of Athena; even today a certain prominence is called "the Rock of Athena" [EB].

42. **resistent:** Prob. F, *resistant*, "strong."

43. **templum aedificavit:** L, "built a temple" [8:43]. Thus the lines construe: "built a temple to the strong goddess Athena."

44. **Segesta:** Ancient city of Sicily and bitter rival of Selinus [cf. 1 above]. Its ruins, with a temple to Artemis, are near modern Alcamo, and it is thus associated with the Sicilian poet Ciullo d'Alcamo, which Pound hopes will "evoke the enlightened legal Codes of Frederick II" of Sicily [DG, *Pai*, 4-2 & 3, 257].

45. **II. Inst. XXI:** This chapter of Magna Carta says: "No sheriff nor bailiff . . . shall take the horses or carts of any man to make carriage, except he pay the old price" In his commentary Coke says the statute applies to all nobility but "extendeth not to any person ecclesiasticall," and, "all this . . . was (. . . for the advancement and maintenance

of that great peacemaker, and love-holder, hospitality) one of the auncient ornaments, and commendations of the kingdome of England" [Chap. XXI].

46. **Nec alii boscum:** L, "nor any other [take another man's] wood." Conflation of "nec nos, nec balivi nostri, nec alii, capiemus boscum alienum ad castra" ("not we, nor our bailiffs, nor any other, shall take any man's wood for our castles") [Chap. XXI].

47. **high-wood is called saltus:** In his commentary Coke writes: "High-wood is properly called *Saltus*" [ibid.].

48. **Fleta:** "It [boscum] is called in Fleta, *maeremium*" [ibid.]. The *Fleta* is a treatise on the English common law written by an unknown person in the 13th century. Tradition says it was written in the old Fleet Prison, hence the name "Fleta" or "Fleda."

49. **qui utlagatus est:** L, prob. *ut* + *legatus*, "who has a legal commission." The phrase occurs in a quote Coke makes from Glanville, as notes to an article in Magna Carta which reads: "We will not hold the lands of them that be convict of felony but one year and one day, and then those lands shall be delivered to the lords of the fee." At the end of his commentary Coke says: "hereby it also appeareth, how necessary the reading of auncient authors is for understanding of auncient statutes" [Chap. XXII].

50. **kidells and skarkells:** Names for "open weares [weirs] whereby fish are caught." Men were accustomed to spread weirs across rivers, which disrupted river traffic: "All wears from henceforth shall be utterly put down by Thames and Medway, and through all England, but only by the sea-coasts." Coke comments: "It was specially given in charge by the justices in eire, that all juries should enquire, *De hiis qui piscantur cum kidellis et skarkellis* [concerning those who were fishing with kidells and skarkells]" [Chap. XXIII].

51. **sheepes back . . . :** From a chapter on the uniform standards of weights and measures. Concerning "broade cloathes," Coke's

note ends: "And this is the worthiest and richest commoditie of this kingdome, for divide our native commodities exported into tenne parts, and that which comes from the sheepes back, is nine parts in value of the tenne, and setteth great numbers of people on worke" [Chap. XXV].

52. **tonsured . . . untonsured:** These lines express the attitude of Coke during his struggles against the ecclesiastical courts, when they were taking jurisdiction in cases Coke believed should be tried under the common law. In King James's time both church people (tonsured) and nonchurch lawyers (untonsured) tried to play safe by pleasing the king, who promoted the ecclesiastical courts.

53. **vitex . . . market:** These 5 lines are a pastiche of memories cut into the canto. Pound translated the Chinese characters for a tree (*ch'ang-ts'o*) as "vitex negundo." DG associates this with Pound's earliest poem about turning into a tree and the process of metamorphosis. "Excideuil" returns us to his walking tour in Provence in the summer of 1919 [80:315; HK, *Era* 333-40]. At one point they were on a plateau so high, they were level with the tops of the poplar trees and the spire of a church. "From Val Cabriere, were two miles of roofs to San Bertrand" [48/243]. "Mme Pierre," prob. the old woman at Excideuil: "In the castle an old woman lived in a couple of rooms, and drew no water from the ill-kept well in the courtyard. Ezra bought a beam to lay across the well-curb (high on the castle bluff; level with the spire of St. Thomas)" [HK, *Era*, 336].

54. **Atque . . . belli:** L, "and for the public good, the laws of war are to be observed" [Chap. XXX, (1), 2].

55. **butlerage:** In ancient times import duties were paid to the king's butler—hence, *butlerage*.

56. **strangers:** Foreigners. From a regulation concerning the protection of foreign merchants, who "shall have their safe and sure conduct to depart out of England, to come

into England, to tarry in and go through England, as well by land as by water . . . etc." [Chap. XXX].

57. **wooll woolfels & leather:** In this regulation—"And where some have supposed that there was a custom due to the king by the common law, as well of the stranger . . . viz for woolls, wooll-fells, and leather . . ."—Coke shows that the custom was owing not to the common law but to a special act of a parliament of Edward III, granted for a limited time only [ibid.].

58. **hearth silver:** A tax Edward III imposed on the French after he took Aquitaine; it involved such an odious process of search, "an opening of kitchen doors to the king's officers," that it caused a revolt" [ibid.].

59. **naught new imposed . . . :** Concerns Coke's comment on the attempt of Queen Mary Tudor to impose an illegal duty on Malmsey wine: the duty was found to be illegal under the common law [ibid.].

60. **Scaccario Rot. 319:** Queen Elizabeth set a custom in all the pope's dominions "upon every hundred weight of allome." The custom was challenged by some, but "judgement in the exchequer was given against them" [ibid.]. Custom: 3 shillings, 4 pence.

61. **on currants:** In the same chapter we read: "A judgement was given in the exchequer, for an imposition set upon currants, but the common opinion was, that that judgement was against law, and divers expresse acts of parliament . . ." And: "To conclude this point, with two of the maxims of the common law. 1. Le common ley ad tielment admeasure les prerogatives le roy, que ilz ne tolleront, ne prejudiceront le inheritance dascun" ("The common law hath so admeasured the prerogatives of the king, that they should not take away, nor prejudice the inheritance of any") [Chap. XXX, (2), 3].

62. **ad mesure:** L, "measured out."

63. **Laws of Edgar:** Coke said: "And amongst the laws of King Edgar it is thus

concerning the sheriffes tourn provided." The "Sheriffs tourn" was the name of a circuit court [Chap. XXXV, (1)].

64. *ex omni satrapia*: L, "in all satrap-counties." The sense is, "all provinces which come under the jurisdiction of the courts." The judges traveled to all the counties to bring justice to the people.

65. *a circuit*: The law provided that "the bishop with the sheriffe did goe in circuit twice every yeare, by every hundred within the county... [such circuit] was called tour, or tourn, which signifieth a circuit or perambulation" [ibid.].

66. *sil ne fuit dizein*: OF, "if he were not of a group of ten." Coke citation from ancient law. The whole sentence in the source translates: "It was anciently ordered that no one could live in the realms if he did not pledge himself part of a group of ten" [ibid., (4)].

67. *quod trithinga teneatur integra*: L, "that the trithing be entirely kept." The trithing was a division between a shire and a hundred, and refers to the "group of ten" [ibid., (5)].

68. *decemvirale collegium*: L, "group of ten." The phrase was adapted from Roman law, in which it referred to the council of assistants to the praetor [ibid.].

69. *exceptis viris religiosis et . . .*: L, "except to religious institutions and." The source has "Judaicis" after "et," or "the Jews." Coke is citing Bracton, who said: "It is legal for a donor to make a gift of or sell land to anyone," except those named. DG believes Pound omitted the Jews because the point of the chapter is not aimed at any race but is "a definite separation of state affairs from all other institutions whatsoever" [Chap. XXXVI].

70. *vide Bracton*: L, "See B." Henry Bracton, d. 1268, was the author of *De Legibus et consuetudinibus Angliae* [On the laws and customs of England]. It was Coke's primary source of materials in his struggle against the king.

71. *sub colore donationis*: L, "under color of donation." A continuation of the gloss above which says the sale of land could not be made as if it were a gift [ibid.].

72. *his testibus*: The source reads: "hiis testibus": L, "these being witnesses." The last chapter of Magna Carta makes a general statement about the "customs and liberties" outlined and described earlier and concludes: "And we have granted into them [all subjects] . . . that neither we, nor our heirs, shall procure or do any thing whereby the liberties in this charter contained shall be infringed or broken; and if any thing be procured by any person contrary to the premisses, it shall be had of no force nor effect. These being witnesses; lord B. Archbishop of Canterbury, E. bishop of London, and others" [Chap. XXXVIII].

73. *chartae*: In his comment Coke said: "Those that had *hiis testibus*, were called *chartae*, as this charter is called *Magna Charta*, and so is *charta de foresta*, Etc. and those others." The others, from the time of Henry I in 1100, include the Coronation Charter, the Articles of the Barons, the Charter of Runnymede, the Charters of the Forest, etc. [CFT, *Pai*, 5-1, 69-76].

74. *PIVOT*: The center, base of process, unwobbling pivot, or "heart of the matter" from which our roots derive. The great English charters are our pivot.

75. *Statute de Merton . . .*: Coke's note to *Statutum de Merton, Editum anno 20 H. III*, so-called "because the Parliament was holden at the monastery of the canons regular of Merton, seven miles distant from the city of London" [DG, *Pai*, 4-2 & 3, 265].

76. *Bingham*: "And this is that monastery of Merton, the prior where of had a great case in law, which long depended between him and the Prior of Bingham" [ibid.].

77. *18 H. 3*: Eighteenth year of the reign of Henry III. Bracton misdates the feast of St. Vincent and the statute, which was actually in 1236 (not 1234). The statute concerned widows' dowers, wardships, enclosure of

commons, and usury, and is thus connected with the problem of Helianor.

78. *Helianor . . . Cantaur*: Eleanor of Provence, who married Henry III in 1236. A linkage with all the earlier Eleanors and Helen of Troy [2:7, 9; 7:1]. This Eleanor was the daughter of Raymond Beranger IV, count of Provence; her mother was the daughter of Thomas I, count of Savoy. She was thus the grand-daughter of the first troubadour, Duke William IX of Aquitaine [6:2]. Eleanor of Aquitaine's son, King John, is linked to the development of Magna Carta, and Henry III, under the influence of his wife, assisted in supporting it. Eleanor had no brothers; but her uncle, Boniface of Savoy (d. 1270), was elected archbishop of Canterbury (1241) through the influence of Henry III and Eleanor.

79. *Raymond Berengar*: The fourth of the counts of Provence. The House of Berenger were rulers in Barcelona and later had extensive holdings in Provence and Toulouse. The family was powerful enough to make marriages and concords or exercise influence over the royal houses of both France and England for over a century [cf. 10 above].

80. *de la plus beale*: OF, "of the fairest." Part of the name of a kind of dower: "fairest of the husband's tenements" [ibid.].

81. *the symbol*: Prob. the Christian cross.

82. *invasion of Bede's time*: The Venerable Bede, ?673-735; the invasions of the Norsemen in the 8th century.

83. *his version*: The King James Bible, 1611.

84. *lingua latina*: L, "Latin language." Pound uses 1850 to date the start of the process of ruining the schools.

85. *Alex*: Prob. Alexander the Great [89:230].

86. *Antoninus*: [78:56].

87. *Randolph*: [87:10].

88. *not to distreine*: The law says that the

owner of the land in a widow's dower may get his due for rent and services by taking "corn after it is reaped," but he "may not take the corn in sheaves" as a distraint for taxes [DG, *Pai*, 4-2 & 3, 266].

89. *Edward*: E. I, "Mirror of Princes," prohibited usury; but Coke notes in "Statute of Merton," Chap. V, that, nevertheless, England had great profit because of usury at a time when "the ounce of silver was five groats" [ibid.].

90. *forrein laws*: In a note on the legal problems of bastardy, Coke says that "forrein precedents are not to be objected against us because we are not subject to forrein laws" [ibid.].

91. *One thousand . . .*: In 1267, the 52d year of Henry III as king.

92. *Utas of St Martin*: The 8th day following the feast of St. Martin. On this day in 1267 was adopted the *Statutum de Marlebridge*, a general restatement of Magna Carta. After this, peace was once again restored to the people, "as well high as low" [ibid., 267].

93. *sapiens incipit a fine*: L, "A wise man begins at the end," or "anticipates the end." The Coke phrase seems to paraphrase the aphorism of Kung: "things have scopes and beginnings" [ibid.].

94. *Ideogram*: Chung [M1500], "the end."

95. *Ideogram*: Shih [M5772], "the beginning."

96. *Box hedge . . . basilicum*: Details of the house and gardens in Norwich where Coke went to Free Grammar School [Bowen, *Lion*, 48-54; DG, *Pai*, 4-2 & 3, 268].

97. *Allegre*: Rhyme with the lark song of Bernart de Ventadorn [117/802].

98. *1560*: One of the happiest acts of Elizabeth two years after she became queen was to call in all the debased coinage which was causing economic distress and issue a completely new and sound currency [DG, *Pai*, 4-2 & 3, 268].

99. '65, dutch weavers: As a boy of 13 years in Norwich, Coke saw the way the authorities dealt with a depression in the worsted industry. In 1565 they allowed weavers fleeing from religious persecution in Holland to settle in Norwich and produce fabrics, which allowed the "city to recapture its markets and regain its prestige" [ibid.].

100. at terms: The 4 terms of court each year related to 4 church festivals: Michaelmas from 9 Oct; Hilary from Jan 23; Trinity from May 22; and Easter. During terms the "women of uncertain profession" lingered around Westminster Hall," where their attendance was so regular that in those days they had the special name of 'termers.'" At Saint Paul's "every wench takes a pillar, as well as distinguished serjeant-at-law" [ibid., 269].

101. grain: After bad harvests, proclamations were issued to prohibit use of grain "for starching clothing or for any purpose except that of food" [Bowen, *Lion*, 319].

102. no more houses: The increasing crowding and growth of population led in both Elizabeth's and James's time to proclamations forbidding the construction of new buildings [ibid.].

103. de heretico comburendo: L, "of burning heretics." The name of a writ issued by a bishops court in 1612 sentencing Bartholomew Legate and Edward Wrightman to be burned as heretics. They were. Coke opposed the "monstrous writ," saying the bishops court did not have jurisdiction. Francis Bacon and others said conviction in bishops court would suffice [ibid., 296].

104. white sheet . . . sentence: In 1628 Coke's daughter, Frances, married to the brother of the powerful duke of Buckingham, was accused of adultery with Sir Robert Howard and tried before the Court of High Commission. The court judged her guilty, and Sir Henry Martin "fined her five hundred pounds and declared she must do public penance—walk barefoot, draped in a white sheet, from Paul's Cross to the Savoy

and stand before the church for all to see" [Bowen, *Lion*, 531].

105. Invasion of rights: The duke of Buckingham, attempting to tax the people without sanction of Parliament, created a crisis in which Magna Carta was on the line. The king threatened to imprison anyone who did not pay the illegal tax. When Parliament met, March 17, 1628, Coke and his supporters went at once to the problem of the king's invasion of the rights of his subjects. Said Coke: "What doth this tend to but the utter subversion of the choice liberty and right belonging to every freeborn subject of this kingdom?" [Bowen, *Lion*, 485].

106. habeas: Parliament stood against the king for nearly 3 months, until Charles capitulated and granted habeas corpus against false imprisonment [ibid., 497-503].

107. B. 18: During WWII, the 18B regulations suspended habeas corpus to allow for the imprisonment of those who opposed the war [WC, *Guide*].

108. Chaise Dieu: F, "Throne of God" [23:24]. Mountains in the area had the shape of a throne. Pound may have been reminded of an earlier struggle of declared heretics against the absolute power of Innocent III in Charles I's repeated assertions of the divine right of Kings.

109. μή ον: H, "not being." Phrase of Aristotle used by Christopher Marlow's Faustus [I, V, 11]. Avon's man said, "To be or not to be."

110. Gaudier: Gaudier-Brzeska [16:26].

111. Nina: Nina Hamnett, an amateur painter who sat as GB's model for three different works [Materer, *Pai*, 4, 2 & 3, 323].

112. Diana: Artemis. Evidently Pound remembers a stone image of her in the Cathedral of Notre Dame des Champs which was crumbling with time. He supposes that a permanent bronze must exist somewhere.

113. Amphion: His music raised the walls of Troy [62:141; 90:7].

114. the great algae: May suggest that just as algae is the basic sustenance of life at the bottom of the great food chain, so the Great Charters and the Charters of Confirmation are the basic sustenance in the development of human rights and liberties.

115. color prediletto: colore prediletto: I, "favorite color."

116. σπήραγξ: H, "cave or rock hollowed out by the sea."

117. Σειρήν: H, "siren." One of those whose song lured sailors to their death.

118. hippocampi: hippocampe: F, "sea-horse."

119. θελκτήριον: H, "charm, spell, enchantment." As with the sirens.

120. god's antennae: Poss. poets, the "antennae of the race."

121. Norfolk tumbler: A gift Coke gave to his friend and supporter Robert Cecil as he was on his way to Bath to take the waters for his extreme ill-health. Because Cecil—a small hunchback but the son of Lord Burghley (the lord treasurer and the most powerful man in England)—used tricks to walk the thin line between king and Parliament, there may be a suggestion in Coke's giving this breed, which had "a trick of falling down to simulate injury while stalking game" [Bowen, *Lion*, 330].

122. Cecil: Robert C., 1563?-1612, earl of Salisbury. Trained by his father (the lifelong and most powerful adviser of Elizabeth) to statecraft, he came to power in 1596, first as secretary of state. He secretly prepared the way for James I to assume the throne. Known as the little pygmy, he maintained his position through ability and great financial skill.

123. Hatfield: Hatfield House, the name of the great Jacobean mansion Cecil built for himself. "The parks and gardens of Hatfield

House were like a small friendly kingdom. Five hundred mulberry trees newly planted, thirty thousand grape vines sent from France" [ibid., 331].

124. enclosed: Cecil was a hero to most of the people, but he had at least one flaw: his "humbler neighbors did not love the place; enclosure of Hatfield wood had robbed their common pasture" [ibid., 332].

125. Gondemar: Count Gondemar, ambassador of Spain to the court of King James, whose charge was to cement a peace with England and arrange for the marriage of Prince Charles and the Infanta, which would advance the Catholic cause and—in Philip III's mind—eventually bring England back into the true church. On Oct 29, 1620 Sir Walter Raleigh was beheaded because of activities that harmed the cause of peace. Protestant England hated and feared all these proceedings, and their wrath fell upon Gondemar. "On public holidays he did not dare venture into the streets. 'There goes the devil in a dungcart!'" an apprentice cried as he passed by. The youth and his friends were arrested and flogged through Fleet Street. James put out a proclamation: "No man by look or countenance to show irreverence to strangers, especially such as are ambassadors" [ibid., 417].

126. Flaccus' translator: The translations of Horace, Plutarch (on curiosity), and Boethius by Elizabeth I, mostly in her own hand and arranged in bundles dated 1593 and 1598, are to be found at the Public Record Office in London. The probable reason they were not included in any of the collections (Flügel, Pemberton, Bradner) is that they are written in paratactic prose and contain numerous errors of translation owing—as with Pound—to faulty eyesight or the use of inferior Renaissance editions of the classics. This was more or less common knowledge to students of Pound's generation, so he is not necessarily quoting from any particular source [EH][85:11].

127. The jew: Unidentified. Poss. Dr. Ro-

derigo Lopez, Queen Elizabeth's physician, who was found guilty and executed for attempting to poison her. But Pound may have identified Gondomar as one of the Sephardim.

128. The buggar: Slang expression for sodomist. Refers either to James I or to the duke of Buckingham, who with the extraordinary power given to him by the king, undertook policies that, according to the party of Coke, tended to undermine the crown.

129. Raleigh's head: Sir Walter Raleigh was firmly opposed to the proposed marriage between Prince Charles and the Spanish Infanta. He had been condemned to the Tower in 1603 but was released in 1616 to sail to Guiana in search of gold. Raleigh gave his solemn promise that no Spaniard would be harmed; but he fought the battle of San Tomás, in which four Spaniards were killed, and returned with no gold. He was thus guilty of maliciously breaking the peace with Spain. The English public hated Gondomar because he actively sought the execution.

130. That the dead: In the continuing struggle of Parliament against the Spanish alliance, James I responded to a 2d petition of Commons "on the eleventh of December, 1621" but gave a response which in fact abrogated the privilege of free speech. In the ensuing parliamentary debate, there were those who would make fawning speeches designed to curry favor with the king. Coke was against further petitions but advised they go to Magna Carta and laws created by their ancestors and cite precedent and practice. "Best to ask counsel of the dead! For they will not flatter nor fawn to advance themselves, nor bribe nor dissemble" [Bowen, *Lion*, 451].

131. Dante's view: [Cf. 107/756].

132. Kung: [13:1; 52:18].

133. Ocellus: [87:43].

134. Agassiz: [93:51].

135. $\rho\epsilon\iota$: H, "flows." Part of PANTA 'REI [96:168].

136. Three Ninas: [Cf. 111 above].

137. mania . . . veins: Lusting after some distant mystic paradise, many cannot see clearly the details of the paradise around them.

138. Wheat . . . days: [45:5].

139. (1.46 . . . midnight): Prob. Pound read this time as he was finishing the canto.

140. Allen Upward: [74:271]. Says David Moody: "Upward's place in this company is by virtue of more than his seal. . . . Sitalkas is the divinity in the wheat" [*Pai*, 4-1, 56]. Since Sitalkas is mentioned nowhere in Upward, Pound doubtless got the name from a poem by H.D. so titled. The importance of Upward and *The Divine Mystery* to Pound's sun-light-divinity-intelligence cannot be over emphasized. In reviewing the book [*New Freewoman*, 15 Nov. 1913], Pound wrote: "The first half of the book is planned . . . on the slow recognition of the sun . . . primitive man turns from his worship of the dead . . . to a worship of the life-giving Helios. The solar missionary says it is unnecessary to bury a man in the cornfield in order that crops shall rise by virtue of his spirit." This perception does away with the need of sacrificial victims and all practices against nature. The sun, not the buried slain, gives power to the seed and puts it in motion (*semina motuum*) and ends by "snatching the victim from the cross" [ibid., 58-59].

141. Sitalkas: [74:272]. Sitalkas was a warrior king of the tribe of the Odrysae inhabiting the Hebrus valley in southern Thrace. He reigned c. 431-424. Several Odrysian kings named Sitalkes seem to have derived from a Prince Sitalkes mentioned in Herodotus [IV, 80], Thucydides [I, 29], and Xenophon [*Anabasis* VI, I, 6]. The name may have derived from *otro* and *αλ-αλκεῖν*, meaning "Protector of Grain" [EH].

142. Coin . . . Ambracia: Just as Sitalkas, the king of a tribe looked upon by the

Greeks as uncouth barbarians, was sophisticated enough to have his own seal, the tribal inhabitants of Ambracia were sophisticated enough to have a coinage of their own [EH].

143. Ambracia: City of ancient Greece, in

Epirus on an inlet of the Ionian Sea. The modern Greek town or Arta.

144. Caelator: L, "carver."

145. Pythagora: Pythagorus: L, "Pythagoras" [91:97; 104:16].

CANTO CVIII

Sources

Sir Edward Coke, *Second Institutes of the Laws of England*, 1797 [*Institutes*]; Catherine Drinker Bowen, *The Lion and the Throne*, Little, Brown, Boston, 1956 [Bowen, *Lion*]; Dante, *Par.* X, 42, 136. Virgil, *Aeneid* I, 412; *Servii Commentarii*, Vol. I, Lipsiae, 1881.

Background

EP, *SR*, 62, 101; EH, *Approaches*, 173, 192; Bryce Lyon, *A Constitutional and Legal History of Medieval England*, Harpers, N.Y., 1960; William Stubbs, *The Constitutional History of England*, Vol. II, Oxford, 1887; William Sharp McKechnie, *Magna Carta*, rev., Burt Franklin, N.Y., 1958; J. M. Rigg, *Select Pleas, Stairs, and Other Records from the Rolls of the Exchequer of the Jews* London, B. Quaritch, 1902; M de R, *Discretions*, 58.

Exegeses

DD, *Sculptor*, 239-240; DG, *Pai*, 4-2 & 3, 223-299; DD, *Pai*, 6-1, 101-107; HK, *Era*, 336; CFT, *Pai*, 5-1, 69-76; Materer, *Pai*, 4, 2 & 3, 323; Moody, *Pai*, 4-1, 55-69; MB, *Trace*, 444-447; EH, *Pai*, 5-2, 354.

Glossary

1. COMMUNIT . . . BRUM: A phrase from Bk. I, 412, of *The Aeneid*, which is glossed [*Servii Commentarii*, 137] thus: "412. CIRCUM DEA FUDIT figura est tmesis, quae fit cum secto uno sermone aliquid interponimus, ut alibi *septem* subiecta *trioni*. sed hoc

tolerabile est in sermone composito, ceterum in simplici nimis est asperum; quod tamen faciebat antiquitas, ut saxo cere communit brum." ("CIRCUM DEA FUDIT [DEA CIRCUMFUDIT: "the goddess closely embraced"] is the figure tmesis, which is made

when we interpose something in a split word, as elsewhere *septem* subiecta *trioni* [septemtrioni subiecta: "lying under the great bear"]. But this is permissible in a compound word, otherwise in a simple word it is too harsh: however, the ancients used to do this, such as SAXO CERE COMMUNIT BRUM [SAXO CEREBRUM COMMUNIT: "he split his head with a rock" /].") A gloss on SAXO in this passage in the *Servii* cites the *Annales* of Quintus Ennius [Enn. Ann. rel. 586 Vahl.]. To show that he was using the rhetorical figure *tnesis* Pound put the two Latin components into striking capitals and split them by an interpolation of two other striking figures. Pound told J. Laughlin that the cluster derived from Ennius, whom he admired as a precursor of e e cummings. HK [letter, 14 Oct. 1981] says of splitting the word: "EP likens this to the frost splitting the rock itself." Laughlin made use of the information in a poem he wrote in the 50s entitled "Saxo Cere," the first line of which is "Comminuit brum a rainy day" [*In Another Country, Poems 1935-1975*, selected by Robert Fitzgerald, City Lights, San Francisco, 1978]. This poem was noted as source by Eva Hesse [*Pai*, 5-2, 354].

2. 25 Edward III: This statute begins, "Loans against the will of the subjects are against reason and the franchises of the land." Coke quoted it in a House of Commons session during which Dudley Digges said: "meum and tuum . . . [is] the nurse of industry, the mother of courage; for if a man hath no property, he has no care to defend it" [DG, *Pai*, 4-2 & 3, 277].

3. "alla" at Verona: Part of "alla [I, "to thee"] non della" [I, "of thee"] in the *Programma di Verona* of Mussolini [86:63]: "e un diritto alla proprietà" (I, "it is a right to property"): a rhyme with statute 25 of Edward III.

4. pen yeh: [98:55, 56]: "source of knowledge."

5. Enrolled . . . her hands: Lyric evocation of pomona theme [79/490-492] and the fire of life in *semina motuum* [90:24].

6. Charter to . . . Petition: The instrument by which Coke finally won his battle against Buckingham (the man behind the scenes prompting Charles I) and achieved habeas corpus and other rights [107:105-107] was called "The Petition of Right." The king finally assented to it by the appropriate legal formula in June of 1628. The activities of Buckingham constituted a fundamental attack upon Magna Carta. The petition became a reaffirmation of all the charters. If the parliament had lost the battle for the petition, justice and freedom would have received a terrible setback.

7. DROIT FAIT: F. Key phrase in the formula by which the monarch had for centuries made acts of Parliament legal: "Soit droit fait comme il est désiré" ("Let right be done as it is desired"). Behind the phrase lies one of the most dramatic moments in the history of English and American law. For months Coke and the Commons had been petitioning the king to reaffirm the charter and stop his ministers, led by Buckingham, from taking peoples' property by forced loans, arresting them illegally, holding them in the tower without trial, and so on. The struggle between the Commons and the king was traditional and simple: he wanted taxes levied; the Commons refused until the Petition of Right was legally adopted. In May of 1628 the King began threatening to dissolve the Parliament if they did not get on with the royal business, saying always that the Commons need not worry because he had long since affirmed the charters and he existed to see justice done for all his people. Neither side gave in; but on June 2 great hope prevailed. The king came to Parliament and listened to the Petition of Right read in its entirety. After it was over, the day became known as "Black Thursday," because the lord keeper said, "The King Willeth that right be done according to the laws . . ." etc. Instantly, the Commons knew they had failed: the traditional *soit droit fait* was not spoken. After the king departed, the Commons continued to sit in uncertain sadness. On June 3d the king sent a message saying the session must end in a week. On June 4th

the House continued to sit as if the message had not come. According to one member, there were "above a hundred weeping eyes" among strong men, some of whom had been tested by imprisonment. Then Coke had an idea. If the lords would join them, they could not lose. It had long been an axiom that no king could hold out against the Lords and Commons together. Since forced loans and false arrests had been made against the lords of the land, too, they did join. "After a brief conference with the Commons they dispatched a joint deputation to ask his Majesty for 'a clear and satisfactory answer', given in full Parliament [both houses] to their Petition of Right." The king assented. Somewhat after 4 o'clock on Saturday, June 6th, amid much pomp and circumstance, the king, lords, and Commons heard again the whole document: "their words as they had set them down, the confirmation of their ancient rights and liberties." When the clerk's voice ceased, the Commons broke into an applause, which was followed by an immediate hush as he stepped forward again to give the royal response. The clerk said: "*Soit droit fait comme il est désiré*." A great shout rang out which was repeated again and again. The news spread to the street, where it "broke out into ringing of bells." Says Bowen: "as the June dusk began to fall there were bonfires 'at every door . . .'" [*Lion*, 497-503].

8. Statutum Tallagio: A statute of 28 Edward I, *De tallagio non concedendo*, which states that no tax shall be levied except by the whole people through the elected members of Parliament. This statute was one of the basic sources of the Petition of Right [DG, *Pai*, 4-2 & 3, 278].

9. Lambarde on Valla: Coke sought to give precise definitions of key terms by resorting to etymology. At one point he tried to derive *parliament* from *parler le ment*, saying he got the idea "from the antiquarian Lambarde." But he thought better of it, saying: "But Laurence Valla misliketh that manner of Etymology, and therefore I will not stand upon it" [ibid.].

10. "all monopolies": Says Coke: "Generally all monopolies are against the great Charter, because they are against the liberty and freedom of the subject and against the law of the land" [Chap. XXIX, (4)].

11. "Nor against . . . Ireland: Ireland is a personal matter here because when James I wanted Parliament to pass illegal taxes to fit out a fleet, he thought of sending Coke to Ireland to get him out of the way [Bowen, *Lion*, 460]. The *Institutes* says: "Therefore the king cannot send any subject of England against his will into Ireland to serve the king as his deputy there" [ibid., 461].

12. autarchia: H, [αὐτάρκεια]: "independence." Used by Coke in his concern for the independence of traders [Chap. XXX, 57-59].

13. not cloth . . . Realm: In the past, kings had imposed a custom on wool, to which Parliament had assented. The wool was converted into cloth and often exported. When attempts were made to extend this tariff to wool already made into cloth, they protested [Cap. XXX, 60-62].

14. Owse . . . Tine: Rivers of England which needed and received protection from the over-fishing of salmon: "Before the making of this act fishermen for a little lucre did very much harm, and destroyed the increase of salmons by fishing for them in unseasonable times" [DG, *Pai*, 4-2 & 3, 279].

15. Post . . . disherisons: L, "After the feast of St. Hilary many evils and disinheritions." An act passed in the year 1290 (the 18th year of the reign of Edward I) concerned property lost to legal heirs because of usury. It goes on to define limits to usury and leads to acts to protect Jews. King John had restricted Jews to any occupation except moneylending and then confiscated their property because they were guilty of usury. Edward I attempted to remedy such injustice [ibid., 280-282].

16. ne curge . . . prochainement: L, phrase from *que nul usury ne curge de S. Edward prochainement passe en avant*, "that no

usury will run from the feast of St. Edward next coming and afterwards" [ibid.].

17. **ne quis injuriam**: L, phrase from writ for the protection of Jews: *ne quis... injuriam, molestiam, damnum inferat, seu gravamen*, "no one will suffer injury, molestation, damage or trouble."

18. **salvum conductum**: L, "safe conduct." From a specific provision which guaranteed safe-conduct to Jews if they wanted to leave the country. DG summarizes passages from J. M. Rigg [*Select Pleas, Starrs, and Other Records from the Rolls of the Excheques of the Jews*] and others concerned with usury and the Jews in medieval England: "We shall see how much the English crown had been benefitting from the Jews... This statute [Edward I] forbids usury but also forbids the persecution of the Jews. As Coke points out, many had decisively banished the Jews and discriminated against them racially but Edward I saw the injustice of this and merely made a law against usury." He also made a law assuring those Jews who wanted to leave England that "they might have the king's writ to the sherifes for their safe conduct" [ibid.].

19. **die decim octave**: L, "18th day."

20. **was 15 000 three score**: The number of Jews who left the country under the anti-usury law.

21. **divers . . . exeuntibus**: In paraphrase, other kings had banished the Jews, but no king before Edward had forbidden usury itself. The three names are Coke's marginal citation of sources [ibid.].

22. **Uncle Carlo**: C. Delcroix [88:46].

23. **Margherita**: [86:5]. But possibly the person MB identifies thus: "Alias Val di Tures, in the environs of which P.'s daughter was raised" [*Trace*, 452].

24. **no officer . . .**: Opening of the statute *De tallagio* . . . [cf. 8 above].

25. **cujus bona**: For cui bono: I, early form for "for whose advantage?"

26. **Et Forestae . . . Edward**: NF, "[Concerning the liberties] and forests by the grace of God [Edward King] of England." A condensation of the first chapter of the Charter of Confirmation adopted in the 25th year of Edward I's reign. It says to the sheriffs that the charters have been confirmed in all points and they should be published throughout the realm.

27. **Devant . . . guier**: NF, "Before them in judgment . . . that is to know . . . amending our realm . . . have to guide." Key phrases in the chapter.

28. **nient tenus**: NF, "holden for nought." The context is, anything done contrary to the charter shall be undone and "holden for nought."

29. **per an, deux foits**: NF, "two times per year." A direction that the charters should be read before the people this many times.

30. **mises ne prises**: NF, "puts nor takes." A *mise* was a task or tallage a lord could "put" on his subject. A *prise* was something a king or lord could take from his tenant as a duty or a tax.

31. **precedent**: The charter said: "The king had obtained by free consent, and good will in parliament precedent aids, subsidies or tasks for the maintenance of his warres in forein parts, which howsoever they were graunted in full parliament . . ." [*Institutes*, 529; DG, *Pai*, 4-2 & 3, 284]. The point was that previous granting of aid should not be precedent, without consent of Parliament, for future grants.

32. **1272 . . . 1297**: Date of Edward's accession to the throne and the date of adoption of this Confirmation Charter.

33. **Confirmationis . . .**: ML, "Confirmation of the Charter."

34. **Cap VI**: The chapter concerns no use of public funds without express consent of Parliament.

35. **Disraeli**: According to Pound, D's purchase of the Suez Canal was done behind the

back of Parliament [86:61]; but Parliament was not in session and the transaction had to be accomplished, if at all, with great speed and secrecy.

36. **de la maletot . . .**: NF, "of the sack of the laws 40 shillings." The source has "leynes": "wool."

37. **nous lettres . . . 8 pence**: NF, "In witness of which things we have caused these our letters to be made patents . . . [Witness Edward] our son at London the tenth day of October, the five and twentieth year of our reign" [*Institutes*, 530].

38. **dimidium . . . pellibus**: NF, "half a mark [about 6s. 8p.] for three hundred pelts." The amount of illegal tax Edward I assessed on the wool trade [*Institutes*, 530].

39. **aliorum liberorum**: NF, "of other free men." Part of "De Tallagio . . ." [cf. 8 above]. Tax could not be assessed on free men without consent "of other free men" [ibid., 532].

40. **nullum tallagium**: NF, "no tallage [customs charge]" [ibid., 534].

41. **in pleno . . .**: NF, part of, "this must be petitioned in a full parliament."

42. **or to, or for . . .**: Part of sentence about taxes which ends: "either to or for the king, or to or for any subject by the king's letters patents . . . is prohibited by the act" [ibid., 534].

43. **et vacua nulla**: NF, part of *vacua ut nulla sint*, "shall be void and frustrate for evermore" [ibid., 534].

44. **nihil capiatur**: NF, "nothing shall be taken" [ibid., 534].

45. **Bohun**: Humfrey le Bohun, earl of Hereford, was one of those who refused to pay the war tax of Edward I. He was, along with others, specifically pardoned by act of Parliament.

46. **John de Ferraris**: John Ferrers, also pardoned.

47. **Felton**: [Cf. 54 below]. His name is included among the others as one who risked and gave his life for a greater good.

48. **Henry III . . . 1307**: Sets forth the time and efforts in which the charters were perfected and approved, from the simple "Articles of the Barons" signed by King John at Runnymede, through the major additions demanded and approved by Parliament.

49. **CESTASCAVOIR**: NF, "that is to say." The opening of Chap. I of the Charter of Confirmation, which was "a son people," an inclusive phrase of the king and all his subjects.

50. **4 times a year**: The number of times the document was required to be read.

51. **Michael . . . John**: The four church festivals during which it was to be read.

52. **tried locally**: The charter required each district to elect commissioners whose function it was to investigate any infringement of the charters. The sentences these courts could impose were limited to imprisonment, ransom, and amercement, "according to the trespass."

53. **Charles . . . 41**: Charles I kept Coke's work buried for 7 years. Then, on May 12, 1641, the Long Parliament ordered Coke's commentary upon *Magna Charta*, *The Second Institutes* be published [Bowen, *Lion*, 517, 551].

54. **Felton**: The source says: "On the twenty-third of August, a Saturday, the Duke was at Portsmouth, preparing to sail with the fleet. In a crowded hallway, a man—John Felton by name—walked up and stabbed Buckingham with a tenpenny knife. In fifteen minutes he was dead. . . . Everywhere the people showed their joy. Poems poured out upon the town. . . . Felton's health was drunk. . . . Threatened by the Earl of Dorset with torture to make him disclose his accomplices, 'If I be put upon the rack,' said Felton, 'I will name you, my Lord of Dorset, and none but yourself.' Spared the rack, on November twenty-eighth

Felton was hanged at Tyburn" [Bowen, *Lion*, 522].

55. **articuli . . . avisés**: NF, "The articles of the Charter of 28th Edward will be administered [by the election of] three just men or other well-disposed-persons" [DG, *Pai*, 4-2 & 3, 288-289].

56. **"Vierge"**: To stay within the "verge" was to stay within 6 miles of the person of the sovereign, either at court or traveling through the kingdom.

57. **Fleta**: One of Coke's oft-cited sources. The *Fleta* was a brief paraphrase of Bracton done around 1290.

58. **Hastings . . . Sandwich**: The original 5 ports of the "Cinque Ports," a group of maritime towns in Sussex and Kent.

59. **Ideogram**: Chi [M412], "royal domains." Rhyme with the king's house.

60. **Ideogram**: Pi [M5103], "silks." This ideogram "is used in the history to demonstrate the symbolic loyalty of the subjects to the king. . . . *Pi* later comes to stand for coin, 'the currency of the realm'" [ibid., 289].

61. **sheriffs elective**: Election of such a public office was a major step toward human freedom, "since in matters judicial, military and fiscal, the sheriff transacted all the business of the shire" [ibid., 290].

62. **ou . . . de fee**: NF, "where shrivality is not in fee [inherited]."

63. **In those . . . sufficient**: Source: "They shall put in those inquests and juries such as be next neighbours, most sufficient, and least suspicious" [*Institutes*, 561].

64. **et malveyes procurers**: NF, "and the packing of juries." [ibid., 562].

65. **De lum . . . lauter**: NF, "of the civil bench and criminal." Justices of both benches—Common Pleas and the King's Bench—are in this chapter directed to give justice quickly in any kind of conspiracy [DG *Pai*, 4-2 & 3, 290].

66. **Elfyng** . . . **Com**: Says DG: "Pound's marginalia is a tribute to H. Elfyng the clerk of the House of Commons who on a Wednesday inscribed that Coke's Commentaries on *Magna Charta* should be published in print" [ibid.].

67. **William of Helmswell**: The name of one who appeared to be involved in a conspiracy [cf. 65 above].

68. **leopard's head**: The monarch is responsible for the purity—legal fineness—of silver and gold. The sign of the leopard was the sign of the crown: "And that these standards be kept it is imperative that no sort of vessel of silver leaves a worker's hand unless it be marked with the leopard's head and that a goldsmith work no worse gold than that denoted by 'the touch of Paris'" [ibid., 291].

69. **Articuli twenty**: The "Cap xx" below. The article of the 28th year of Edward I concerned with standards of coinage.

70. **Auxy . . .**: NF, "Must be marked with the sign of the leopard."

71. **King onely . . .**: Coke said that it "pertains to the king onely to put a value on the coine," a rhyme with "Gold was under the Pontifex" [89:231].

72. **12 grains . . .**: The English denar was defined as weighing the same as "twelve grains of wheat in mid spike" [ibid., 291].

73. **frumento . . .**: NF, Source has, "ponderabit 12 grano frumenti in medio spicae" ("will weigh 12 grains of wheat in mid spike") [ibid.].

74. **Magnalia . . .**: ML, Source has, "inter Magnalia et regalia coronae" ("among the important and regal rights of the king"). Concerns regulation of coinage [ibid.].

75. **ELIZABETH**: Queen E. the First. Although she did much to deserve the love of the English ("Angliae amor"), her greatest deed was to restore the coinage of the realm, which had been badly debased.

76. **Ad valorem . . .**: ML. Inscribed on E's tomb is the phrase *Moneta ad suum valorem reducta*, "she brought money back to its true value."

77. **non . . . fundendam**: ML. From Coke's phrases "a tempore quo non extat memoria" and "utilioribus boscis ad mireram regis ardentem & fundendam" ("from time out of memory" [for this long the king had]) ("had the use of wood for burning and melting regal metals / gold and silver") [ibid., 292].

78. **souls . . . defrauded**: Money left to the church to do things in the name of the departed was often sent to Rome.

79. **that the seal . . .**: The remedy noted was to take the seal from the prior and give it to 4 worthy men ("dignioribus") to administer.

80. **Paragots**: Coke notes that just one cardinal, Paragots, received more than 10,000 marks a year which in the end came from the "almes" of the people.

81. **alienigenae . . .**: ML, "alien superiors." Coke says that such aliens "had a third part of the possessions of the realm" [*Institutes*, 584].

82. **brocars**: ME, "brokers."

83. **caitifes**: NF, "wretches." Thus does education decay in the hands of the church.

84. **Rot . . . 3**: Coke's marginal note that tells when these bad customs were introduced in Rome.

85. **grosbois . . . hornbeam**: Coke's exposition upon tithes says that the timber trees listed here cannot be tithed because they take years to develop; but acorns can because they are renewable yearly. A rhyme with the grasslands of the Sienese bank, as well as a central thesis of Pound's econom-

ics: the acorns would be natural, legitimate interest, but to cut down the tree would be usury [*Institutes*, 639].

86. **nel Tirolo**: I, "in the Tyrol." One lira, a legitimate tithe, as a lamb is born every year [M de R, *Discretions*, 58].

87. **dies solaris**: L, "light of day." Coke is concerned with laws whereby the buyer can see the horse he is buying, so that the public can be protected from deception.

88. **ut pena . . . perveniat**: ML, "so that punishment of a few will serve as warning to the many."

89. **2 rights . . .**: When 2 statutes conflicted Coke said the older should be preferred.

90. **caveat emptor**: L, "Let the buyer beware."

91. **HORSFAIRE . . . no toll**: A pastiche of details from a statute meant to help prevent fraud, especially in the sale of horses. The buyer should be allowed to ride the horse as at present a car-buyer is allowed to drive the car. "Phil" and "Mar" identify the statute: "2 & 3 Phil and Mac [sic] Cap 7." Fines are set as are other payments: "And for the bookkeeper only one penny, without toll, for every contract" [DG, *Pai*, 4-2 & 3, 294-295].

92. **Iong Ching**: Yung Chêng [60:73].

93. **responsabili . . . ewe**: NF, "responsibility for the increasing of the [water] flowing"

94. **reparando**: NF, "repairing."

95. **Stat. . . Eliz.**: In an effort to prevent overcrowding and the growth of slums, this statute, entitled "Concerning Inmates," attempted to regulate open space around each dwelling [*Institutes*, 736].

96. **Angliae amor**: [Cf. 75 above].

CANTO CIX

Sources

Sir Edward Coke, *Second Institutes of the Laws of England*, 1797 [*Institutes*]; Catherine Drinker Bowen, *The Lion and the Throne*, Little, Brown, Boston, 1956 [Bowen, *Lion*]; Dante, *Par.* X, 42, 136; Virgil, *Aeneid* I, 412; *Servii Commentarii*, Vol. I, Lipsiae, 1881; Edward Coke, *The First Institute of the Laws of England*, London, 1897 [*First*]. Sophocles, *The Women of Trachis* [WT]; The Charter of Connecticut; Dante, *Par.* II, 1.

Background

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Exegeses

DD, *Sculptor*, 239-240; DG, *Pai*, 4-2 & 3, 223-299; DD, *Pai*, 6-1, 101-107; HK, *Era*, 336; CFT, *Pai*, 5-1, 69-76; Materer, *Pai*, 4, 2 & 3, 323; Moody, *Pai*, 4-1, 55-69; MB, *Trace*, 444-447; EH, *Pai*, 5-2, 354.

Glossary

1. **Pro Veritate**: L, "for truthfulness"

2. **curtilagia teneant**: ML, "[those] living in cottages." The statute prescribes the ideal and goes on to allow exceptions to some who cannot afford "4 acres" [108:95] or would otherwise be harmed.

3. **Idlenesse**: But the statute was against "unlawful houses," which Coke describes as "being nests to hatch idleness, the mother of pickings" [*Institutes*, 740].

4. **EPARXON**: Reference to *The Book of the Eparch* [96:271]

5. **Do sell . . . changed**: These 10 lines (with

those before and after) indicate parallel concerns in ancient laws such as *The Eparch's Book* and a number of statutes throughout the legal history of England.

6. **Donaison, denizen**: NF, "Merchant strangers."

7. **(Littleton's)**: Coke's *First Institute* was in large part a commentary upon the legal work of Littleton.

8. **No wight . . .**: In his comment on Littleton, Coke quoted Chaucer's description of the "Sergeant of the Lawe": "Ther koude no wight pynche at his writyng."

9. **vocabula artis**: NF, "vocables of art." Coke said of "law French" that it "has grown to be vocables of art—vocabula artis, so apt and significant to express the sense of laws . . ." and "neither ought legal terms to be changed ["Proeme"].

10. **Bracton**: [107:70].

11. **nemo omnia novit**: L, "no one renews all." But prob. in NF, or what Coke called "law French," it means "without knowing all the details."

12. **The Confessor's**: Edward the Confessor, king 1042-1066. Coke's discovery of the phrase "excused jury service" implied that trial by jury must have existed before the Norman conquest.

13. **Ambracia**: City of ancient Greece on an inlet of the Ionian Sea, founded 7th century B.C.

14. **veigne en Court**: NF, "Vigne for short."

15. **Sellaio**: [20:17; 93:68], Florentine painter.

16. **le Concord del fine**: NF, "a fine which brings harmony because it [cannot omit] anything [*ascum chose*]."

17. **συμβαίνου**: [87:59]. Pound gives the whole phrase from *WT* as: "Splendour it all coheres!" [WT, 50].

18. **solonques . . . dit**: NF, "so long as the purpose holds, CHARTER said to be certain. / in which the earth lives / (the book says)." These phrases do not occur in Coke in any such form, but some parts occur in a variety of places.

19. **"de ses vicines"**: NF [?], "of these neighborhoods [?]."

20. **tempora non regum**: ML, "times not of kings."

21. **arundinetum**: Source has this word followed by "where seeds grow" [Coke, *First*, 86a, 4b, 5b; DG, *Pai* 4-2 & 3, 296].

22. **Si . . . nascitur**: ML, "If the name of a

thing is not known then knowledge of things perishes / No man is born an artist."

23. **Ten families . . .**: Early English community organization was arranged in units of ten under a leader who pledged allegiance to his leader: Modeled upon Roman precedents.

24. **a city remaineth**: Although Henry VIII expropriated the property of the church, London still went on.

25. **Tuan**: [85:33].

26. **et consuetudo**: L, "also custom."

27. **Wadsworth**: Joseph W., "who stole the Connecticut Charter and hid it in Charter Oak" [PD, 6]. He was publicly rewarded in 1715.

28. **Charles . . . '62**: From the preamble to the Charter of Connecticut, dated April 23, 1662: "Charles the Second, by the grace of God, King of England. . . ."

29. **Brewen, Canfield**: Among 19 persons listed in the Charter of Conn. to whose petition the king was responding in granting the charter: Henry Woolicott, John Talcott, Obédias Brewen, Mathew Camfeild, etc. The charter says: "Wee have thought fitt, and att the humble Peticon of the Persons aforesaid, and are graciously pleased to create and make them a Body Politique . . ." [WK, *Colonial*, 111-112].

30. **meere . . .**: The charter says: "And accordingly Our Will and pleasure is, and of our especiall grace, certeine knowledge and meere mocon, wee have Ordeyned, Constituted and Declared, And by theis presents, for vs, our heires and Successors, Doe Ordeine, Constitute and Declare that they, the said. . . ." Here the 19 names are repeated and are followed by many phrases and conditions, including those in the canto lines; such as: "And further, that the said Governour and Company, and their Successors shall and may for ever hereafter have a Comon Seale. . . there shall bee one Governour, one Deputy Governour and Twelve Assistants to bee . . . Elected. . . ." In the

meantime, the king appointed such officers and said they were "to contynue in the said severall Offices respectively, untill the second Thursday which shall bee in the Moneth of October now next comeing" [ibid., 112-113].

31. **Oathes:** "All other Officers to be appointed . . . shall . . . take their severall and respective Corporall Oathes . . ." [ibid., 114]. The next two pages of text are devoted to the ritual of oaths.

32. **Ship . . . :** "And to every such Person . . . full power . . . to take, Ship, Transport and Carry away, for and towards the Plantacon . . . such of our loveing subjects . . ." etc. [ibid., 115].

33. **Under . . . seal:** "That all such Lawes . . . as shall bee soe made by the Governor . . . and Assistants . . . and published in writeing under their Comon Seale, shall carefully and duely bee observed . . ." [ibid., 116].

34. **hinder fishing** . . . : "These presents shall not in any manner hinder any of our loveing Subjects whatsoever to use and exercise the Trade of Fishing . . . And to build . . . such . . . workhouses as shall bee necessary for the Salting, drying and keeping of their Fish . . ." [ibid., 117].

35. **Narrowgancett . . . :** "And by theis presents . . . Doe give . . . unto the said Governor and Company . . . All that parte of our Dominions in Newe England . . . bounded on the East by Norrogancett . . . and on the South by the Sea . . ." [ibid., 118].

36. **Mynes . . . Silver:** "Together with all firme lands . . . Mynes, Mynerals, Precious Stones, Quarries, . . . To have and to hold . . . as of our Mannor of East Greenwich, in Free and Comon Soccage, and not in Capite . . . and Payinge therefore, to us, our heires and Successors, onely the Fifth parte of all the Oare of Gold and Silver . . . to bee to us . . . paid" [ibid., 117-118].

37. **23rd April:** [cf. 28 above].

38. **HOWARD:** The charter, ends: "In wit-

nes whereof, wee have caused these our Letters to bee made Patent: Witnes our Selfe, att Westminster, the three and Twentieth day of Aprill . . . By Writt of Privy Seale. [Signed] Howard" [ibid., 118].

39. **Wing . . . Azaleas:** The 4 lines pick up the flora and fauna of the Na-khi, looking to the opening of Canto 110.

40. **Monro:** A foreign correspondent for Beaverbrook's *Evening Standard* stationed in Rome in the mid and late 30s. Pound appears to believe that Edward VIII, who acceded to the throne in 1936, was forced to abdicate by Baldwin not because of his marriage to Wallis Simpson but because he wouldn't have signed the papers of mobilization. Said Pound: "And that Eddie may have felt it was comin,' at any rate he hadn't the backbone to stick it [out]. And the traitors were afraid that he might balk at the last moment and refuse to sign on the dotted line, for mobilization" [EP, *Speaking*, 172-173]. Pound was still convinced at St. Elizabeths. Says *Mullins*: "There was one last-minute obstacle—'Eddie' refused to sign. . . . He had been through the veterans' hospitals just after the First World War, and . . . could not bring himself to send men into that kind of hell again" [EM, *Difficult*, 195].

41. **Jury trial:** [87:40].

42. **reparando:** [108:94].

43. **Stat de 31 Eliz:** [Cf. 2 above; 108:95].

44. **Angliae amor:** [108:75].

45. **false stone . . . :** [108/768].

46. **auxy sort . . . :** [108:68].

47. **Taormina:** [91:98].

48. **Selloi:** [87:83]. In the *Trachinae* Heraclius says: "The dead beast kills the living me / and that fits another odd forecast / breathed out at the Selloi's oak— / those fellows rough it . . ." [WT, 49]. Ten lines later we have the thematic declaration: "SPLENDOR, IT ALL COHERES" [100/714].

49. **Phyllotaxis:** The arrangement of leaves around the stem of a plant or a tree is designed in such a way that the maximum amount of sunlight and energy is absorbed. To Pound this design is one more evidence of a divinity shaping all things in process. Also, the circular pattern of the stems around the main stem is one of the structural models for the poem [DG, *Pai*, 4-2 & 3, 299; 104:87].

50. **Ino . . . Kadmeia:** G, "Ino, daughter of Kadmus."

51. **Erigena:** [36:9; 74:90]

52. **Anselm:** [105:16].

53. **Herbert:** [100:133].

54. **Remusat:** [100:110].

55. **Καλλιστράγαλος:** H, "beautiful ankles" [110/780].

56. **San Domenico, Santa Sabina:** [93:16, 17]. Ancient Roman churches about which Pound said earlier: "Where the spirit is clear

in the stone," in contrast to the "internal horrors (mosaic)" of St. Peter's [93/623].

57. **Sta Maria:** Prob. the oldest church in Rome, supposedly consecrated in 222. A facade was added in the 12th century. The mosaics on the facade, dating from the 13th century, are only excelled by those within.

58. **Trastevere:** I, "Across the Tiber" [74:24]. The most colorful district of Rome, a sort of Soho or Left Bank scene.

59. **Cosmedin:** The name of a square in Constantinople. The church, Sta. Maria in Cosmedin, originally belonged to a Greek brotherhood which gave it this name.

60. **Le chapeau . . . St Pierre:** F, "The melon hat of St. Peter." Description of the dome of St. Peter's, which was built when the age of usury was far advanced and is thus not great architecture and design, as are the other churches built before usury had an effect.

61. **piccioletta:** I, "little boat" [*Par.* II, 1; 7:38; 93:155].

Drafts and Fragments

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Background

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History of American Socialism, Philadelphia, 1870 [Noyes, *Socialism*]; W. Keith Kavenagh, *Foundations of Colonial America*, Chelsea House, N.Y., 1973 [WK, *Colonial*].

Exegeses

Peck, *Agenda*, vol. 9, nos. 2-3, 26-69; Jamila Ismail, *ibid.*, 70-87; CFT, *Pai*, 3-1, 91-123; EH, *Ezra Pound Letzte Texte*, Zurich, 1969 [EH, *Letzte*]; Schmidt, *Pai*, 8-1, 55; JW, *Later*, 167-198; MB, *Trace*, 461-480.

CX

Glossary

1. **Thy quiet house**: The basilica of Torcello in the Venetian Lagoon, which has a mosaic Madonna "over the portal" [cf. 47 below; 116/795].

2. **crozier's curve**: The crook in the staff carried before a Roman Catholic bishop.

3. **harl**: [herle]: ME, "fibers and filaments." Here prob. in a tuft, as in the crest of a bird [51/251].

4. **Verkehr**: G, "commerce." An endorsement of what others have called "The free enterprise system."

5. **caracole**: In riding, a horseman's ceremonial half-turn to the left or right.

6. **panache**: F, "crest," or "plume of a helmet."

7. **Toba Sojo**: A Buddhist priest, 1052-1140, originally named Kakuyu. He became chief of the Enryaku-ji temple of the Tendai sect and later returned to Toba, after which he got the name Toba Sojo. The pictures he painted were called, after him, Toba-e, and this designation later came to include the whole genre of caricature [EF, *Epochs*, 174-175].

8. **che . . . vent'**: I, "who appear so on the wind." Adapted from Dante [*Inf.* V, 75], where he speaks to the lovers Paolo and Francesca, "who seem so light on the wind." A lead-in to the Na-khi ceremony.

9. **²Här-²la-¹llü ³k'ö**: The collective name for the 13 ceremonies performed by the Na-khi to expiate the spirits of suicides. When these ceremonies are not carried out, the spirits of suicides remain headless demons, or wind-demons, which draw hail and contagious diseases with them. When a person dies, it is of utmost importance that a relative see his last breath. Otherwise, a fowl must be strangled, whose last breath then stands for that of the suicide [Rock, "Ceremony," 1-156].

10. **nine . . . seven**: "A man has nine fates, . . . a girl has seven." The lines and most of the Na-khi lines in this canto are based on the Romance of ²K'a-²mä-¹gyu-³mi-²gkyi, which was used in the "Wind Sway" ceremonies [Rock, *Romance*, 20n.].

11. **the black tree . . .**: As ²K'a-²ma (the young girl who is going to commit suicide with her lover rather than accept a forced marriage to someone else) approached her hanging tree, "the black crown of the tree waved, [her] heart was faint, the black tree was born dumb" [*ibid.*, 42].

12. **blue . . . turquoise**: Before coming to the tree, the young girl thought of throwing herself into the lake, which is "a deep blue"—like her eyes, except they are "turquoise" [*ibid.*, 41].

13. **the stag**: In the romance, a stag drinks

at a salt spring, but the taste or longing for the water stays with it; this leads the stag to commit ¹yu-²vu ("suicide"), as does the young girl [*ibid.*, 47-48].

14. **gentian sprout**: The gentian is called the last bloom of summer and flowers when the shepherds are bringing their herds down from the high meadows [*ibid.*, 50-51].

15. **coral . . . oak**: When K'a's lover sees her corpse, he says, among other things: "If I gave you turquoise and coral eyes, will you again be able to see? If I attach the roots of the pine and the oak, will you be able to walk" [*ibid.*, 89].

16. **Yellow iris**: Peck says: "As Rock notes, the pictograph for '²k'a' . . . shows spring water flowing down a valley or gulch. Earlier in the text . . . the spring pictograph is a compound of 'water' and ¹ba or 'flower'—the picture of which resembles an iris" [Peck, *Agenda*, 56].

17. **Ideograms**: [M7696], "moon"; [M4534], "bright(ness)"; [M4557], "not"; [M2702], "former"; [M5054], "friend." Pound's grandson Walter glosses the passage thus: "The brightness of the moon . . . there are no former friends." MdeR says that "he must have asked his grandfather" [HK, *Pai*, 8-1, 51-52].

18. **Quercus**: "Oak" in Na-khi. The tree on which ²K'a hangs herself.

19. **Mt Sumeru**: The holy mountain where the suicide of ²K'a took place. Says Peck: "Mt. Sumeru rests at the earth's navel, and in Hindu cosmology is the heaven of Indra, terracing the cities of the gods up toward nothingness. . . . Its tree drips honey which, like Yggdrasil's, gives rise to a river" [Peck, *Agenda*, 55].

20. **juniper**: In the "Sacrifice to Heaven" rites, one prays first to Heaven, Earth, and the Juniper. Three small trees are erected on a platform where the sacrifice is made: "an oak, representing Heaven, a juniper, representing ¹K'aw, the emperor, and another

oak . . . on the left, representing earth or ²Ndaw" [Rock, "Ceremony," 13].

21. **The purifications . . .**: One of the "Sacrifices to Heaven" is called ³Ch'ou ³Shu, or "Impurities Smoke Out." By different acts, houses and the landscape are purified: "the former, a high mountain, was purified by the snow, the latter, a lower mountain, was purified by the rain" [Rock, "Ceremony," 23]. Different people went to do different ceremonial things: "the former went to a large Juniper, and the latter to a large oak and they purified themselves. . . . The former went into a ravine . . . the latter was purified by the dew" [*ibid.*, 23-24]. Of another ceremony we read, "The three trees . . . are then placed in position on the altar . . . the tree of Heaven on the right, the Juniper in the center and the tree representing Earth on the left . . . underneath which . . . ²bbue (*Artemisia*) twigs . . . had been laid [*ibid.*, 30].

22. **Artemis**: Or Diana. Rhyme with Artemisia.

23. **Kuanon**: [74:81].

24. **Cozzaglio . . . (Gardesana)**: Italian engineers who built a road called the "Gardesana." Says EH: "The Occidental Gardesana, one of the most famous highways in Europe, begins in Riva along the western shore of Lake Garda. Its course for great stretches is blasted out of rocks, and more than 50 bridges lead over ravines, waterfalls and crevices. The Arc'd rock layers consist of 70 tunnels" [EH, *Letzte*, 88]. The waves of the lake may recall Canaletto's scenes of Venice.

25. **Savoia . . . that**: "that" refers to a cavalry attack the Italians made against the Russians [cf. 31 below].

26. **Un caso . . . memoria**: Pg, "A sad case and worthy of memory" [Camoëns, *Os Lusíadas*, III, 118; SR, 214-215].

27. **Uncle G.**: George Holden Tinkham [74:180].

28. **Knox . . . Lodge**: [89/603].

29. **Bettoni**: Commander of the cavalry attack at Ibukerki.

30. **Galliffet**: [16:17].

31. **(Ibukerki)**: "The steppes of Isbuschenskij in the Ukraine, where on August 24, 1942 the Savoia Cavalleria regiment attacked the Russians. The Italians had 32 dead (officially, 3), 52 wounded (officially, 5), and more than a hundred horses wounded or lost. The Russians—according to Italian figures—suffered 150 dead and 500 prisoners" [EH, *Letzte*, 90].

32. **tracciolino**: I, a Pound neologism deriving from *tracciare*, meaning something like "road-engineer."

33. **Oleari**: Italian theater of operations during WWI.

34. **Divisione Sforzesca**: I, "Special Force Division."

35. **Felix nupsit**: L, "a happy marriage." Allusion to the marriage of Pound's daughter [M de R, *Discretions*, 307].

36. **Khaty**: [93:2]. Boris de R., who married Mary, was an Egyptologist much taken with the pharaoh Akthoi (Khaty).

37. **Euridices**: The dead wife of Orpheus, the singer.

38. **Laurel bark** . . . : Reference to Dafne [2:26], who, fleeing from Apollo, was turned into a laurel tree.

39. **Endymion**: The lover of Artemis (Diana), the moon-goddess, for whom Artemisia [cf. 21 above] is named.

40. **Kalliastragalos**: [4:14; 109:55].

41. **Ideogram**: Hsin¹ [M2737], "make new" [53:42-43]. Used with "day by day" [cf. 53 below].

42. **go forth by day**: The Egyptian *Book of the Dead* was known as "The Sayings for Going Forth by Day" [Schmidt, *Pai*, 8-1, 55].

43. **Awoi**: Character in the Noh play *Awoi*

No Uye. Her love, corrupted by jealousy, turns to hate [EP, *CNTJ*, 113-121; 77:21, 22].

44. **La Tour . . . Voisin**: Famous restaurants Pound remembers, 3 of which were in Paris and one (Dieudonné) in London [74/433; 76/453].

45. **Byzance**: Santa Fosca, a church of the 6th century with a Byzantine structure at Torcello [cf. 47 below]. Over its portal is the image of the Virgin Mary, to which Pound refers by the phrase "Thy quiet house."

46. **Galla's Rest**: The tomb of Galla Placidia [21:37; 76:86]. Said Pound: "Of religion it will be enough for me to say . . . 'every self-respecting Ravennese is procreated, or at least receives spirit or breath of life, in the Mausoleum of Galla Placidia'" [SP, 322].

47. **Torcello**: The sunken city (founded in 639) in the Venetian Lagoon, where two palaces and the cathedral Santa Maria Assunta (from the 7th century) are preserved. The cathedral has 12th- and 13th-century mosaics on its facade [EH, *Letzte*, 90].

48. **Quos** . . . : L, "which I Persephone." Based on Propertius VI, 26: "Three books will there be at my funeral, / Which I Persephone will bring, not a trifling gift."

49. **Ideogram**: Chih³ [M939], "stop." A comment on *Analects* IX, 20: "Alas, I see him advance, I never see him stop (take a position)." Pound said: "There is no more important technical term in the Confucian philosophy than this Chih³, the hitching post, position, place one is in, and works from" [CON, 232].

50. **Bunting**: [74:153].

51. **Upward**: [74:275].

52. **fragments**: [8:1].

53. **Ideogram**: Jih⁴⁻⁵, "day" [53:42-43]. Used with "make new" [cf. 41 above].

54. **Mr Rock**: Dr. Joseph Rock, a research fellow of the Harvard Yenching Institute,

who started work with the Na-khi in 1922 and returned there to make special studies for over 20 years. In the spring of 1943 he tried to ship over 700 manuscripts, all his 20 years' work ready for the printer, back to the States. The ship was torpedoed by a Japanese submarine and his work went with it to the bottom of the Arabian Sea. Said Rock with monumental restraint, "That I felt the loss keenly I need not waste time to tell" [Rock, "Ceremony," preface]. Dr. Rock returned after WWII to start the work over again (*Pai*, 3-1, 101).

55. **Mount Kinabalu**: Mountain in North Borneo, now called Sebah.

56. **Jesselton**: Formerly capital of North Borneo. After independence (1963), it was renamed Kota Kinabalu.

57. **Falling . . . tempest**: Perhaps a reference to the Dragon Boat Festival and the 5 poisons in Taoism: "spider, scorpion, lizard, snake and toad" [Ismail, *Agenda*, 75]. But perhaps a note of despair for one who set out to write a paradise and discovered all the evidence indicated he should be writing an apocalypse. Perhaps both.

58. **Lux enim**: L, "Light itself" [55:135; 83:6].

59. **The marble form** . . . : Evokes the "grove needs its altar" motif [90/607-609].

60. **Ideogram**: Ching⁴ [M1138], "reverence." In a note to an Indian friend, Naresh Guha, Pound commented on this character, which names an essential quality of the fully humane Confucian man: "The grass, the sentence in root [↔] the beating on earth (with feet) (or drum) [文] (to evoke) respect for the power . . ." [*Pai*, 3-1, 67-68]. The "beating on earth" implies ritual dance, as in certain Noh plays [88/581; 98/691] and other rituals [104:118]. Parallels exist in many primitive cultures [81:19].

61. **Awoi**: [Cf. 43 above].

62. **Komachi**: A character in the Noh play *Kayoi Kamachi*, which ends with a dance under the moon. Pound's final note to the play says: "The final dance means that the lovers are spirits fluttering in the grass" [CNTJ, 21].

Notes for CXI

Glossary

1. **Hui**: [103:16]

2. **Wadsworth**: Joseph W., a relative of Pound on his mother's side, who stole and preserved by hiding in an oak tree the Charter of Connecticut [109:27]. On May 15, 1715, at the Town House in Hartford, he was rewarded: "This assembly do, as token of their grateful resentment of such his faithful and good service, grant him out of the Colony treasury the sum of twenty shillings" [WK, *Colonial*, 42].

3. **au fond**: F, "in essence."

4. **Roche-Guyon**: Louis Alexandre duc de La R-G, 1743-1792. During the revolutionary events of June 20, 1792, he raised his

voice in defense of the king and had to flee Paris. He was arrested in Forges and died Nov. 14, 1792, as a result of a stone thrown from the crowd as he was being transported through the town of Gisors.

5. **Austerlitz**: The battle Napoleon won against Alexander I of Russia and Franz II of Austria on Dec. 2, 1805. Pound called this point in N's career "Bonaparte's Maximum" [101:26], because at that time, he could have unified Italy.

6. **Mme de Genlis**: [103:48].

7. **Lannes**: Jean L., 1769-1809, marshal of France who fought under N in Egypt, Italy, and at Austerlitz.

8. Talleyrand: [95:13, 101:22].
9. Wu . . . Szu: C, "Have no twisty thoughts." The one sentence which Confucious said the anthology of 300 poems could be reduced to [CON, 197]. The "heart's field" should be next to "Wu."
10. "in civilization": [97/680].
11. Alexander: Emperor of Russia (1801-1825), who was a significant voice at the Congress of Vienna ("Wien") in 1815.
12. Quemoy: An island off China occupied by Chiang K'ai-shek's troops which came under attack by the Chinese Communists. A sort of hit-and-run seige from the sea went on for months, which led to Dulles's threat of "massive retaliation" [96:144].
13. Orage: [80:322].
14. compassione: L, "pity."
15. Amor: L, "love."
16. Geryon: [15:4; 46:3, 5].

17. Veritas: L, "truth."
18. come . . . riva: I, "like a boat [or raft] at the shore." Variation on Dante's "Come tal volta stanno a riva i burchi" ("As boats sometimes lie at the shore") [Inf. XVII, 19].
19. ex profundis: L, "out of the deep."
20. Anima into aura: L, "soul into brightness." Alchemical term whose aim was to bring forth the *lumen natural* ("natural light") or the *quinta essentia* ("quintessence") in the shape of the philosopher's stone [76:217].
21. Serenitas: L, "brightness."
22. Edictum prologo: L, "Edict with prologue."
23. Rothar: [96:27]. This king of the Lombards compiled the civil rights of the Lombards into a code [cf. 22 above], fought against the Byzantines, and coined his own gold [JW, *Later*, 180].

From CXII

Glossary

1. owl . . . fire-fox: Among the birds and animals which became purified in the Muan Bpö ceremonies [Rock, "Ceremony," 22 ff.].
2. ³huo -²hu: NK, "A bay or sorrel horse" [ibid.].
3. Amrta: NK, "nectar of immortality." In Na-khi an elaborate ceremony to make it is prescribed. After 9 medicines are made over a period of time, with elaborate rituals (a rhyme with some formulas for making the philosopher's stone), they are put together and "there comes forth a pure, limpid one." This is Amrta: "some of the medicine (Amrta) reached Heaven, whereupon Heaven became blue; some of it reached the Earth, whereupon the Earth became yellow" [ibid., 38]. It is used throughout the ceremonies.
4. ³La ²mun ³mi: NK, female figure involved in making Amrta. "From the head of the Celestial . . . ¹muan-³mi . . . medicinal flowers sprouted, and from her eyes came forth liquid medicine. . . ." A footnote adds: "After three nights she caused a magic and from her breath there came forth 13 brilliant . . . Goddesses. ²La-²mun is the Tibetan Lhamo, to which the Na-khi add the word ³mi = female" [ibid., 39].
5. ²Ndaw ¹bpo: NK, "Sacrifice to Earth." "If we do not perform ²Ndaw ²bpö . . . all that we have accomplished will not be real" [ibid., 41].
6. ²Muan . . . : NK. "If ²Muan ¹bpö is not performed, all that which we accomplished is not real" [ibid.].

7. Agility . . . : "The . . . family's livestock, grain . . . courage, agility, and long life are due to the Juniper" [ibid., 42].
8. rice . . . : "When rice is transplanted into the fields and it grows so that the ground is invisible, this is due to ¹O-²mă-¹hă . . ." [ibid., 45].
9. Li Chiang: A ceremony called ³Gko ³ō, or "Grain Throw Out," is held in many places, one of which is described thus: "This is a beautiful spot with many springs which issue from a gravelly flat . . .; the springs themselves are called . . . pomegranate water, and are five li [1/3 mile] north of Li-chiang" [ibid., 65n.].
10. Hsiang Shan: "There are the many springs which issue at the foot of Hsiang Shan, or Elephant Mountain, immediately north of Li-Chiang" [ibid.].
11. Lung Wang's: "A Lung-wang Miao . . .

or Dragon King Temple, has been built there with a large pond with sacred fish. The springs are called ²Ngu . . ., and their waters flow through the city of Li-chiang as the Yü ho . . . or Jade stream" [ibid.].

12. Ideograms: Yu⁴ [M7666], "jade"; ho² [M2111], "stream."
13. Artemisia . . . Arundinaria: The Na-khi ²Bbue and ¹mun are plants used much in the purification ceremonies [ibid., 36]. They were conceived to have been born "before all other trees" [ibid., 144].
14. Winnowed . . . tray: The phrases and pictographs come from a ceremony called the "Pig Fate Offer." "The second is the picture of a large winnowing tray made of the small bamboo (*Arundinaria*) called ¹mun" [ibid., 67-68].
15. neath luna: Prob. a rhyming with moon ceremonies and Artemis themes in earlier cantos and at the end of Canto 110.

CXIII

Glossary

1. 12 Houses . . . sorry: Signs of the Zodiac. The "seeing" and "tasting" lines are a statement of "the tale of the tribe" in brief: a reduction like Confucius's putting the 300 odes into "have no twisty thoughts" [111:9].
2. Pater Helios: And all transpires under the turning constellations and the sun.
3. "Mortal . . . ears": Trans. of Dante [Inf. VII, 92].
4. Θρήνος: H, "lament, esp. for the dead."
5. Mozart: [26:99].
6. Agassiz: [93:51].
7. Linnaeus: Karl von Linné, 1707-1778, Swedish botanist who founded the modern binomial method of designating plants and animals. Although he published over 180 books, his name is here because of the great reverence he showed toward all creation, as expressed in his *Philosophia Botanica* (1751).
8. Marcella: M. Spann, a constant visitor and friend during the late years at St. Elizabeths and one of the few people who returned with Pound to Italy in 1958. She edited, with Pound's encouragement and help, *Confucius to Cummings* (1964). The garden could be at Brunnenberg, on the lawn at St. Elizabeths, or both.
9. Li Chiang: [101:70].
10. Rock's world: [110:54].
11. Paré . . . : [104:54]. A French doctor famous for saying: "Je le pansay, Dieu le guarist" ("I dress it [the wound], God heals it") [EH, *Letzte*, 95].

12. **Tweddel:** Prob. Francis Tweddel, 1863-?, author of *How to Take Care of the Baby; A Mother's Guide and a Manual for Nurses*, which went through a number of reprints from 1911 to 1915, as well as a book described in the National Union catalog as "Collected Papers on Tuberculosis."

13. **Donnelly:** Leo G. D., a medical friend of Pound's who in WWI served as an orthopedic surgeon in France. In 1935 he founded the Social Credit party in Detroit; in 1944 he was a presidential candidate for the Greenback party; in the 50s he allowed himself to be a candidate for the U.S. Congress. He died in 1958.

14. **Pumpelly:** [89:128]. In a book entitled *Across America and Asia*, he tells the stories of people he knew, such as a man named Parkyn: "Parkyn knew what real adventure was . . . one of his stories recurs to me. Parkyn stayed one night at a wayside house in the 'bush.' He was eating when a man entered and handed the cook something wrapped in paper, telling him to cook it . . . When the man had emptied his dish, he leaned back and said: 'There! I told the damned—I'd eat his damned liver, and I've done it.'" [Vol. I, 165].

15. **Gobi:** A 500,000 sq.-mi. desert in N China and Mongolia into which Pumpelly made explorations.

16. 17 **Maggio:** I, "17 May." This date, and the following "19th May '59," identify events in Pound's private life.

17. **H.D.:** Hilda Doolittle, 1886-1961, early love and lifelong friend of Pound's. She used the word "Serenitas" [111:20] about a translation from Sappho by her husband, Richard Aldington ("Atthis") [HK, *Era*, 57].

18. **Dieudonne's:** London restaurant [74:178].

19. **long flank . . . :** Reflections on the Sappho poem.

20. **garofani:** I, "carnations" or "clovetrees."

21. **Portofino:** Italian harbor town near Rapallo.

22. **Hesperides:** Daughters of Atlas and Hesperis who guarded the golden apples of a tree that the goddess Gea let sprout from her lap.

23. **old countess:** Perhaps the whoring countess of Vienna [35:173].

24. **Stef:** Stephanie Yankowska, a beautiful Polish girl Pound knew in Venice in 1908. When she read in the late 40s that a poet named Pound was locked up in St. Elizabeths, she wanted to know if it was the young man she had known. Finding it was, she began a long campaign to get him released and began a correspondence with EP which went on intensely during his St. Elizabeths years. As a wealthy Polish expatriate, she knew almost everyone in the diplomatic corps in the capitals of Western Europe. It was through her intercession with the sister of Dag Hammarskjöld that he cited lines from Pound in the General Assembly of the United Nations; and it was her intercession with Mrs. John Foster Dulles in 1957 that helped with the decision to release Pound in 1958 [data from Jerzy Niemojowski friend of the Yankowska family].

25. **Sir Ian:** Prob. General Ian Standish Monteith Hamilton [104:37], staff officer in the British Army. Pound repeated the story Stephanie told him of their escape during the Communist takeover of Poland.

26. **Pétain:** [79:18]. The lines refer to the Poles marching into the Ukraine in 1920. Pétain warned the Poles against this action as a dangerous challenge to the Soviet Union [EH, *Letzte*, 95].

27. **Kalenda maja:** "The feast of Venus Genetrix, which survives as Mayday [celebration]" [SR, 18]; also, "a famous Estampida of Raimbaut de Vacqueiras (1180-1207): Kalenda maia / Ni flor de faira / Ni cant d'auzel!" [EH, *Letzte*, 90]. Wilhelm calls the Raimbaut work "a rousing South French dance song (the music survives) . . . ; it has much of the joy and verve that Pound associ-

ates with the pagan roots of Provençal song and the beautiful landscapes in Languedoc" (JW, *Later*, 188].

28. **Li Sao:** C, "Farewell to Sorrow," an elegy by the poet Ch'u Yuan (c.338-288 B.C.).

29. **intelligent . . . :** Since there is no word in any language to cover what Pound means, he resorts to this one. If he had lived to know of the extraordinary genetic coding of DNA, he would have been even more overwhelmed by the sense of design and the depth of the mystery of life in process.

30. **grass versus . . . :** A friend of mine, when asked what his brother was doing, said he was paving New Jersey. At the present rate, the entire nation may be paved more quickly than one might think.

31. **Schwundgeld:** G, technical term in Gesell's theory of money: "inflationary decrease in money value." Compared here with the Continental currency used to finance the American Revolution. As early as that, the currency devised proved that money could serve as both a *standard* and a *medium* of exchange. The desperate fact in Pound's mind was that neither economists nor politicians could learn this simple fact.

32. **Parsley . . . :** [97:292].

33. **body . . . soul:** [98:20].

34. (**Sac . . . guisto:**) Sac. L. P. Carioli wrote *Il Giusto Prezzo Medioevale: Studio Economica Politica* [The just price in the Middle Ages: Studies in political economy], pub. in 1913 [EH, *Letzte*, 83].

35. **Giustizia:** I, "justice."

36. **Mountain . . . seeping:** Return to Na-khi landscape [JP, *Agenda*, 9-2 & 3, 62].

37. **kind of ignorance . . . :** [101:725].

38. **Article X:** Of the U.S. Constitution reads: "The powers not delegated to the United States by the Constitution, nor pro-

hibited by it to the States, are reserved to the States respectively, or to the people." Pound conceived this article as justifying a major tenet of Social Credit: "local control of local purchasing power."

39. **As to sin . . . :** Pound believed that about the time of Pope Innocent III and thereafter, the church, taking cues from Augustine and a few others, developed and accented the whole horror of sin, especially the so-called sins of the flesh, and the absurdity of hell-fire as a punishment, in order to dominate the minds of the people. Before that, in Provence and Italy, religious activity accented celebration and rejoicing, dancing and singing [114:28].

40. **malvagità:** I, "wickedness, nastiness."

41. **Limone:** Town on Lake Garda.

42. (**scala altrui:**) I, "the stairs of another." Cacciaguیدا says to Dante: "You will prove how salt is the taste of another's bread, how hard the way up and down the stairs of another man" [*Par.* XVII, 58-60].

43. **God's eye . . . :** A central thesis of the poem. Divinity, the light descending, works through the intelligence of man. God acting in the world is revealed at one pole by the intelligence in the cherry stone and, at the other pole, through the mind of man and man's perception of beauty (*τὸ καλόν*); his creative powers and his sense of humor (*hilaritas*); his powers of kindness, mercy, and justice; and his impulse to rejoice through dance and song.

44. **Daphne:** [2:26].

45. **Syrian onyx:** A vessel that contained embalming unguents. In *Homage to P.* Pound wrote: "Nor will you be weary of calling my name, nor too weary / To place the last kiss on my lips / When the Syrian onyx is broken" [P, 219].

46. **Ixion:** The overthrown sun-god who is bound to an eternally turning, fiery sun wheel in Tartarus [80:168].

CANTO CXIV

Glossary

1. **Pas . . . Fréron:** F, "Not even Freron, I hate no one, not even Freron."
2. **Fréron:** Eli F., 1718-1776, fought for throne and altar against the Philosophes and the Encyclopedists. His strongest attacks were aimed at Voltaire.
3. **Voltaire:** [65:108]. In *Le Pauvre Diable* [The poor devil] V. said: "The other day, at the bottom of a dale / A serpent bit Jean Fréron / What do you think happened? / It was the serpent who died" [EH, *Letzte*, 87].
4. **Mr. Law:** [100:24].
5. **Tom Pick:** Timothy Pickering [62:156; 63:7].
6. **respect a good book . . . :** Major tenet in Pound's ideas about literary criticism [ABCR, 28-35].
7. **O di . . . natura:** L, "O of the diversity of nature." From Dialog V, "Concerning Infinity," in *The Dialogs of Bruno* [Torino, 1932, p. 64]. The original has "e" ("and") instead of "o." The lines concern the multiplicity of heavenly bodies [JE, *Pai*, 3-3, 414-415].
8. **(Giordano Bruno):** Italian philosopher, 1548-1600, who defied the religious thinking of his time and was arrested late in the Inquisition and burned at the stake by the Church of Rome. His central thesis, that deity is an infinite principle manifest in man and in all creation in a hierarchy of values, rhymes with Pound's own beliefs.
9. **belly-ache:** Bruno reasoned in a way different from Plotinus, who had stomach trouble [99/700].
10. **Ari:** Aristotle was employed by Philip of Macedon to educate his son, who was to become Alexander the Great. During those years and after, Aristotle became a marine biologist.
11. **bianco c(h)ade:** I, "white falls." From

Cavalcanti's *Canzone d'amore* V, 8 [36:13; MIN, 394-395].

12. **Oneida:** Pound's Uncle Loomis, whom he associates on the one hand with the Oneida Colony (jealousy) and on the other with horse theft (property). The Oneida Colony (1847-1879) was founded by John Humphrey Noyes (1811-1886) on a collectivist basis. The commune practiced "complex marriage," a system in which all members were married to each other [Noyes, *Socialism*, passim; EH, *Pai*, 3-3, 413-414].

13. **Macleod:** Joseph Gordon M., Scottish poet who in 1936 called Pound's attention to the difference between property and possession [L, 279].

14. **(Sandro's, Firenze):** "Botticelli's, Florence" [20:19].

15. **Mu^{4.5}:** [M4593]: "wood."

16. **Fu Hi:** Fu Hsi [53:3]. His emblem is the T-square. In the table of succession (or evolution), he belongs to the change cycle "wood," which corresponds to the "power of imagination and growth" [EH, *Letzte*, 88]. The "metal" in the table is associated with Shao-hao, Pound's "Chan" [53:35], hence the line [53/264] "Chan by metal."

17. **"Harve:** A relative of Pound's. Pound's grandmother (the Loomis side of Oneida County) provoked this memory: "I can remember no phrase of hers save that once in a discussion of conduct, she said 'Harve was like that.' The statement ended the matter" [PD, 11-12; 37].

18. **Sarah:** S. Angevine Loomis, Pound's grandmother: "the old cat-head."

19. **niente:** I, "nothing."

20. **tribù:** I, "stem (of a tree or family)."

21. **Armes et blasons!:** F, I, for "coat of arms" in heraldry.

22. **Al's:** Albert Pound, great-uncle of the poet called Amos in *Indiscretions* [PD, 33-34].

23. **Old Joel's:** Joel Pound, great-great-uncle of the poet: "Joel lived to ninety-six" [PD, 16] and "Joel also I approved" [PD, 44].

24. **"Locke":** [50:9, 67:99].

25. **Del Mar:** [96:119].

26. **Tanagra Mia:** Town in Boeotia famous for female clay statues found there.

27. **Ambracia:** Town in ancient Epirus famous in the reign of Pyrrhus [107:143; 109:13].

28. **Fear . . . :** [113:39]. Pound's theory that demonology was part of a deliberate plot to "scare the hell out of" people, especially the young, in order to maintain control of the minds of men, even though such ethics are against all reason [LE, 42-43].

29. **τετραδάκτυλος:** H, "four-toed." July 14th is prob. a personal memory. Whoever made the remark about the lizard's feet perceived something that would strike Pound as memorable, a rhyme with the child who noticed the German word for cat looked like a cat's head and tail: "Katze" [102:27].

30. **Ubi amor . . . :** L, "where love is, there perception is" [90:16].

31. **hypostasis:** [81:55].

32. **Quelque toile . . . :** F, "on some painting, in the Louvre, on some painting."

33. **Boy in fruit shop . . . :** Memory of boy Pound saw in Italy.

34. **"bisogna . . . ":** I, "one must be inspired."

35. **William:** Yeats. Sligo was one of his favorite Irish scenes.

36. **Tigullio:** The gulf Rapallo overlooks.

FROM CXV

Glossary

1. **The scientists . . . :** Atomic weapons and the Russian "Sputnik" for a while had the whole human race terrified, or seemed to when these lines were written.
2. **Wyndham Lewis:** [16:30].
3. **garofani:** I, "carnations."

4. **Mozart, Linnaeus:** [113:5, 7].

5. **Sulmona:** [103/736; 105/746]. Birthplace of Ovid in province of Aquila.

6. **In meiner Heimat:** G, "In my homeland."

7. **living . . . cardboard:** Return to major theme of early cantos [7:32-37].

CANTO CXVI

Glossary

1. **Muss.:** Mussolini.
2. **Cuniculi:** I, "canals" or "underground passages" [101:16].
3. **An old "crank":** Pound here is thinking of a dead "genius" in Virginia, from whom originates a theory about the origin of a giant footprint. This reminds him of Ode

245 in the *Shih-ching*, where an immaculate conception is mentioned: Chian Yüan, wife of the Emperor K'u, becomes pregnant when she steps in the big toe of a giant footprint. She bears a son, whom she exposes. The child is saved by a miracle and receives the name Hou Ch'i (*ch'i* means "someone exposed"). Ch'i, under the mythical original

ruler Yao, becomes leader of agriculture. At 98/690 he is mentioned as "john barleycorn Je Tzu" and at 105/747 as "Hou Je," with inadvertently exchanged Chinese characters [EH, *Letzte*, 85].

4. **The Madonna** . . . : [110:1, 45].

5. (**Mucchio di leggi**): I, "a haystack of laws."

6. **Litterae** . . . : L, "literature which heals nothing" [33:25].

7. **Justinian's**: [94:45].

8. **Crystal . . . acorn of light**: Image from Neoplatonic light-philosophy seen through Grosseteste [*Pai*, 2-3, 454; 74:249].

9. **Twice beauty** . . . : Moments of great vision under the elms on the grounds of St. Elizabeths.

10. **"plus . . . chien"**: F, "the more I love dogs." Mme. Roland [*Letzte*, 97] had said this, prefaced by "the more I know men" [cf. *P*, 102].

11. **Ariadne**: The holy of holies at the center of the labyrinth.

12. **Disney**: Walt D., 1901-1966. Pound, a great movie fan, was fond of any Disney movie. In 1958 he saw the Disney film about

a squirrel, *Perri* [Donald Hall, *Paris Review*, Summer-Fall 1962, 27].

13. **Laforgue**: Jules L., 1860-1887, French symbolist poet. He described the Berlin Aquarium as the symbol of Nirvana: "the mute depths, which only know eternity, for which spring, summer, fall, and winter don't exist" [*Moralité légendaire Salomé*, 1888].

14. **Spire**: Andre S. [77:134; 81:23].

15. **in proposito**: I, "for the intention."

16. **Linnaeus**: [113:7].

17. **chi crescerà** . . . : [89:2].

18. **terzo**: I, "third."

19. **Venere**: I, "Venus."

20. **it coheres**: [*Pai*, 2-1, 35; 8-3, 567; 109:17].

21. **al poco . . . d'ombra**: I, "In the small hours with the darkness describing a huge circle" [5:53].

22. (**Torcello**): [110/780].

23. **al . . . d'oro**: Street in Rapallo where at the intersection one can see a cross of blue sky.

24. (**Tigullio**): [114:36].

Fragments of Cantos

Addendum for C

1. **neschek**: Heb, "usury" [JW, *Later*, 181-182].

2. **the serpent**: Geryon [14:3; 46:3; 51:13, 16].

3. **the defiler . . . race**: At the time this was written Pound was aware that he was being attacked for anti-Semitism, which he vigorously denied. Thus, he uses the Hebrew word to show that the Jews from the time of Moses had rules against usury. When writers in the *New English Weekly* and elsewhere in the 1930s were blaming the Jews for money

problems in the Depression, Pound wrote: "Usurers have no race. How long the whole Jewish people is to be sacrificial goat for the usurer, I know not" [*SP*, 300]. But in the mid-years at St. Elizabeths the record shows clearly that he was anti-Semitic, at least emotionally and at times.

4. **τόκος**: H, "usury."

5. **hic . . . est**: L, "here is the center of evil."

6. **Fafnir**: [Fafner]. In Wagner's *Ring* the giant who turned into a dragon and became

a treasure stealer. In solar myth the darkness that steals the day.

7. **Hydra**: The nine-headed monster slain by Hercules.

8. **Paphos**: Daughter of Pygmalion and Galatea, whose union was blessed by Venus. The city and groves named Paphos are sacred to Venus. Thus a rhyme with usury defiling the bed of "the young bride and her bridegroom" [45/230].

9. **Τὸ κάλον**: H, "beauty."

10. **formosus . . . decens**: L, "is neither beautiful nor decent."

11. **eel-fisher's** . . . : [51:18]. Note that "Addendum for C" and Cantos 45 and 51 were all written about the same time.

12. **Χαίρη** . . . : H, "Hail! O Dione, Hail." Dione was the mother of Venus.

13. **Light . . . clarity**: This impassioned prayer to the divine, is put in these terms so that it cannot be confused with what dogmatic and/or anthropomorphic religions intend when they say *God*.

14. **Sero**: L, "late." [25:40].

15. **Spain** . . . : The mercury idea is unclear.

16. **Finland** . . . : The nickel idea is unclear.

17. **S . . . R . . .**: Sassoon . . . Rothschild [RO].

18. **spilla**: I, "pin, brooch." Repeat from 20/93: "With the silver spilla, / the ball as of melted amber, coiled, caught up, and turned / Lotophagoi" [20:58, 59]. The opium smokers here are rhymed with the Odyssean lotus eaters.

19. **Jannequin**: [75:8].

20. **San Pantaleo**: A little church in Rapallo [M de R, *Discretions*, 117].

21. **"e mobile . . . un'e due . . . mobile"**: I, "[woman] is fickle . . . one and two . . . that the woman is fickle." From a song in the last act of Verdi's *Rigoletto*. Pound could hear

the carillon song at his house at Sant 'Ambrogio in the hills above Rapallo.

22. (**videt et urbes**): L, "and he sees cities."

23. **salita**: I, "hill path."

24. **water-bug's**: [91:105].

Notes for CXVII et seq.

25. **benedetta**: I, "blessed."

26. **Brancusi's bird**: A form in a tree on the lawn of St. Elizabeths reminded Pound of the famous statue.

27. **Rupe Tarpeia**: In ancient Rome, the Tarpeian Rock was the site on the Capitoline Hill from which criminals were thrown to their deaths [74/443].

28. **Zagreus**: [17:3; 77:195].

29. **Semele**: [92:47].

30. **M'amour** . . . : F, "My love, my love."

31. **The dreams clash** . . . : The last 3 sections of a book by Daniele Varè, erstwhile ambassador from Italy to the United States, are entitled "Harvesting of a Dream," "Shadows," and "The Dream Shattered." The book, *The Two Imposters*, records the personal memories of an Italian statesman whom Mussolini replaced with younger men. Its title comes from Kipling's "If" ("If you can meet with Triumph and Disaster / And treat those two imposters just the same") and explains Varè's intent: to show both the triumphs and disasters of Mussolini and his Fascism. Since Pound believed that Fascism promised to result in a corporate state with debt-free money which would result in the creation of a *paradiso terrestre*, it is appropriate that the shattered dream become part of the tragic ambience of the poem's close.

32. **La faillite**: F, "bankruptcy."

33. **Francois Bernouard**: A publisher and familiar literateur (friend of Remy de Gourmont, Fritz Vanderpyl, and Pound) in the Paris of the 20s. His firm became bankrupt in 1929 [Sieburth, *Pai*, 4-2, 3, 329-332].

34. **Allegre:** A town in S France associated with Bernart de Ventadorn.

35. "es laissa cader": P, [e.s laissa chazer]: "and let himself fall."

36. "de joi sas alas": P, "[I see the lark moving] his wings with joy." The quotes are from the first stanza of a Ventadorn song [SR, 41].

37. **Two mice and a moth:** Reaffirming the importance of Gourmont's *Physique de l'Amour* to Pound's vision.

38. **farfalla:** I, "butterfly." The soul-in-flight motif given throughout the poem in various winged insects from wasps to various other lepidoptera [48:50-53; 92:33-35].

39. **The kings . . . :** The Monarch butterfly;

cf. "the king-wings in migration" [106/754]. This butterfly, which does live on poisonous milkweed, migrates in mid-September, "from arctic Canada, along skyways that have been mapped" [DD, *Pai*, 11-3, 390].

40. **arcanum:** The final mystery in Pound's religious sense. A place or state about which nothing can be known or said: "the undiscovered country."

41. **I have tried . . . :** These lines were added to the poem in the 1975 edition to fill out the final design of 120 cantos. But in future editions they will be left out. Olga Rudge told J. Laughlin emphatically in 1981 that Pound wanted the poem to end in its unfinished form with the line: "To be men not destroyers."

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INDEX TO THE CANTOS

This index, designed to provide access to the *Companion* as well as to *The Cantos*, is divided into four parts. In the first part, all proper names or nouns in the poem are listed alphabetically. Variants in spelling are listed both correctly and by the variant; e.g., "Baastun" as Boston and "Ausstrians" as Austrians. Plurals are listed with the singular form if it occurs in the text. These exceptions are also listed: (1) words not capitalized but which in traditional practice should be, such as "Aethiopians" at 40/199; (2) a slang expression involving nationality such as "frog-bassador" for French Ambassador at 78/444; and (3) certain words that Pound capitalizes for emphasis. In the second part all foreign words or phrases in the Roman alphabet are listed alphabetically, except for Chinese Romanization. In the third part, all Greek words are listed alphabetically. Finally, in the fourth part, the Chinese characters are indexed alphabetically by traditional Wade-Giles transliteration. This list has first the character, then the W-G transliteration, and finally Pound's variant usages. Each entry in all parts of the index is followed by page references to the common New Directions and Faber editions.

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CHINESE CHARACTERS

[Column I gives characters and Mathews numbers, in parenthesis if not found in text. Column II gives the standard Wade-Giles transliteration. Column III, Pound's transliteration in parenthesis. Column IV gives page numbers which are followed by an asterisk if not found in character form on that page.]

I	II	III	IV	I	II	III	IV
(安) 26	An		704*	(這) 265	Che		704*
茶 101	Cha	(tcha)	341	震 315	Chen		566, 613, 656
諂 174	Ch'an		467, 476, 738	(朕) 316	Chên		695,* 709*
昌 206	Ch'ang		559	忱 331	Ch'en		545
長 213	Ch'ang		532, 548, 704,* 709*	恣 331	Ch'en		545
常 221	Ch'ang	(tch'âng)	562	陳 339	Ch'en		547
(昭) 236	Chao		708*	貞 346	Chen	(tchen)	547, 550, 562, 601, 676
(照) 238	Chao		703	正 351	Cheng	(tcheng; CH'ing; ching)	252, 333, 352, 382, 387, 400, 557, 682, 692,* 694,* 699,* 700,* 701,* 770*
兆 247	Ch'ao		709	(征) 352	Cheng		707*
者 263	Che		290				

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
成 379	Ch'eng (tch'eng)		475, 476, 555, 568, 706*	乘 550	Ch'i		687
誠 381	Ch'êng		454	氣 554	Ch'i		690
機 411	Chi		603, 746	齊 560	Ch'i (t'si)		553
幾 412	Chi		767	甲 610	Chia		544
既 453	Chi	(Kiue)	561	戒 627	Chiai		547
祭 465	Chi		467, 476	(嬌) 690	Chiao		705*
極 484	Chi		553	(交) 702	Chiao		711*
(積) 500	Chi	(tsi)	550*	教 719	Chiao (Kiaó)		557, 559, 561
稷 504	Chi		747	節 795	Chieh		468, 476
(奇) (奇) 514	Ch'i		709*	簡 837	Chien		561
其 525	Ch'i	(K'i)	467, 476, 554, 555*	監 839	Chien (Kien)		554

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
見 860	Chien		629	經 1123	Ching (King)		590, 691, 692*
錢 921	Chien		691	敬 1138	Ching		555, 581, 691, 781
智 933	Chih		544, 575, 699,* 711*	情 1170	Ch'ing		689
之 935	Chih	(tcheu)	467, 476, 557, 659	(灼) 1256	Cho (tcho)		555*
止 939	Chih	(chèu)	261, 487, 543, 553, 571, 576, 625, 780, 781	(跼) 1287	ch'o		702*
志 971	Chih	(tchéu)	467, 476, 550,* 572	周 1293	Chou (Tcheu)		268, 274, 309, 555,* 695,* 708*
(制) 986	Chih	(cheu)	735*	朱 1346	Chu		659, 696,* 700,* 702,* 703*
(植) 1007	Chih		696*	助 1370	Chu		532
近 1061	Chih		629, 644	終 1500	Chung (tchoung)		544,* 546,* 550,* 760
盡 1082	Chin		547	中 1504	Chung		413, 454, 464, 476, 540, 550, 554
禽 1100	Ch'in	(K'in)	567	仲 1505	Chung		272, 308
親 1107	Ch'in		675, 676	忠 1506	Chung (tchoung)		562

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
喪 1508	Chung		544	而 1756	Erh		467, 476
(種) 1511	Chung		696*	法 1762	Fa		694,* 699
(崇) 1528	Ch'ung		697*	發 1768	Fa		290, 636, 639, 655
居 1535	Chü		548	(番) 1790	Fan		688*
(聚) 1581	Chü		709*	非 1819	Fei		467, 476, 566
(曲) 1623	Ch'ü		702*	(廢) 1848	Fei		696*
倦 1641	Chüan		683	風 1890	Feng		689, 698*
犬 1650	Ch'üan		499	(浮) 1906	Fou		699*
厥 1680	Chueh		544,* 548	夫 1908	Fu		547, 712*
俊 1727	Chun (tsiun)		557	符 1922	Fu		468, 476
恩 1743	En		689, 710	婦 1963	Fu		547
貳 1752	Erh		556, 575*	福 1978	Fu		338

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
佛 1982	Fu		687, 702, 718	(獲) 2210	Hu		695*
(害) 2015	Hai		701*	(話) 2215	Hua		688*
漢 2039	Han		309, 704*	(壞) 2232	Huai		705*
好 2062	Hao		544, 705*	皇 2283	Huang (houâng)		554
何 2109	Ho		465, 476, 498, 595	黃 2297	Huang		487
河 2111	Ho		784	惠 2339	Hui		636
和 2115	Ho (Houo)		567	(鴻) 2386(a)	Hung		695*
後 2143	Hou		465, 476	火 2395	Huo (tcho)		555
后 2144	Hou (heou)		544,* 552,* 747	(活) 2401	Huo		702*
厚 2147	Hou (heóu)		558	獲 2412	Huo		547
乎 2154	Hu		629, 644	熙 2451	Hsi (Hi)		690, 694,* 725*
忽 2194	Hu		693				

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
夏 2521	Hsia		265	先 2702	Hsien		465, 476, 778*
(想) 2564	Hsiang		706*	心 2735	Hsin		561, 573, 701,* 702,* 705*
(象) 2568	Hsiang		784*	新 2737	Hsin		265, 278, 571, 629, 642, 675, 684, 780
詳 2579	Hsiang		560	信 2748	Hsin		171, 564, 701*
(曉) 2594	Hsiao		695*	行 2754	Hsing		629
孝 2601	Hsiao		691	(秀) 2803	Hsiu		704*
小 2605	Hsiao		688	胥 2835	Hsü (siu)		557
(銷) 2611	Hsiao		706*	恤 2862	Hsü		560
(邪) 2625	Hsieh		697*	(暄) 2870	Hsuan		686*
賢 2671	Hsien		543	血 2901	Hsueh		553
顯 2692	Hsien		429, 550, 552, 612, 630, 693	以 2932	I		290, 544,* 547, 636, 676
憲 2697	Hsien		562	(义) 2934	I		735*

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
伊 2936	I		543	(汝) 3142	Ju (jou)		549*
易 2952	I		598	干 3211	Kan		548
義 3002	I		563, 567, 595, 627, 674, 689, 690, 711*	康 3278	K'ang		690, 694,* 725*
一 3016	I		547,* 563, 600, 639, 644, 706*	皐 3285	Kao		264
亦 3021	I		545,* 563	高 3290	Kao		549
邑 3037	I		556	(考) (攷) 3299	K'ao		706*
(讓) 3085	Jang		698*	(克) 3320	K'e (K'o)		546*
(惹) 3094	Je		690*	戈 3358	Ko		555
人 3097	Jen (Jënn)		547,* 563, 600, 639, 644, 688, 704,* 712*	各 3368	Ko		548
仁 3099	Jen		290, 525, 544, 629, 644, 676, 711*	(可) 3381	K'o		701*
日 3124	Jih		265, 571, 629, 642, 656, 718, 781	口 3434	K'ou		466, 476
(若) 3126	Jo		553*				

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
孤 3470	Ku		572, 605	裏 3865	Li		689, 702*
(官) 3552	Kuan		704*	利 3867	Li		575, 595, 709*
管 3557	Kuan		703,* 752	(禮) (禮) 3886	Li		544,* 698,* 711*
療 3560	Kuan		553	力 3920	Li		628
關 3571	Kuan		753	(量) 3943	Liang		707*
光 3583	Kwang (Kuan, Kuang)		698,* 699,* 702,* 719	梁 3951	Liang (Leang)		636
鬼 3634	Kuei		467, 476, 748	林 4022	Lin		553
(櫃) (櫃) (櫃) 3638	Kuei		695*	靈 4071	Ling		543, 551, 552, 555, 560, 675, 738, 740
(公) 3701	Kung		694,* 700*	(流) 4080	Liu		704*
供 3710	Kung		557	(類) (類) 4244	Lui		704*
戾 3854	Li	(“Min”)	554	呂 4280	Lu		562

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
慮 4292	Lü		549	明 4534	Ming		539, 552, 557, 558,* 693, 719, 697,* 699,* 702,* 778*
(律) 4297	Lü		699*	命 4537	Ming		558
(麻) 4303	Ma		696*	莫 4557	Mo	(Moua)	430, 545,* 778*
馬 4310	Ma		683	(慕) 4587	Mu		709*
嗎 4311	Ma		688	(模) 4590	Mu		694*
貌 4368	Mao		563	木 4593	Mu		792
冒 4373	Mao		559	穆 4601	Mu	(Mou)	562
門 4418	Men		691	乃 4612	Nai		553
(氓) (氓) 4424	Mêng		695*	尼 4654	Ni		272, 308
孟 4428	Meng		599, 692, 698*	鳥 4688	Niao		487
(棉) 4505	Mien		696*	(寧) (寧) (寧) 4725	Ning	(gning)	545*
名 4524	Ming		252, 333, 382, 400, 682				

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
(農) 4768	Nung		709*	(倍) 5000	Pei		709*
我 4778	Ngo		557	配 5019	P'ei		554
(惡) 4809	O		705*	本 5025	Pen		640, 686, 692, 694,* 697,* 698,* 704,* 744, 757, 764
(敗) 4866	Pai		704*	朋 5054	P'eng		554, 778*
盤 4903	P'an		548	幣 5103	Pi		767
鵠 4953	Pao		740*	必 5109	Pi		592, 595
豹 4954	Pao		740	丕 5137	P'i		556
寶 4956	Pao		566, 636, 676, 740	匹 5170	P'i		547
白 4975	Pai		718	(編) 5231	Pien		695*
伯 4977	Pe		567, 683	變 5245	Pien		313
備 4997	Pei		558	偏 5246	P'ien		553

CHINESE CHARACTERS — Continued)

I	II	III	IV	I	II	III	IV
秉 5291	Ping		559	祀 5592	Szu	(séu)	546
平 5303	P'ing		689	(山) 5630	Shan		784*
(薄) 5326	Po		699*	上 5669	Shang		575
樸 5354	P'o		686	尙 5670	Shang		563
不 5379	Pu	(Pou)	290, 545,* 556,* 575,* 685, 701,* 728	捨 5700	She		687
僕 5401	P'u		551	身 5718	Shen		290, 554
三 5415	San		572, 605	深 5719	Shen		689
(桑) 5424	Sang		709*	生 5738	Sheng	(Chong)	558
(俗) 5497	Su		689,* 698*	聖 5753	Sheng		693, 694,* 704,* 719*
(宋) 5565	Sung		700	尸 5756	Shih		582
(厶) 5568	Szu		694*	始 5772	Shih	(Chèu)	544,* 760
(私) 5569	Szu		694*	時 5780	Shih	(Cheu)	545, 550, 557

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
示 5788	Shih		686	陶 6156	T'ao	(also Yao 264 in ancient history)	
(寶寔) 5821	Shih		694*	德 6162	Te		546, 546,* 548, 574
書 5857	Shu		590	(地) 6198	Ti		707*
(術) 5889	Shu		701*	(的) 6213	Ti	(te)	558,* 704*
舜 5936	Shun	(Chun)	263, 302, 309	體 6246	T'i		561
達 5956	Ta		486	典 6347	Tien		560
太 6020	T'ai		556, 633, 689	甸 6350	Tien		555
旦 6037	Tan		466, 476, 554, 615, 675, 677, 679, 723	(天) 6361	T'ien		702*
亶 6048	Tan		552	田 6362	T'ien		691, 707*
湯 6101	T'ang		555	丁 6381	Ting		556
(堂) 6107	T'ang		702*	(定) 6393	Ting		704*
道 6136	Tao		482, 550, 700*	奪 6433	To		659

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
頭 6489	T'ou		688	(做) 6776	Tso		689*
篤 6514	Tu	(tou)	562	(作) 6780	Tso		549,* 552*
土 6532	T'u		554	筭 6784	Tso		725
端 6541	Tuan	(touan)	545, 566, 601, 699,* 700,* 711,* 772	(奏) 6808	Tsou		706*
斷 6457	Tuan	(touán)	558	祖 6815	Tso		683
(敦惇) 6571	Tun	(tuen)	694*	宗 6896	Tsung	(Tsoung)	549
(同全) 6615	T'ung		696*	聰 6916	Ts'ung	(Ts'oung)	552
恫 6618	T'ung		553	子 6939	Tzu		633, 690,* 698,* 752
(桐) 6619	T'ung		700*	紫 6954	Tzu		659
(才) 6660	Ts'ai	(ts'an)	704*	自 6960	Tzu		547
財 6662	Ts'ai		290, 636, 639	辭 6984	T'zu		486
				王 7037	Wang	(ouang)	562, 567, 568, 591, 640, 641, 688, 719*

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
罔 7045	Wang		550,* 551	(養) 7254	Yang		695*
爲 7059	Wei		676	(樣) 7256	Yang		704,* 707*
惟 7066	Wei		544,* 556	易 7258	Yang		598
(文) 7129	Wen	(Wan)	700,* 704*	堯 7295	Yao		263, 302, 309, 695,* 706*
(翁) 7146	Weng		704*	耍 7300	Yao	(iao)	561
(唄) 7163	Wo		702*	耀 7306	Yao		254
巫 7164	Wu		738	也 7312	Yeh		467, 476
無 7180	Wu		636, 683	業 7321	Yeh		687, 692, 697,* 698,* 704,* 744, 764
毋 7193	Wu		693	尹 7439	Yin		543
武 7195	Wu		552, 556, 633	(贏) 7483	Ying		709*
戊 7197	Wu		556	幽 7505	Yu	(Iou)	558,* 567
勿 7208	Wu		532, 709*	又 7539	Yu		686, 688

CHINESE CHARACTERS — Continued

I	II	III	IV	I	II	III	IV
(雍) 7554	Yung	(Iong)	694,* 707,* 770*	(元) 7707	Yüan	(iuên)	547,* 552*
容 7560	Yung		558	原 7725	Yuan		689
(用) 7567	Yung	(jóung)	561*	遠 7734	Yüan		465, 476, 498
于 7592	Yü		548	允 7759	Yun	(iun)	546
				Addendum [†]			
禹 7620	Yü		263, 302	榮 7620	Hsin		653: Made up of the radicals: 火 X 3 = (火火火) = 2395 Huo: flame, and 木 4593 Mu(Muh): wood
諭 7641	Yü		693, 694				
玉 7666	Yü		784				
曰 7694	Yüeh	(iue)	550,* 554, 595				
(月) 7696	Yueh		778*				

[†]The only major Chinese dictionary that contains this character for Hsin is the K'ang Hsi Dictionary, the official dictionary of the Ch'ing (Manchu) Dynasty (1644-1911) [H. Witemeyer, *Pai*, 4-2+3, p. 333n].